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THE

MONTHLY EPITOME,

OR,

READERS THEIR OWN REVIEWERS.

COMPRISING,

I. The Plan and Analysis of every considerable New Publication in the English Language, with interesting Extracts, by way of Specimen; and some Account, when practicable, of their respective Authors.

II. A Department for *Original Criticism* and Correspondence, Literary and Scientific Intelligence.

III. A Catalogue of all New Publications, Prints, and Music; including Foreign Works imported.

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Occasional Extracts from the Foreign Literary Journals.

Judgment is forced upon us by experience. He that reads many books, must compare one opinion, or one [illegible] with another; and when he compares, must necessarily distinguish, reject, and prefer.

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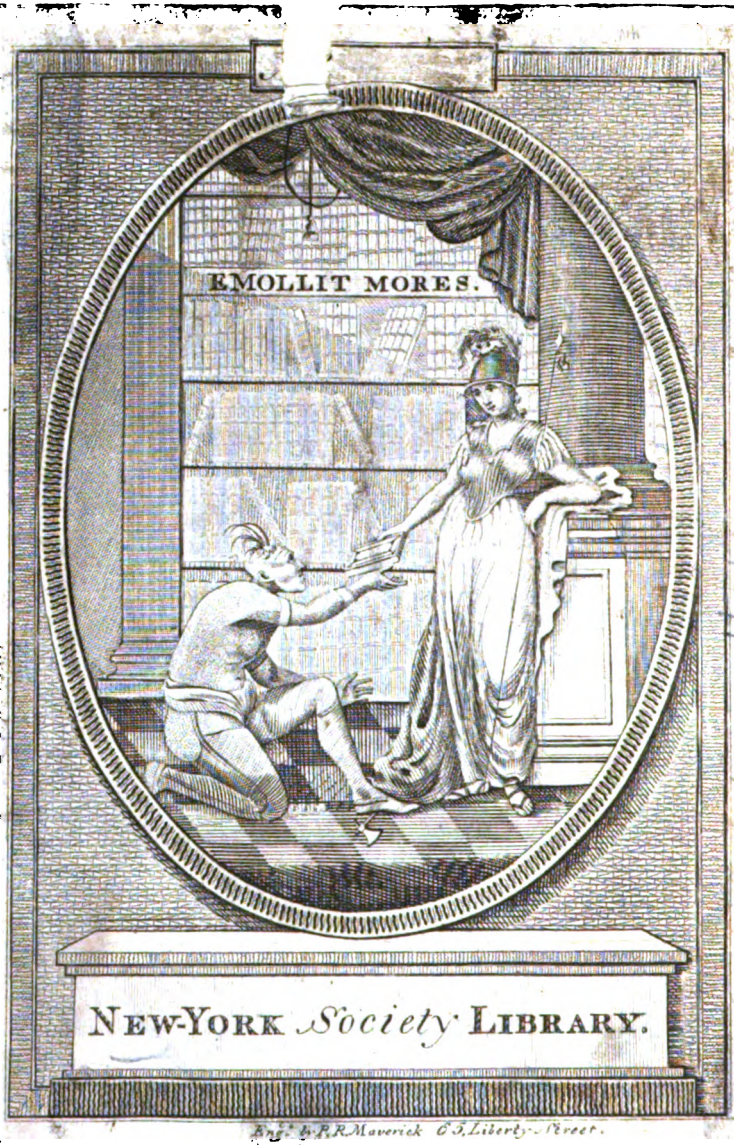

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PREFACE.

IT has often been debated, and with some persons is still problematical, whether the advantages or disadvantages, attending the general circulation of knowledge, are the most considerable. Those who have pleaded the cause of ignorance, seem to have supposed, that the mass of mankind should be treated like those feathered songsters, who are doomed by their inhuman captors to perpetual darkness, in order to improve their notes: but to us it appears, that the question turns, in great measure, upon the kind or degree of knowledge which may be intended, and the manner in which it is pursued. That some knowledge is essential to perform the common business of life is indisputable—that a knowledge of the world has a tendency to refine and improve the manners is also certain;—and no christian will deny, that a knowledge of God and of himself is necessary to qualify him for the duties of the present state, and to prepare him for the enjoyments of a future.

It is true that knowledge has been, in too many instances, abused; and so has every bestowment of heaven: but, is the fear of abuse to deter us from all enjoyment? If not, the objection is of as little force in this respect, as when applied to the comforts and conveniencies of life.

If we survey the circle of human knowledge, we shall find no part of it, but may be made subservient to purposes of high importance. Man is born as ignorant as the brute; and whatever powers of mind may be conferred on an individual, it is by reading and reflection that they must be expanded. It is by entering into the labours of others, and by incorporating the experience and discoveries of former ages and distant countries with our own, that knowledge is accumulated. Hence arises the importance of *History*, *Geography*, and the collateral branches of these Sciences, to form the Scholar and the Politician; and hence the difference

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between the enlightened European Statesman and the untutored Chief of Africa.

No publications are more generally interesting than *Voyages* and *Travels*, where we can depend on the veracity of the relator; and this arises, in great measure, from their containing a kind of literary *Mosaic* work, formed of fragments of History, Geography, portions of Natural History, sketches of Character, and good Anecdotes, which are always valuable; both as they give an insight into the philosophy of the human mind, and furnish matter for improving conversation.

Mathematics, in its various branches, is admitted to be of great utility in forming the mind to a habit of study; in fixing the attention on a particular object: and the higher branches of this science are as necessary to the attainment of *Natural Philosophy* and *Astronomy*, as its first principles are to commerce, and the business of human life.

The *fine Arts* may be considered as the luxuries of Science, as *Poetry* and the *Belles Lettres* are of Literature. They have an evident tendency to refine the mind, and improve the manners; but it is much to be lamented, that, like other luxuries, they are too subject to degenerate into voluptuousness; and that the charms of genius, of wit and eloquence, are so often employed to *gild* the pill of sensuality.

In tracing the circle of the sciences and arts, it will be our aim to avoid and to guard against such abuses; and to make our Work not merely an EPITOME of *books*, but of *information*; not excluding any subject of general utility, much less the important topics of morals and religion, which many of our Subscribers, particularly among the Clergy, have considered as too slightly treated in some volumes of the former series.

To give a more complete idea of the work, we beg leave to subjoin the PROSPECTUS to our *new series*, which has been already circulated in our Advertisements.

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PROSPECTUS.

THE Projector of Literary Journals was certainly a benefactor to mankind, as no other medium has been so useful in circulating knowledge. The best things, however, are often the most abused; and it cannot be denied that such Journals have, in too many instances, been made the vehicles of party, and even of private resentment. These circumstances have in great measure rendered them useless, so far as respects the opinion of Reviewers, and originally suggested the plan of this Work; the design of which is rather to enable Readers to review for themselves, than to obtrude on them the opinions of an unknown Editor.

In order to this, nothing more seems necessary, in general, than to give the Author's design, a brief analysis, and such extracts as may be sufficient to shew his style, sentiments, and abilities. This plan has been in some degree already acted upon in the *old* series of this work; and five volumes of the Epitome are already before the Public, and have been honoured with a respectable degree of patronage.

Still, however, in some cases, a department for *Original Criticism* and *Correspondence* seemed desirable, and almost essential to the completion of the plan. Injured Authors, whose works have been sacrificed to private interest, or personal pique, may wish to bring their appeal before the Public. On the other hand, publications of a tendency dangerous to morals, and to the welfare of society, are often imposed on the world under specious titles, that may deceive the inexperienced and unwary; and it is a duty, both of religion and benevolence, to guard such, and provide an antidote against the deleterious poison: but extracts from such books would have a contrary effect. Many observations may also occur to our readers, and many articles of literary information, for which this department will form a repository. But in order to prevent this from encroaching on the original plan, eight pages additional will be given with each Number; and if it be found requisite, a Supplementary Number added to each future Volume. The *Monthly Catalogue* will also be enlarged by the addition of new Music, new discoveries in the Arts and Sciences, &c. for which room will be provided by using a type somewhat smaller than in the other parts of the work.

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To those who may enquire what advantage this work will possess over other literary Journals, we reply,

1. It will be more *impartial.* Giving no opinion ourselves, the reader will be furnished with sufficient documents to form his own; and as to the criticisms of our Correspondents, by comparing them with our analysis and extracts, the reader will be enabled to judge also of their propriety.

2. It will be more *early.* The humble department we have assumed will certainly require less time than that of an accurate review; besides which it will be a primary object with us to give the earliest information in our Monthly Catalogue.

3. It will be more *comprehensive.* Our Catalogue (at least) will comprehend the Arts of Music, Engraving, and Design; though we wish it to be understood that our attention will be chiefly directed to works of general information and utility; and our extracts be most copious from such publications (if important in themselves) as are most voluminous, expensive, and difficult of access.

4. It will be more *interesting:* leaving works of abstruse science, and professional studies in our Catalogue, we shall bring forward such works in our Epitome as combine entertainment with information, and gratify those to whom the original works may be inaccessible, as well as qualify purchasers to determine on their merits.

5. It will be more *select.* A due regard to the interests of morality, social order and religion, will exclude every thing calculated to corrupt or deprave young minds; and in no case will any passage be introduced that could create a blush on the cheek of modesty. For this reason also no bills or advertisements, of an indelicate or an improper nature, will be suffered to be attached to our Epitome.

In short, to the *lovers of* elegant and useful *Literature*, to *Schools*, and *Families*, and especially to READING SOCIETIES, it will be our endeavour to present a Monthly Literary Journal, of greater utility than some others of more than double the expence and size.

In order to fulfil our engagements with the Public, it is necessary to solicit the assistance of Correspondents. Authors are invited to analyse their own works; to justify themselves against misrepresentations; and literary men in general to favour us with any species of information or remark, which may fall within the limits of our plan.

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THE

MONTHLY EPITOME,

For JANUARY, 1802.

I. VOYAGES *from Montreal, on the River St. Laurence, through the Continent of North America, to the Frozen and Pacific Oceans, in the Years* 1789 *and* 1793; *with a preliminary Account of the Rise, Progress, and present State of the Fur Trade of that Country. Illustrated with Maps, and a portrait of the Author. By* ALEXANDER MACKENZIE, *Esq. Quarto, pp.* 552. Cadell and Davies, Strand; Corbett and Morgan, Pall-Mall; and Creech, Edinburgh.

THE preliminary account, in this work, contains a general history of the Fur Trade, carried on by Canadian merchants. In the counting-house of one of these, says Mr. Mackenzie, "I had been five years, and at this period had left him, with a small adventure of goods, with which he had entrusted me, to seek my fortune at Detroit. He, without any solicitation on my part, had procured an insertion in the agreement, that I should be admitted a partner in this business, on condition that I would proceed to the Indian country in the following spring, 1785. His partner came to Detroit to make me such a proposition. I readily assented to it, and immediately proceeded to the Grande Portage, where I joined my associates." *History, p.* 19.

Our author, assigning his reasons for engaging in these voyages, says, "I was led, at an early period of life, by commercial views, to the country north-west of Lake Superior, in North America; and being endowed by nature with an inquisitive mind and enterprising spirit, possessing also a constitution and frame of body equal to the most arduous undertakings, and being familiar with toilsome exertions in the prosecution of mercantile pursuits, I not only attempted the practicability of penetrating across the continent of America, but was confident in the qualifications, as I was animated by the desire, to undertake the perilous enterprise.

"The general utility of such a discovery has been universally acknowledged, while the wishes of my particular friends and commercial associates, that I should proceed in the pursuit of it, continued to quicken the execution of this favourite project of my own ambition; and as the completion of it extends the boundaries of geographic science, and adds new countries to the realms of British commerce, the dangers I have encountered, and the toils I have suffered, have found their recompence; nor will the many tedious and weary days, or the gloomy and inclement nights which I have passed, have been passed in vain.

"The first voyage has settled the dubious point of a practicable north-west passage; and I trust that it has set that long agitated question at rest, and extinguished the disputes respecting it for ever. An enlarged discussion of this subject will be found to occupy the concluding pages of this volume.

"In this voyage, I was not only without the necessary books and instruments, but also felt myself deficient in the sciences of astronomy and navigation: I did not hesitate, therefore, to undertake a winter's voyage to this country, in order to procure the one and acquire the other. These objects being accomplished, I returned, to determine the practicability of a commercial communication through

the continent of North America, between the Atlantic and Pacific Oceans, which is proved by my second journal. Nor do I hesitate to declare my decided opinion that very great and essential advantages may be derived by extending our trade from one sea to the other." *Preface, p.* iv, v.

The history of the Fur Trade contains a particular account of the persons engaged, and method of carrying on this traffic, an account of the establishment of the north-west company, with a description of the rivers and country through which they pass, and the manners of Indians with whom they trade. The method of carrying on this traffic is by a number of canoes laden with goods, to exchange with the Indians for their furs, provision for the people employed, and suitable implements for their voyage. "An European, on seeing one of these slender vessels laden, heaped up, and sunk with her gunwale within six inches of the water, would think his fate inevitable in such a boat, when he reflected on the nature of her voyage; but the Canadians are so expert that few accidents happen." *History, p.* 29.

On account of rapids and falls in the waters, this employment is very laborious, as the men are frequently obliged to carry not only the greater part of the lading, but the canoes, and that often over rocks: of these places the author gives particular accounts, one of which is subjoined.

"The Portage La Loche, where the canoes with their lading are carried, is thirteen miles in length, and is a level, until you come within a mile of the termination of the Portage, where there is a very steep precipice, whose ascent and descent appear to be equally impracticable in any way, as it consists of a succession of eight hills, some of which are almost perpendicular; nevertheless the Canadians contrive to surmount all these difficulties, even with their canoes and lading.

"This precipice, which rises upwards of a thousand feet above the plain beneath it, commands a most extensive, romantic, and ravishing prospect. From thence the eye looks down on the course of the little river, by some called the Swan river, and by others the Clear Water and Pelican River, beautifully meandering for upwards of thirty miles. The valley, which is at once refreshed and adorned by it, is about three miles in breadth, and is confined by two lofty ridges of equal height, displaying a most delightful intermixture of wood and lawn, and stretching on till the blue mist obscures the prospect. Some parts of the inclining heights are covered with stately forests, relieved by promontories of the finest verdure, where the elk and buffalo find pasture. These are contrasted by spots where fire has destroyed the woods, and left a dreary void behind it. Nor, when I beheld this wonderful display of uncultivated nature, was the moving scenery of human occupation wanting to complete the picture. From this elevated situation I beheld my people, diminished as it were to half their size, employed in pitching their tents in a charming meadow, and among the canoes, which, being turned upon their sides, presented their reddened bottoms in contrast with the surrounding verdure. At the same time the process of gumming them produced numerous small spires of smoke, which, as they rose, enlivened the scene, and at length blended with the larger columns that ascended from the fires where the suppers were preparing. It was in the month of September when I enjoyed a scene of which I do not presume to give any adequate description; and as it was the rutting season of the elk, the whistling of that animal was heard in all the variety which the echoes could afford it." *History, p.* 85, 86.

The present establishment of the north-west company is in latitude 58. 38 north, longitude 110. 26 west, called Fort Chipewyan, and formed on a point on the southern side of the Lake of the Hills, the arrival at which place from Canada the author thus describes:

"Here have I arrived, with ninety or an hundred men, without any provision for their subsistence; for whatever quantity might have been obtained from the natives during the summer, it could not be more than sufficient for the people dispatched to the different ports; and even if there were a casual superfluity, it was absolutely necessary to preserve it untouched for the demands of the spring. The whole dependance, therefore, of those who remained, was on the lake, and fishing implements, for the means of our support. The nets

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are sixty fathoms in length, when set, and contain fifteen meshes, of five inches in depth. The manner of using them is as follows: A small stone and wooden buoy are fastened to the side-line, opposite to each other, at about the distance of two fathoms: when the net is carefully thrown into the water, the stone sinks it to the bottom, while the buoy keeps it at its full extent, and it is secured in its situation by a stone at either end. The nets are visited every day, and taken out every other day to be cleaned and dried. This is a very ready operation when the waters are not frozen, but when the frost has set in, and the ice has acquired its greatest thickness, which is sometimes as much as five feet, holes are cut in it at the distance of thirty feet from each other, to the full length of the net; one of them is larger than the rest, being generally about four feet square, and is called the bason: by means of them and poles of a proportionable length, the nets are placed in and drawn out of the water. The setting of hooks and lines is so simple an employment as to render a description unnecessary. The white fish are the principal object of pursuit; they spawn in the fall of the year, and, at about the setting in of the hard frost, crowd in shoals to the shallow water, when as many as possible are taken, in order that a portion of them may be laid by in the frost to provide against the scarcity of winter; as, during that season, the fish of every description decrease in the lakes, if they do not altogether disappear. Some have supposed that during this period they are stationary, or assume an inactive state. If there should be any intervals of warm weather during the fall, it is necessary to suspend the fish by the tail, though they are not so good as those which are altogether preserved by the frost. In this state they remain to the beginning of April, when they have been found as sweet as when they were caught*." *P.* lxxxviii—ix.

The Author concludes his history with accounts of the Knisteneaux and Chepewyan Indians. The former are a people spread over a vast extent of country, of whose manners the following account is given. "They have frequent feasts, and particular circumstances never fail to produce them; such as a tedious illness, long fasting, &c. On these occasions it is usual for the person who gives the entertainment, to announce his design, on a certain day, of opening his medicine bag, and smoking out of his sacred stem. This declaration is considered as a sacred vow that cannot be broken. There are also stated periods, such as the spring and autumn, when they engage in very long and solemn ceremonies. On these occasions dogs are offered as sacrifices, and those which are very fat, and milk-white, are preferred. They also make large offerings of their property, whatever it may be. The scene of these ceremonies is in an open inclosure on the bank of a river or lake, and in the most conspicuous situation, in order that such as are passing along or travelling, may be induced to make their offerings. There is also a particular custom among them, that, on these occasions, if any of the tribe, or even a stranger, should be passing by, and be in real want of any thing that is displayed as an offering, he has a right to take it, so that he replaces it with some article he can spare, though it be of far inferior value; but to take or touch any thing wantonly is considered as a sacrilegious act, and highly insulting to the great Master of life, to use their own expression, who is the sacred object of their devotion.

"The scene of private sacrifice is the lodge of the person who performs it, which is prepared for that purpose by removing every thing out of it, and spreading green branches in every part. The fire and ashes are also taken away. A new hearth is made of fresh earth, and another fire is lighted. The owner of the dwelling remains alone in it; and he begins the ceremony by spreading a piece of new cloth, or a well dressed moose-skin neatly painted, on which he opens his medicine bag, and exposes its contents, consisting of various articles. The principal of them is a kind of household god, which is a small carved image about eight inches long. Its first covering is of down, over which a piece of

* This fishery requires the most unremitting attention, as the voyaging Canadians are equally indolent, extravagant, and improvident, when left to themselves, and rival the savages in a neglect of the morrow.

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birch bark is closely tied, and the whole is enveloped in several folds of red and blue cloth. This little figure is an object of the most pious regard. The next article is his war-cap, which is decorated with the feathers and plumes of scarce birds, beavers, and eagle's claws, &c. There is also suspended from it a quill or feather for every enemy whom the owner of it has slain in battle. The remaining contents of the bag are, a piece of Brazil tobacco, several roots and simples, which are in great estimation for their medicinal qualities, and a pipe. These articles being all exposed, and the stem resting upon two forks, as it must not touch the ground, the master of the lodge sends for the person he most esteems, who sits down opposite to him; the pipe is then filled, and fixed to the stem. A pair of wooden pincers is provided to put the fire in the pipe, and a double-pointed pin, to empty it of the remnant of tobacco which is not consumed. This arrangement being made, the men assemble, and sometimes the women are allowed to be humble spectators, while the most religious awe and solemnity pervades the whole. The Michiniwais, or assistant, takes up the pipe, lights it, and presents it to the officiating person, who receives it standing and holds it between both his hands. He then turns himself to the east, and draws a few whiffs, which he blows to that point. The same ceremony he observes to the other three quarters, with his eyes directed upwards during the whole of it. He holds the stem about the middle between the three first fingers of both hands, and raising them upon a line with his forehead, he swings it three times round from the east, with the sun, when after pointing and balancing it in various directions, he reposes it on the forks: he then makes a speech to explain the design of their being called together, which concludes with an acknowledgment of past mercies, and a prayer for the continuance of them, from the Master of life. He then sits down, and the whole company declare their approbation and thanks by uttering the word HO! with an emphatic prolongation of the last letter. The Michiniwais then takes up the pipe and holds it to the mouth of the officiating person, who after smoking three whiffs out of it, utters a short prayer, and then goes round with it, taking his course from east to west, to every person present, who individually says something to him on the occasion: and thus the pipe is generally smoked out; when after turning it three or four times round his head, he drops it downwards, and replaces it in its original situation. He then returns the company thanks for their attendance, and wishes them, as well as the whole tribe, health and long life." *History*, p. xcix—cii.

"The Chepewyan Indians are a numerous people, who consider the country between the parallels of latitude 60 and 65 north, and longitude 100 to 110 west, as their lands or home.

"The notion which this people entertain of the creation, is of a very singular nature. They believe that, at the first, the globe was one vast and entire ocean, inhabited by no living creature, except a mighty bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings were thunder. On his descent to the ocean, and touching it, the earth instantly arose, and remained on the surface of the waters. This omnipotent bird then called forth all the variety of animals from the earth, except the Chepewyans, who were produced from a dog, and this circumstance occasions an aversion to the flesh of that animal, as well as the people who eat it. This extraordinary tradition proceeds to relate, that the great bird, having finished his work, made an arrow, which was to be preserved with great care, and to remain untouched; but that the Chepewyans were so devoid of understanding, as to carry it away; and the sacrilege so enraged the great bird, that he has never since appeared.

"They have also a tradition amongst them, that they originally came from another country, inhabited by very wicked people, and had traversed a great lake, which was narrow, shallow, and full of islands, where they had suffered great misery, it being always winter, with ice and deep snow. At the Copper-Mine River, where they made the first land, the ground was covered with copper, over which a body of earth had since been collected to the depth of a man's height. They believe, also, that in ancient times their an-

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castors lived till their feet were worn out with walking, and their throats with eating. They describe a deluge, when the waters spread over the whole earth, except the highest mountains, on the tops of which they preserved themselves.

"They believe, that immediately after their death, they pass into another world, where they arrive at a large river, on which they embark in a stone canoe, and that a gentle current bears them on to an extensive lake, in the centre of which is a most beautiful island; and that in the view of this delightful abode, they receive that judgment for their conduct during life, which terminates their final state and unalterable allotment. If their good actions are declared to predominate, they are landed upon the island, where there is to be no end to their happiness; which, however, according to their notions, consists in an eternal enjoyment of sensual pleasure and carnal gratification. But if their bad actions weigh down the balance, the stone canoe sinks at once, and leaves them up to their chins in the water, to behold and regret the reward enjoyed by the good, and eternally struggling, but with unavailing endeavours, to reach the blissful island, from which they are excluded for ever." *P.* cxvii—cxix.

The journal of the first voyage to the North Sea, is contained in seven chapters, and comprehends a circumstantial account of the occurrences of one hundred and two days. The Author embarked in a canoe of birch bark, with "four Canadians, two of whom were attended by their wives, and a German, accompanied by an Indian and his two wives, in a small canoe, with two young Indians, his followers, in another small canoe:" he performed this perilous and laborious enterprise, exposed to the inclemency of climate, the labour of frequently carrying the canoe, and lading, in places very difficult to travel; and the disposition and conduct of the different Indians through whose villages they passed. This voyage was made in the months of June, July, and August, 1789.

The second voyage, which was made to the Pacific Ocean, was performed in eleven months, from October 10, 1792, to August 24, 1793, and its journal takes up thirteen chapters.

The author informs us, that with nine persons he embarked in a canoe, "the dimensions of which were twenty-five feet long within, exclusive of the curves of stem and stern, twenty-six inches hold, and four feet nine inches beam. At the same time she was so light, that two men could carry her on a good road three or four miles without resting. In this slender vessel, we shipped provisions, goods for presents, arms, ammunition, and baggage, to the weight of three thousand pounds, and an equipage of ten people." *P.* 151.

In one part of this voyage it was agreed to leave the canoe, and what they could not carry, which having secured, they began their journey. We may judge of their difficulties by the following account: "We carried on our backs four bags and a half of pemmican *, weighing from eighty-five to ninety pounds each; a case with my instruments, a parcel of goods for presents, weighing ninety pounds, and a parcel containing ammunition of the same weight. Each of the Canadians had a burden of about ninety pounds, with a gun; and some ammunition. The Indians had about forty-five pounds weight of pemmican to carry, besides their gun, &c. with which they were very much dissatisfied, and, if they dared, would have instantly left us. They

* The provision called *pemmican*, on which the Chepewyans, as well as the other savages of this country, chiefly subsist in their journies, is prepared in the following manner. The lean parts of the flesh of the larger animals are cut in thin slices, and are placed on a wooden grate over a slow fire, or exposed to the sun, and sometimes to the frost. These operations dry it, and in that state it is pounded between two stones; it will then keep for several years. If, however, it is kept in large quantities, it is disposed to ferment in the spring of the year, when it must be exposed to the air, or it will soon decay. The inside fat, and that of the rump, which is much thicker in these wild, than in our domestic animals, is melted down and mixed, in a boiling state, with the pounded meat, in equal proportions; it is then put in baskets or bags for the convenience of carrying it. Thus it becomes a nutritious food, and is eaten without any further preparation, or the addition of salt, spice, or any vegetable or farinaceous substance. A little time reconciles it to the palate. There is another sort made with the addition of marrow and dried berries, which is of a superior quality.

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had hitherto been very much indulged, but the moment was now arrived when indulgence was no longer practicable. My own load, and that of Mr. Mackay, consisted of twenty-two pounds of pemmican, some rice, a little sugar, &c. amounting in the whole to about seventy pounds each, besides our arms and ammunition. I had also the tube of my telescope swung acrofs my shoulders, which was a troublesome addition to my burthen. It was determined we should content ourselves with two meals a day, which was regulated without difficulty, as our provision did not require the ceremony of cooking." P. 285, 286.

Our Author gives the following account of the treatment of the dead, and a description of one of their burying-places, in the following words: "At one in the afternoon we came to a house of the same construction and dimensions as have already been mentioned, but the materials were much better prepared and finished. The timber was squared on two sides, and the bark taken off the two others; the ridge-pole was also shaped in the same manner, extending about eight or ten feet beyond the gable end, and supporting a shed over the door; the end of it was carved into the similitude of a snake's head. Several hieroglyphics and figures of a similar workmanship, and painted with red earth, decorated the interior of the building. The inhabitants had left the house but a short time, and there were several bags or bundles in it, which I did not suffer to be disturbed. Near it were two tombs, surrounded in a neat manner with boards, and covered with bark. Beside them several poles had been erected, one of which was squared, and all of them painted. From each of them were suspended several rolls or parcels of bark, and our guide gave the following account of them; which, as far as we could judge, from our imperfect knowledge of the language, and the incidental errors of interpretation, appeared to involve two different modes of treating their dead; or it might be one and the same ceremony, which we did not distinctly comprehend: at all events, it is the practice of this people to burn the bodies of their dead, except the larger bones, which are rolled up in bark and suspended from poles, as I have already described. According to the other account, it appeared that they actually bury their dead; and when another of the family dies, the remains of the person who was last interred are taken from the grave and burned, as has been already mentioned; so that the members of a family are thus successively buried and burned, to make room for each other; and one tomb proves sufficient for a family through succeeding generations. There is no house in this country without a tomb in its vicinity." *P.* 307.

ARRIVAL AT AN INDIAN VILLAGE, WITH A BANQUET OF CEREMONY.

"As we approached the edge of the wood, and were almost in sight of the houses, the Indians who were before me made signs for me to take the lead, and that they would follow. The noise and confusion of the natives now seemed to increase, and when we came in sight of the village, we saw them running from house to house, some armed with bows and arrows, others with spears, and many with axes, as if in a state of great alarm. This very unpleasant and unexpected circumstance, I attributed to our sudden arrival, and the very short notice of it which had been given them. At all events, I had but one line of conduct to pursue, which was to walk resolutely up to them, without manifesting any signs of apprehension at their hostile appearance. This resolution produced the desired effect, for as we approached the houses, the greater part of the people laid down their weapons, and came forward to meet us. I was, however, soon obliged to stop from the number of them that surrounded me. I shook hands, as usual with such as were the nearest to me, when an elderly man broke through the crowd, and took me in his arms; another then came, who turned him away without the least ceremony, and paid me the same compliment. The latter was followed by a young man, whom I understood to be his son. These embraces, which at first rather surprised me, I soon found to be marks of regard and friendship. The crowd pressed with so much violence and contention to get a view of

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us, that we could not move in any direction. An opening was at length made to allow a person to approach me, whom the old man made me understand was another of his sons. I instantly stepped forward to meet him, and presented my hand, whereupon he broke the string of a very handsome robe of sea-otter skin, which he had on, and covered me with it. This was as flattering a reception as I could possibly receive, especially as I considered him to be the eldest son of the chief. Indeed it appeared to me that we had been detained here for the purpose of giving him time to bring the robe with which he had presented me.

"The chief now made signs for us to follow him, and he conducted us through a narrow coppice for several hundred yards, till we came to an house built on the ground, which was of larger dimensions, and formed of better materials than any I had hitherto seen; it was his residence. We were no sooner arrived there than he directed mats to be spread before us, on which we were told to take our seats, when the men of the village, who came to indulge their curiosity, were ordered to keep behind us. In our front other mats were placed, where the chief and his counsellors took their seats. In the intervening space, mats which were very clean, and of a much neater workmanship than those on which we sat, were also spread, and a small roasted salmon placed before each of us. When we had satisfied ourselves with the fish, one of the people who came with us from the last village approached, with a kind of ladle in one hand containing oil, and in the other something that resembled the inner rind of the cocoa-nut, but of a lighter colour; this he dipped in the oil, and having eaten it, indicated, by his gestures, how palatable he thought it. He then presented me with a small piece of it, which I chose to taste in its dry state, though the oil was free from any unpleasant smell. A square cake of this was next produced, when a man took it to the water near the house, and having thoroughly soaked it, he returned, and after he had pulled it to pieces like oakum, put it into a well-made trough, about three feet long, nine inches wide, and five deep; he then plentifully sprinkled it with salmon oil, and manifested by his own example, that we were to eat of it. I just tasted it, and found the oil perfectly sweet, without which the other ingredient would have been very insipid. The chief partook of it with great avidity, after it had received an additional quantity of oil. This dish is considered by these people as a great delicacy; and, on examination, I discovered it to consist of the inner bark of the hemlock tree, taken off early in summer, and put into a frame, which shapes it into cakes of fifteen inches long, ten broad, and half an inch thick; and in this form I should suppose it may be preserved for a great length of time." *P.* 325—327.

II. HOSEA *translated from the Hebrew, with Notes explanatory and critical. By* SAMUEL Lord Bishop of ROCHESTER. Robson, New Bond-street. 4to. 1l. 1s.

THE learned Author commences his preface with a statement of the duration of Hosea's ministry, which he represents as not less than seventy years, and proceeds to shew the principal subject and peculiar character of the prophet; observing, "It is a great mistake, into which the most learned expositors have fallen, and it has been the occasion of much misinterpretation, to suppose that 'his prophecies are 'almost wholly against the kingdom 'of Israel;' or that the captivity of the ten tribes is the immediate and principal subject, the destiny of the two tribes being only occasionally introduced. Hosea's principal subject is that, which is the principal subject indeed of all the prophets; the guilt of the Jewish nation in general; their disobedient, refractory spirit; the heavy judgments that awaited them, and their final conversion to God; their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of the Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other prophet." *P.* 6, 7.

The Author maintains, that the prophet's marriage was a real trans-

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action, and in giving an account of the woman's character, supports his opinion in the following manner. "The Hebrew phrase, 'a wife of fornications,' taken literally, certainly describes a prostitute, and 'children of fornications;' are the offspring of a promiscuous commerce. Some, however, have thought, that a wife of fornications may signify nothing worse, 'than a wife taken from among the Israelites, who were remarkable for spiritual fornication, or idolatry.' And 'that children of fornications,' may signify children born of such a mother, in such a country, and likely to grow up in the habits of idolatry themselves, by the force of ill example. God, contemplating with indignation the frequent disloyalty of that chosen nation, to which he was, as it were, a husband, which owed him the fidelity of a wife, says to the prophet, 'Go, join thyself in marriage to one of those who have committed fornication against me, and raise up children who will themselves swerve to idolatry.' But the words thus interpreted contain a description only of public manners, without immediate application to the character of any individual, and the command to the prophet will be nothing more than to take a wife.

"But the words may be more literally taken, and yet the impropriety as it should seem, of a dishonourable alliance formed by God's express command, as some have thought, avoided. Idolatry, by the principles on which it was founded, and by the licence and obscenity of its public rites, had a natural tendency to corrupt the morals of the sex; and it appears, by the sacred history, that the prevalence of it among the Israelites was actually followed with this dreadful effect. It may be supposed that, in the depraved state of public manners, the prophet was afraid to form the nuptial connexion, and purposed to devote himself to a single life: and that he is commanded by God to take his chance: upon this principle, that no dishonour that might be put upon him by a lascivious wife, was to be compared with the affront daily put upon God by the idolatries of the chosen people. 'Go, take thyself a wife among these wantons. Haply she may play thee false, and make thee a father of a spurious brood. Am not I the husband of a wife of fornications? My people go daily a whoring after the idols of the heathen. Shall I, the God of Israel, bear this indignity, and shalt thou, a mortal man, proudly defy the calls of nature; fearing the disgrace of thy family, and the contamination of its blood by a woman's frailty?' But this interpretation differs from the former only in the species of guilt imputed to the Israelites collectively; and the command to the prophet is still nothing more than to venture upon a wife, ill-qualified as the women of his times in general were for the duties of the married state. And the injunction seems to be given for no other purpose than to introduce a severe animadversion upon the Israelites, as infinitely more guilty with respect to God, than any adultress among women with respect to her husband.

"But it is evident, that 'a wife of fornications,' describes the sort of woman with whom the prophet is required to form the matrimonial connection. It expresses some quality in the woman, common perhaps to many women, but actually belonging to the prophet's wife in her individual character. And this quality was no other than gross incontinence in the literal meaning of the word, carnal, not spiritual fornication. The prophet's wife was, by the express declaration of the Spirit, to be the type or emblem of the Jewish nation, considered as the wife of God. The sin of the Jewish nation was idolatry, and the scriptural type of idolatry is carnal fornication; the woman, therefore, to typify the nation, must be guilty of the typical crime; and the only question that remains is, whether this stain upon her character was previous to her connection with the prophet, or contracted afterwards?" *P.* 11, 12.

In prosecuting this subject, the author insists upon the woman's incontinence before, and infidelity after marriage, and adds the following arguments as an answer to objections founded upon the supposed immorality of the prophet's marriage as a reality. "If any one imagines, that the marriage of a prophet with an harlot, is something so contrary to moral purity as in no case whatever to be justified, let him recollect the case of Salmon the Just, as he is

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stiled in the targum upon Ruth, and Rahab the harlot. If that instance will not remove his scruples, he is at liberty to adopt the opinion, which I indeed reject, but many learned expositors have approved, that the whole was a transaction in vision only, or in trance. I reject it, conceiving that whatever was unfit to be really commanded, or really done, was not very fit to be presented as commanded, or as done, to the imagination of a prophet in his holy trance. Since this, therefore, was fit to be imagined, which is the least that can be granted, it was fit (in my judgment) under all the circumstances of the case, to be done. The greatness of the occasion, the importance of the end, as I conceive, justified the command in this extraordinary instance." *P.* 15.

The remainder of the preface contains the import and design of the names, given to the children of the prophet's wife; with the reasons for the obscurity of Hosea's writings, and thus concludes, with giving the design of the work.

"With respect to my translation, I desire that it may be distinctly understood, that I give it not, as one that ought to supersede the use of the public translation in the service of the church. Had my intention been to give an amended translation for public use, I should have conducted my work upon a very different plan, and observed rules in the execution of it, to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. The translation is such as, with the notes, may form a perpetual comment on the text of the holy prophet. For, a translation, accompanied with notes, I take to be the best perpetual comment upon any text in a dead language. My great object, therefore, in translating, has been to find such words and phrases as might convey neither more nor less than the exact sense of the original (I speak here of the exact sense of the words, not of the application of the prophecy.) For this purpose I have been obliged, in some few instances, to be paraphrastic. But this has only been when a single word, in the Hebrew, expresses more than can be rendered by any single word in the English, according to the established usage of the language. A translator, who, in such cases, will confine himself to give word for word, attempts in truth what cannot be done; and will give either a very obscure or a very defective translation; that is, he will leave something untranslated. The necessity of paraphrastic translation will particularly occur whenever the sense of the original turns upon a paranomasia; a figure frequent in all the prophets, but in the use of which Hosea, beyond any other of them, delights. With the same view of presenting the sense of my Author in language perspicuous to the English reader, for Hebrew phrases I have sometimes judged it expedient to put equivalent phrases of our own tongue (where such could be found) rather than to render the Hebrew word for word. But these liberties I have never used without apprising the learned reader of it in my critical notes, and assigning the reason. And sometimes, in the case of phrases, I have given the English reader a literal translation of the Hebrew phrase in the explanatory notes. In some instances, but in very few, I have changed words and forms of expression, in frequent use in our public translation, for others, equivalent in sense, of a more modern phraseology, ever keeping my great point in view, to be perspicuous to the generality of readers." *P.* 45.

"The notes, which accompany my translation, are of two kinds; explanatory and critical. The first are intended to open the sense of the text, and point out the application of the prophecy to the English reader. The latter are disquisitions upon various points of antient learning, many of them purely philological, to ascertain the true sense of the text, to justify my translation of it, or the application of it that I teach the unlearned reader to make, to the satisfaction of the learned reader. The explanatory notes accompany the text, being given at the bottom of the page, and the reference to these is by the smaller letters. The critical notes are placed at the end by themselves, and the reference to these is by the capitals of the Roman alphabet..... I would observe, however, that in the critical notes, with the exception of such as are purely philological, the unlearned reader will find much, that may afford him both amusement and

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instruction. And many even of the philological may be of use to those who have a general acquaintance with antient literature, though but a superficial knowledge of the Oriental languages." *P.* 47, 48.

SPECIMEN OF THE TRANSLATION.

Hosea, Chap. iv. ver. 15.

15. [t]If thou play the wanton, O Israel, let not Judah become
guilty.—And come ye not unto Gilgal[u], neither go ye up to
16. Bethaven, and swear not, "JEHOVAH liveth[w]." Truly Israel
17. is rebellious, like an unruly heifer (L). Now will JEHOVAH
18. feed them as a lamb in a large place[x]. A companion (N) of
idols is Ephraim—Leave him to himself.—Their strong drink
is vapid[y].—Given up to lasciviousness, greedy of gifts[z], (O
19. shame!) (Q) are her great men. The wind binds her up in
its wings[aa], and they shall be brought to shame because of their
sacrifices.

NOTES.

[t] Here a transition is made with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular. "Whatever the obstinacy of the house of Israel may be in her corruptions, at least let Judah keep herself pure. Let her not join in the idolatrous worship of Gilgal or Bethaven, or mix idolatry with the profession of the true religion.—As for Israel, I give her up to a reprobate mind." Then the discourse passes naturally into the detail and amplification of Israel's guilt.

[u] Gilgal, in this period of the Jewish history, appears from Hosea and Amos, to have been a scene of the grossest idolatry. "Come ye not," i. e. Ye, O men of Judah.

[w] "——Swear not, &c." i. e. Swear not the solemn oath of the living God in an idolatrous temple.

[x] "——In a large place," i. e. in an uninclosed place, a wide common. They shall no longer be fed with care in the rich enclosures of God's cultivated farm; but be turned out to browze the scanty herbage of the waste. That is, they shall be driven into exile among the heathen, freed from what they thought their restraints, and of consequence deprived of all the blessings and benefits of religion. This dreadful menace is delivered in the form of severe derision, a figure much used by the prophets, especially by Hosea. Sheep love to feed at large. The sheep of Ephraim shall presently have room enough. They shall be scattered over the whole surface of the vast Assyrian empire, where they will be at liberty to turn very heathen. See (M). It is remarkable, however, that even in this state it is said Jehovah will feed them. They are still, in their utmost humiliation, an object of his care.

[y] "——Vapid," sour, turned. The allusion is to libations made with wine grown dead, or turning sour. The image represents the want of all spirit of piety in their acts of worship, and the unacceptableness of such worship in the sight of God. Which is alledged as a reason for the determination, expressed in the preceding clause, to give Ephraim up to his own ways. "Leave him to himself," says God to his prophet, "his pretended devotions are all false and hypocritical, I desire none of them. See (O).

[z] Heb. They love, Give ye. See *Prov.* xxx. 15. See (P).

[aa] An admirable image of the condition of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it is set, but never suffered for a moment to lie still. The image is striking now, but must have been more striking, when a bird with expanded wings, or a huge pair of wings without head or body, was the hieroglyphic of the

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element of the air, or rather the general mundane atmosphere, one of the most irresistible of physical agents. "—— binds," or, "is binding," the present tense to denote instant futurity."

TRANSLATION AND EXPLANATORY NOTES, p. 74, &c.

(L) "——Israel is rebellious like an unruly heifer." כפרה סררה סרר ישראל —I restore the rendering of the Bishop's Bible and the English Geneva. It was changed into what we now read in the public translation.—"Israel slideth back as a backsliding heifer," upon a supposition, that the actions of the restive beast, refusing the yoke, are literally expressed in the original, by the word סרר, and that the disobedience of the Israelites is represented under the image of the like action. A notion which the apparent affinity of the roots (סרד and סור) might naturally suggest.

The version of the LXX. too is evidently founded upon a similar notion of the original, as literally describing the actions of the animal, but actions of a very different kind, not those of restiveness, but the involuntary running about of the heifer stung by the gad-fly. Διοτι ὡς δάμαλις τραχυζωσα παροιστρησει Ισραήλ, But there is certainly no ground at all for this particular interpretation in any use of the verb (סרד, or סור,) among the sacred writers; and our public translation is much more, than this of the LXX. to the purpose of the context.

The fact, however, is, that the verb סרר, or the participle, is in no one passage of the Bible, except this, applied to a brute. It is true, in Lam. iii. 11. we find the word סָרַר applied to a brute; but not to a domestic brute, in a restive or a frisky mood, but to a wild beast, sprung from his laire, and crossing the way of the traveller: and not to the wild beast immediately, but to Jehovah, in wrath and taking vengeance, represented under the image of the wild beast. And in the phrase in this passage דרכי סורר, I take סורר to be another word, not from the root סרר, but the Poel form of the verb סור. "He turneth aside my ways;" that is, he scares me out of the strait path, and compels me to take a new direction. In the fifteen other passages (and no more) in which the word סרר occurs, it invariably signifies the perverse disposition, or disorderly conduct of a moral agent, without any express allusion to any brute. It seems therefore, at least doubtful, whether, in this passage of Hosea, the figure is not rather in the application of the participle to the heifer, than of the verb to Israel. And it seems safer to give what is indubitably the sense of the passage in plain terms, after the example of the author of the Syriac version, and the majority indeed of interpreters, than to affect to retain metaphors of the original, which may be merely imaginary.

It is worthy of remark, that in many passages of Scripture, besides this, we read in our English Bible of "back-sliding Israel," and of "Israel's back-slidings." But the Hebrew word, in all these other passages, is very different, and from quite another root. And that other word, in the sense of "back-sliding," is never, any more than this word סרר, applied to a brute.

(M) "—— feed them in a large place," במרחב. This word מרחב is never used but in a good sense; and, for the most part, figuratively, as an image of the condition of liberty, ease, and abundance. I agree, therefore, with Grotius, that this is said with bitter irony. "Est hîc χλευασμὸς; irrisio acerba; ex ambiguo. Latè pascere amant agni. Deus Israelem disperget per totum Assyriorum regnum."

(N) "—— A companion of idols," חבור עצבים. See Psalm cxix. 63. Isaiah i. 23.

(O) "—— Their strong drink is vapid," קר סבאם. The verb סר with an accusative after it, without a preposition or prefix, will not bear the sense of "going after," which some have given it in this place; nor can I think with Houbigant, that the verb in the Kal form is to be taken in the Hiphil sense, the noun סבא being its subject, and the pronominal suffix attached to the noun its object. I agree with those interpreters who take the noun סבא as the nominative of the neutral verb, which makes the construction natural, and the sense most apposite. It is well remarked by Drusius and Livelye, that wine, in that state which the Hebrew words describe, is called in Latin, vinum fugiens. "Si quis vinum fugiens vendat sciens, debeatne dicere." Cic. de Off. lib. 3.

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(P) The construction is certainly uncommon. But I see nothing in it so harsh and obscure, as to make an alteration of the text necessary. I give the sense which the learned Pocock approves, which seems to me to arise easily from the Hebrew words. It must be observed, however, in justice to Houbigant and Archbishop Newcome, that their omission of תבו has the authority of three manuscripts, of Kennicott's, of the Syriac version, and the LXX. and was suggested by Archbishop Secker.

(Q) —— (O shame) For a long time I thought myself original and single in this way of rendering. But I have the satisfaction to find, that the learned Drusius was before me in it. He renders thus: "Scortando scortati sunt, amant date (O Dedecus) protectores ejus." And he makes this note upon, "O Dedecus, Primus ita exposui; an rectè, judicent periti harum rerum, *καὶ ἐκ ἀπείρου τῶν πραγμάτων.*"

NOTE ON CHAP. i. VER. 4.

"—— Blood of Jezrael. Heb.—bloods of Jezrael," *i. e.* blood of the holy seed, the faithful servants of God, shed by the idolatrous priuces of Jehu's family in persecution, and the blood of children shed in their horrible rites upon the altars of their idols. *P.* 1.

(R) "Jezrael, the mystical name of the prophet's son, must be familiar to all who are conversant in the Holy Scriptures, as the name of a city in the tribe of Issachar, and of a valley or plain, in which the city stood: the city, famous for its vineyard, which cost the rightful owner, the unfortunate Naboth, his life; and, by the righteous judgment of God, gave occasion to the downfal of the royal house of Ahab: the plain, one of the finest parts of the whole land of Canaan, if we may judge from the partiality of the kings of Israel for the spot, who all fixed their residence in one or other of its numerous cities. Modern expositors, entirely forgetting the prophet's son, have thought of nothing in this passage but the place, the city, or the plain: a mistake into which perhaps they have the more easily fallen, by reason of the explicit mention of the place at the end of the subsequent verse. But if the word Jezrael be taken here as the name of a place, the threat of "avenging, or visiting, upon the house of Jehu the blood of Jezrael," will signify, that the family of Jehu was to be punished for blood shed by Jehu, or by his descendants in that place."

"Jehu himself shed the blood of Ahab's family, with unsparing hand, in Jezrael. But this was an execution of the judgment, which God had denounced by his prophet Elijah against the house of Ahab, for the cruel murder of Naboth: and it may justly seem extraordinary, that this should be mentioned as a crime of so deep a dye, as to bring down vengeance upon Jehu's house. It is true, that when the purposes of God are accomplished by the hand of man (which is the case indeed in some degree in every human action), the very same act may be just and good, as it proceeds from God, and makes a part of the scheme of Providence; and criminal in the highest degree, as it is performed by the man who is the immediate agent. The man may act from sinful motives of his own, without any consideration, or knowledge, of the end to which God directs the action. In many cases the man may be incited by enmity to God and the true religion to the very act, in which he accomplishes God's secret, or even his revealed, purpose. The man, therefore, may justly incur wrath and punishment, for those very deeds, in which, with much evil intention of his own, he is the instrument of God's good Providence. But these distinctions will not apply to the case of Jehu, in such manner as to solve the difficulty arising from this interpretation of the text. Jehu was specially commissioned by a prophet "to smite the house of Ahab his master—to avenge the blood of the prophets, and the blood of all the servants of Jehovah, at the hand of Jezabel*." And, however the general corruption of human nature, and the recorded imperfections of Jehu's character, might give room to suspect, that in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel sanguinary disposition, the fact appears from the history to have been otherwise; that he acted through the whole business with a conscientious regard to God's commands, and a zeal for his service; insomuch, that

* 2 Kings ix. 7.

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when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and accepted service *. "Jehovah, said unto Jehu, because thou hast done well," &c. And it cannot be conceived, that the very same deed, which was commanded, approved, and rewarded, in Jehu, who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction.

"To avoid this difficulty, another interpretation is mentioned with approbation by the learned Pocock, in which "the blood of Jezrael," is still understood of the blood of Ahab's family, shed by Jehu in Jezrael; but, by a particular acceptation of the verb פקד, [to visit] this is understood not as the object, but as the standard, or model, of the punishment, and the words are brought to this sense,—that God will execute vengeance upon the wicked house of Jehu, in slaughter abundant as the slaughter of Ahab's family and kindred in Jezrael; but in this way of taking the words, a punishment is denounced for a crime not specified, which is not after the manner of the denunciations of holy writ. Besides, although the Hebrew words in themselves might not be incapable of this construction, if this were the only passage in which the phrase occurred: the truth is, it is a very common manner of expression; and wherever the phrase is used of "visiting any thing upon a person," the thing, which is the object of the verb transitive (without any preposition or prefix) is always to be understood as some crime to be punished upon the person: and to take the phrase in any other manner here would be a mode of interpretation, which would tend to bring upon the style of the sacred writers the very worst species of obscurity—that of uncertainty; divesting the most familiar expressions of a clear definite meaning."

"For these reasons, I am persuaded, that Jezrael is to be taken in this passage in its mystical meaning; and is to be understood of the persons typified by the prophet's son—the holy seed—the true servants and worshippers of God. It is threatened that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters; and idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the Jezrael unto death, whenever they have had the power of doing it. The blood of Jezrael, therefore, which was to be visited upon the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols by the idolatrous princes of the line of Jehu, and so the expression was understood by St. Jerome and by Luther." *Critical Notes, p. 53, 54, 55, 56.*

* 2 Kings x. 30.

CHAP. V. VER. 2.—"*The Prickers have made a deep Slaughter.*

"—— *Prickers,*" scouts on horseback, attendants on the chase, whose business it was to scour the country all around, and drive the wild beasts into the toils. The priests and rulers are accused as the seducers of the people to apostacy and idolatry, not merely by their own ill example, but with premeditated design, under the image of hunters deliberately spreading their nets and snares upon the mountains. And their agents and emissaries in this nefarious project, are represented under the image of the prickers in this destructive chase. The toils and nets are whatever in the external form of idolatry was calculated to captivate the minds of men; magnificent temples, stately altars, images richly adorned, the gaiety of festivals, the pomp, and, in many instances, even the horror of the public rites. All which was supported by the government at a vast expence. The deep slaughter which the prickers made, is the killing of the souls of men. *P.* 16.

"—— Prickers," שטים from the verb שוט circumire, discurrere, obambulare, lustrare, late per campos quaquaversum discurrere. It is applied, *Num.* xi. 8. to the people scattered over the plain to gather up the manna.

Hence the noun שטים, in this place may naturally render those horsemen, whose office it was in the chase to spread themselves on all sides of the plain, to drive the wild beasts roused from their laires or coverts into the toils. Such persons, in our old English language, were called

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"prickers," as I conceive from the verb to "prick," *i. e.* to shew off on a mettlesome horse *; because their office required that they should be well mounted, and they were always galloping across the country in all directions. The noun is not yet become quite obsolete. For the yeomen that attend the king, when his majesty hunts the stag, whose duty it is to keep the animal within convenient bounds, are at this day called the "yeomen prickers." I take שׂטים here in this sense, as the nominative of the verb תמיקו and שחטה as the accusative after the verb: "Cursores profundam ediderunt cædem." In the Latin expression, "profunda cædes," *cædes* is properly the bloodshed; and a great number of murders is represented under the image of a great depth of that blood. The imagery of the Hebrew in this place is exactly the same. But it is a figurative chase. The wild beasts are men not influenced and restrained by true principles of religion: the principal hunters, the kings and the apostate priests, who, from motives of self interest, and a wicked and mistaken policy, encouraged idolatry, and supported its institutions: the prickers, the subordinate agents in the business: the slaughter, spiritual slaughter of the souls of men." *Critical Notes, p.* 77, 78.

CHAP. xii. VER. 6.—"JEHOVAH *is his Memorial: i. e.* God's memorial. His appropriate, perpetual, incommunicable name, expressing his essence. *P.* 41.

The learned Author, after stating that the sentiments of Houbigant, the LXX. and the Syriac, refer the pronoun, not to Jehovah, but to Jacob, conceiving that the passage alludes to the name given by the angel to Jacob, presents us with the following objections, "1st. The name of Israel has no reference to יהוה but to אל And taking the initial י (Jod) in ישׂראל (Israel) as merely formative of the proper name, as I conceive it to be, the exact significance of the name is, "a prince of God."

2d. God himself says this name Jehovah is his memorial; that is, his appropriate, perpetual name[a]. "And God said, moreover, unto Moses, thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this my MEMORIAL (זכרי) unto all generations." Where "this" rehearses "Jehovah" by itself; for the addition, the "God of Abraham," &c. is no part of the name or memorial, but a most gracious declaration of Jehovah's peculiar connections with the fathers of the Israelites. Accordingly, the Psalmist says, "Jehovah is thy name for ever; Jehovah is thy memorial for all generations[b]."

"Then, after a description of the impotence and nothingness of idols, the work of men's hands, the psalm concludes with animated solemn worship of Jehovah, by the reiteration of this name.

"House of Israel, bless ye the Jehovah. House of Aaron, bless ye the Jehovah.

"House of Levi, bless ye the Jehovah. Ye that fear Jehovah, bless ye the Jehovah.

"Blessed be Jehovah in Sion. Inhabitants of Jerusalem, praise Jah[c]."

Where I observe by the way, that wherever את (eth) is prefixed to Jehovah as the accusative case after the verb, it points to the name "Jehovah," as the memorial. "Bless him who is the Jehovah." I have, therefore, always expressed it in my translation by "*the*."

3dly. I observe, that the proper name of a man, or any created being, is never called its "memorial." This is applied solely and exclusively to the essential name of the self-existent God. *Critical Notes, p.* 143, 144.

After the Corrigenda we find an advertisement, containing an additional illustration of the foregoing text, introduced in the following expressive language: "The Author finds, that he owes apology to the orthodox reader for an omission, not of any thing essential to the elucidation of the prophet, but in itself of greater moment than any of the errata, enumerated in the foregoing list, of the press or of the pen; it

* A gentle knight was pricking on the plain,
Yclad in mighty arms and silver shield,
* * * * * * * * * * * *
His angry steed did chide his foaming bit,
As much disdaining to the curb to yield.

[a] Exodus, iii. 15. [b] Ps. cxxxv. 13.
[c] Ps. cxxxv. 19, 20, 21.

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is, that he has omitted to add this remark at the end of the long note on the word "memorial," in chap. xii. 5. namely, that the person, of whom it is said, that the name JEHOVAH is his memorial, is no other than he whom the patriarch found at Bethel, who there spake with the Israelites in the loins of their progenitor. He, whom the patriarch found at Bethel, who there, in that manner, spake with the Israelites, was, by the tenor of the context, the antagonist with whom Jacob was afterwards matched at Peniel. The antagonist, with whom he was matched at Peniel, wrestled with the patriarch, as we read in the book of Genesis[a], in the human form. The conflict was no sooner ended than the patriarch acknowledged his antagonist as God[b]. The holy prophet first calls him angel (מלאך) and after mention of the colluctation, and of the meeting and conference at Bethel, says, that he, whom he had called angel, was "JEHOVAH, God of Hosts." And to make the assertion of this person's Godhead, if possible, still more unequivocal; he adds, that to him belonged, as his appropriate memorial, that name which is declarative of the very essence of the Godhead. This *man*, therefore, of the book of Genesis, this *angel* of Hosea, who wrestled with Jacob, could be no other than the JEHOVAH-ANGEL, of whom we so often read in the English Bible, under the name of the "angel of the Lord:" a phrase of an unfortunate structure, and so ill-conformed to the original, that it is to be feared, it has led many into the error of conceiving of the Lord as one person, and of the angel as another. The word of the Hebrew, ill rendered "the Lord," is not like the English word, an appellative, expressing rank or condition; but it is the proper name JEHOVAH. And this proper name Jehovah, is not, in the Hebrew, a genitive after the noun-substantive "angel," as the English represents it; but the words יהוה and מלאך "Jehovah" and "angel," are two nouns substantive in apposition, both speaking of the same person; the one, by the appropriate name of the essence (rendering by its very etymology, the ὄντως τοῦ ὄντος, if it may be permitted to apply logical terms to that which is beyond all categories); the other, by a title of office. "Jehovah-Angel" would be a better rendering. The JEHOVAH-ANGEL of the Old Testament is no other than He, who, in the fullness of time, "was incarnate by the Holy Ghost of the Virgin Mary." *Advertisement, p.* 225.

[a] Gen. xxxii. 24. [b] ver. 30.

CHAP. xiii. VER. 15.—"*No Repentance is discoverable to my Eye!*"

THE frequent and sudden transitions from threatening to promise, from indignation to pathetic persuasion, and the contrary, produce much obscurity in the latter part of this prophet, which, however, disappears, when breaks are made in the proper places. In the 13th verse, the peril of Ephraim's situation, arising from his own hardened thoughtlessness, is described in the most striking images. In the 14th, God the Saviour comforts him with the promise of the final deliverance and salvation. In these words, "No repentance is discoverable to my eye," the Saviour complains, that these terrors and these hopes are all ineffectual; that he perceives no signs of repentance wrought by them. The Hebrew sounds literally, "Repentance is hidden from mine eyes." The total defect of the thing is most strongly expressed in the assertion, that nothing of it is to be discerned by the all-searching eye of the Divine Saviour. This complaint of universal impenitence, with the reason assigned, introduces new threatening, with which the chapter ends. The reason assigned for the impenitence is, that Ephraim is run wild among savage beasts, broken loose from the restraints of God's holy law, given up to his depraved appetites, and turned mere heathen; for the heathen are the savage beasts. *P.* 47.

III. LIFE OF BONAPARTE, *First Consul of France, from his Birth to the Peace of Luneville. To which is added, an Account of his remarkable Actions, Replies, Speeches, and Traits of Character: with Anecdotes of his different Campaigns. Translated from the French, with his Portrait by Heath.* 8vo. boards, 8s. Robinsons, Paternoster-Row.

THE biographer gives the following portrait of his hero in the close of his preface.

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" Like Alexander, he is of the middle stature, of a pale and delicate, though tolerably strong complexion, dark eyes, aquiline nose, the chin prominent, the forehead wide, and the whole countenance indicative of a discerning and elevated mind.

" He is habitually of a taciturn and contemplative disposition; yet is not devoid of the French politeness and gaiety. To a courage at once ardent and daring, he unites a coolness which nothing can derange; to the vast conceptions of genius, all those stratagems of war which Hannibal practised so ably against the Romans; the deepest reflection to the most rapid execution; all the impetuosity of youth to the experience of riper years; the sagacity of the politician to the talents of a great general; and, lastly, to a desire of glory and the daring spirit of former conquerors, the virtues of sober wisdom, and every sentiment of humanity and moderation; politics and the military art are so much the favourite studies of his mind, as to be carried almost to enthusiasm and passion; and from the opposite qualities of her first consul, equally great in peace as in war, France may justly boast, that she also has *her Washington.*" *Preface, p.* viii, ix, x.

This work is divided into thirty-four chapters, giving an account of the battles in which Bonaparte was engaged, and the most important actions of his life.

From the first chapter, containing his birth, particulars of his youth, and the siege of Toulon, we obtain the following information.

" Napoleon Bonaparte was born at Ajaccio in Corsica, on the 15th of August 1769. He was brought early into France, and was placed in the military school of Brienne in Champagne, under the direction of the fathers, called Minims; where the education he received developed in him the hidden germs of talents and genius.

" In his youth, almost in his infancy, he displayed an energy, and a certain degree of pride, that would be a fault in an inferior character, but which appears almost invariably to show itself in those designed for an extraordinary and eccentric career, and to be a marked and distinguishing quality of their minds.

" While a pupil at the college of Brienne, he formed his little garden with his own hands, and fortified it, as well as he was able, against the attacks of his enemies. In this garden he was fond of shutting himself up, to walk and to meditate; and he passed there almost all his hours of recreation, with a book of philosophy or mathematics in his hand, his mind seeming to disdain all lower occupations and less important studies. The youths of the college were unfortunate enough, in letting off some fireworks, to injure his little property; and he made them repent their carelessness. His school-fellows feared, but they esteemed him at the same time, and may be said even to revere him.

" The only sports he was fond of were those which required thought, or were a type of the military art. He inspired several of his companions with the same inclination, and taught them the military exercise, in which he conducted himself so well, that they were led to say, *does he not appear born to command?*

" As it is natural to take pleasure in viewing the first efforts of an heroic mind, and tracing in their dawn those eminent qualities which are one day to command the respect and admiration of the world, we shall here recite a few anecdotes of the childhood and youth of the First Consul. The following circumstances are little known, but they are real facts. They come from Baron L——r, a school-fellow of the Consul's and the friend of his childhood. Before he had made any figure, or his name had been even mentioned in any political connection in France, Baron L——r, said, *I wish I knew what is become of a school-fellow of mine, of the name of Bonaparte; his whole heart must be in the revolution.*

" They had been at the military school at Brienne together, had left it at the same time to go to Paris, and were in habits of close intimacy while they continued there. " Bonaparte," says he, " always showed the most lively interest in the success of the patriots of Corsica when in arms: he listened eagerly to all news from his country: Paoli was his god; he never mentioned him, or his native soil, without enthusiasm. Some of the French officers, who had been in Corsica, would now and then repair to the military school, and, talking of

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the war, would give the most exaggerated accounts of their success against the Corsicans: Bonaparte quietly suffered them to talk on, asking them occasionally a shrewd question or two; but when he was certain he could prove their having falsified a fact, he would exclaim eagerly:—'Are you not ashamed for a momentary gratification of vanity to calumniate in this manner a whole nation! You say there were six *hundred* of you only in the engagement: I know you were six *thousand*; and that you were opposed only by a few wretched peasants!' He would then open his journals and maps, and he generally ended his declamation with saying to his friend—'*Come*, L——r, *let us leave these dastards.*' L——r followed and pacified him. P. 5—9

"At the time of his confirmation, when the archbishop asked his name, Bonaparte answered it with an openness and confidence that formed a singular contrast with the timid and downcast looks of his comrades. The name of Napoleon being rather uncommon, escaped the archbishop, who desired him to repeat it, which Bonaparte did, with a little appearance of impatience. The assisting minister remarked to the prelate: 'Napoleon! I do not know that saint.' 'Parbleu, I believe it,' replied Bonaparte, 'the saint is a Corsican.' P. 11.

His valour being noticed by the representatives with the army, at the siege of Toulon, he was advanced, from an officer in a company of artillery, to the rank of general of brigade. He was soon appointed general in chief of the army of Italy, after the French had received a check by the arrival of General Wurmser, and obliged to raise the siege of Mantua, and the number of troops with Bonaparte amounted only to twelve hundred men. At this time an officer arrived from the enemy's quarters, requesting a parley. He was brought hood-winked before the general: his errand was to declare, that the left wing of the French army was surrounded, and that his general wished to know, whether the rest were willing to surrender.

"Go, tell your general, replied Bonaparte, if his intention be to insult the French army, that I am here; that it is he and his corps who are prisoners; that one of his columns is cut off by our troops at Salo, in their way from Brescia to Trent, and that if he do not lay down his arms in eight minutes from this time, or if he suffer a single musket to be fired, every soul shall perish with him. Take the bandage from the gentleman's eyes: let him see General Bonaparte and his staff in the midst of an army of brave republicans. Tell your general he has a good prize to take." The Austrians demanded time to deliberate; during which, every thing was preparing for the attack. The leader of the enemy's column, desiring to be heard, proposed to surrender on capitulation. 'No,' replied Bonaparte, 'you are prisoners of war.' The enemy still hesitating, Bonaparte ordered the light artillery to advance, and begin the attack. The Austrian general then exclaimed: '*We surrender unconditionally.*'

"Thus three Austrian battalions, consisting of four thousand men and two hundred hulans, having the advantage of four pieces of cannon, and drawn up in order of battle, laid down their arms to twelve hundred republicans. *P.* 51, 52, 53.

At the end of the seventh chapter we find the following circumstance. "On the night ensuing the long and dreadful battle of Arcola, Bonaparte disguised himself in the dress of an inferior officer, and traversed the camp. In the course of his round he discovered a centinel leaning on the butt-end of his musket in a profound sleep. Bonaparte, taking the musket from under him, placed his head gently on the ground, and kept watch for two hours in his stead; at the end of which the regular guard came to relieve him. On awakening, the soldier was astonished at seeing a young officer doing duty for him; but when, looking more attentively, he recognised in this officer the commander in chief, his astonishment was converted into terror, 'The general!—Bonaparte!' he exclaimed; 'I am then undone.' Bonaparte, with the utmost gentleness, replied, 'Not so, fellow-soldier; recover yourself: after so much fatigue, a brave man like you may be allowed for a while to sleep; but, in future, choose your time better." *P.* 68, 69.

"At the signing of the preliminaries at Leoben, which were the basis of the treaty of Campo-Formio, the

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Emperor sent three of the principal nobility of his court as hostages. Bonaparte received them with every mark of distinction; invited them to dine with him, and at the desert said to them, "Gentlemen, you are free; tell your master, that if his imperial word require a pledge, you cannot serve as such; and if it require none, that you ought not." *P.* 90.

After signing the treaty abovementioned, he meditated the conquest of Egypt, and took the command of the army to effect the enterprize. Eleven chapters are employed in narrating the different engagements in that country, which Bonaparte suddenly leaves to return to Paris, where he effects a revolution, from the account of which the following is selected.

Having dissolved the meeting of the Council of Five Hundred, by his soldiers; his arrival was announced to the Council of Ancients, who were assembled at St. Cloud: and he begged leave to make some important communications. A complete silence ensued, when he addressed them in the following extempore discourse:

"Representatives of the people, you are not under common circumstances; you are placed on a volcano: permit me to speak to you with the candour of a soldier, with the frankness of a citizen, zealous for the welfare of his country; and suspend, I beseech you, your judgment till I have finished what I have to say.

"I was living peaceably at Paris when I received the decree of the Council of Ancients, which informed me of their dangers, and of those of the republic. I hastened to assemble my brother soldiers, and we came to give you our assistance. Our intentions were pure and disinterested; as a reward for our services yesterday they loaded us with calumnies, and talked of a modern Cæsar, a second Cromwell; they reported that I intended to establish a military government.

"If I had wished to crush the liberty of my country, if I had wished to usurp the supreme authority, I should not have obeyed the orders you gave me; I should have had no occasion for the mandate of the senate. More than once, in extremely favourable circumstances, have I been called to take the reins of government. After our triumphs in Italy, I was invited to it by the desire of the nation, by the request of my comrades, and by that of the soldiers who have been oppressed in my absence; of the soldiers who are still obliged to carry on a most horrible war in the departments, which wisdom and order had calmed, and which folly and treason have again lighted up.

"The country has not a more zealous defender than myself; I am entirely devoted to the execution of your orders; but it is on you alone that its safety depends, for the Directory is no more; four of the magistrates who composed it have given in their resignations: dangers press hard; the evil augments; the minister of police has just informed me that, in La Vendée, several places are already fallen into the hands of the Chouans. The Council of Ancients is invested with great power; but it is also animated by still greater wisdom: consult that alone, and the near approach of danger; prevent disturbances; let us endeavour to preserve the two things for which we have made so many sacrifices,—liberty and equality."

"And what is to become of the constitution of the third year?" cried a deputy, suddenly interrupting the orator.

"The constitution!" replied Bonaparte. "Does it become you to name it? Is it at present any thing more than a ruin? Has it not been successively the sport of every party? Have you not trampled on it on the 18th Fructidor, 28th Floreal, and 28th Prairial?—The constitution! has not every species of tyranny been exercised in its name from the day of its establishment? Who can in future be guaranteed by it? Is not its insufficiency attested by the numerous outrages committed under its sanction, by the very people who are swearing to it a derisory fidelity? All the rights of the people have been indignantly violated; and it is to establish them on a firm foundation that we must labour to consolidate the liberty and republic of France," &c. *P.* 277—280.

In a former address to the ancients, Bonaparte used these words, *We will save the republic and liberty*, when he was interrupted by a voice, exclaiming, *Who will answer for it?—Grenadiers!* cried the general, turning to-

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wards his fellow-soldiers, *say if ever I deceived you when I promised you victory?* P. 285.

In the 26th chapter we find Bonaparte, nominated First Consul, and his first public step relating to exterior affairs, was writing to the King of England. We shall here transcribe his letter.

"*Bonaparte, First Consul of the French Republic, to his Majesty the King of Great Britain.*

"Paris, 5th Nivose, 8th year of the Republic.

"Promoted, by the desire of the French nation, to the office of first magistrate of the republic, I conceive it not improper to make this communication in a direct manner to your majesty.

"Must the war, which for four years past has ravaged every part of the world, be continued for ever? Are there no means to bring it to an issue?

"How is it possible for the two most enlightened nations of Europe, whose power and resources are greater than their safety and independence require, to sacrifice the benefits of commerce, interior prosperity, and individual happiness, to ideas of vain greatness? Can they not feel that peace is as glorious as it is necessary?

"These sentiments cannot be strange to your majesty's heart, reigning over a free people, with no other view than to secure their happiness.

"Your majesty will be convinced that I am prompted to this overture by a sincere desire of contributing to a general pacification by some speedy remedy, unembarrassed by forms, which perhaps may be necessary to disguise the real situation of weak states, but which, between powerful nations, only prove their mutual intention to deceive.

"France and England, unfortunately for all countries, by abusing their resources, may still procrastinate for a long time the moment of absolute inability to proceed further; but I can venture to assert, that the fate of every civilized nation is dependant on the termination of a war, which involves the whole world in its destructive vortex.

(Signed) "BONAPARTE."

P. 294, 295, 296.

Not succeeding in this attempt, his biographer narrates the success of the army under his command in Italy; informing his readers of the familiar methods he employed to excite the courage, and secure the affections of his soldiers.—We select a few instances.

"He advanced towards the twelfth regiment of chasseurs, and ordered the chief of brigade to say to the regiment, That he was very much satisfied with their behaviour; that it was owing to the impetuosity of their charge at Chatillon that the battle was won; that the cavalry were going to be united; and that at the next battle he wished them to charge the enemy's cavalry, to cure them of their pride and vain boasts of being superior to us in manœuvres and bravery.

"He said to the twenty-eighth of the line, That, as a proof their good conduct was highly pleasing to him, he would march at the head of the van-guard in the next encounter. *For two years past*, said he, *you have been passing and re-passing these mountains, and you are stedfast in your duty without murmuring; this is the first quality of a good soldier. I know that eight months pay was due to you a week ago, and nevertheless you have not made the least complaint.*" P. 310, 311.

"The French army was falling into disorder, and began to sound a retreat, when the presence of the First Consul reanimated their courage: *My lads*, said he, *recollect that my custom is to sleep on the field of battle.*" P. 365.

The 34th chapter brings Bonaparte from the campaign in Italy to Paris, describes his reception, and closes with an account of the second attempt upon his life. When the minister of police discovered the first design, he went to receive the First Consul's orders upon the subject.—*These are not my affairs*, replied he, *they are yours.*—Will you go to the Opera?—*Undoubtedly.*" P. 401.

"After the armistice concluded with the Emperor, General Moreau arrived at Paris, on the 26th Vendemiaire, at ten o'clock in the morning. He went immediately to visit the First Consul, who was then at the council of State. He had not left the saloon when the minister of the interior brought in a superb brace of pistols, of exquisite workmanship, and enriched with diamonds. The directory had ordered them to be made for a present to some foreign prince, and

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they had since remained at the house of the minister of the interior. These pistols were thought very beautiful. *They come very à-propos*, said the First Consul, presenting them to General Moreau; then turning towards the minister of the interior—*Citizen Minister*, said he, let some of the battles which General Moreau has gained be engraved on them;—but not all; they would occasion too many diamonds to be taken away; the General indeed attaches no great value to these, but the design of the artist must not be wholly deranged." *P.* 407, 408.

IV. SCRIPTURE ILLUSTRATED *by Engravings referring to Natural Science, Customs, Manners, &c. 4to. Maps, and seven plates.* Taylor, Hatton Garden. *Part I. Price 5s. —To be continued.*

The contents of the plates are:—1. Teraphim, Lares.—2. Sea-monsters, Tannim, dragons (which are figures of seals and the manati).—3. Coney, Shaphan, mouse.—4. Napthali, Genesis xlix. 21.—5. Slaves in the East.—6. Eastern attitudes of worship.—7. Solar system.

Articles with descriptive head pieces:—Camels furniture, to illustrate Genesis xxxi. 34.—Cruse of water, 1 Sam. xxvi. 11.—Lots, Prov. xvi. 33.—Beelzebub, 2 Kings i. 2.—Inkhorn, Ezek. ix. 2.—Locks of doors, Cant. v. 4.

Articles illustrated by the plates:—Attitudes of devotion in the East, p. 6.—Teraphim, Lares, Genesis, xxxi. 30. p. 1.—Napthali, Genesis xlix. 21. p. 4.—Lam. iv. 3. p. 2.—Of the shaphan or coney, and the mouse, Prov. xxx. 26. p. 3.—Employments of slaves in the East, Exod. v. p. 5.—The latter part of this publication is an expository index on the three first chapters of Genesis, which is to be continued.

TO enable the reader to form a judgment of this work, the following abstract from the article Napthali is subjoined:

Naphtali, Genesis xlix. 21.

" Napthali is a hind let loose:
" He giveth goodly words.

" That this passage requires illustration, will be evident, from a slight examination of its grammar, or enquiry into its meaning. Napthali is a *hind*; a *hind* is a *female* deer: HE, the sign of the *masculine* gender, giveth goodly words. Napthali is here both masculine and feminine; but in what sense, and to what purport, is it said of a deer, whether male or female, he giveth *words*? and how are these words *goodly*? When did a deer speak? and speak, too, with propriety and elocution?—What idea has the reader annexed to this passage? Where is the unity of the whole, or the propriety of the parts? How does this allusion correspond with nature, or with the subsequent situation or history of this tribe?

" We receive but little assistance if we turn to the versions, ancient or modern. The Vulgate, one of the Greek versions, the Persian, the Arabic, concur in this rendering. The LXX. Bochart, Houbigant, Durell, Dathe, Michaëlis, render 'Napthali' is a spreading (terebinthine) tree, 'giving beautiful branches.' This renders the simile uniform; but the allusion of a tree seems to be purposely reserved by the venerable patriarch for his son Joseph, who is compared to the boughs of a tree. Now Joseph would be assimilated to an *inferior* object, if Napthali had been compared to a parent-tree before him; which repetition of idea is every way unlikely. . . . . .

" Having seen but slightly the embarrassment of interpreters, let us try what assistance we may derive from natural history, toward explaining this passage.

" I conceive the word *aileh* may be like our word *deer*, i. e. applicable to either sex, though custom may usually have appropriated it to one sex: as we do not always correctly, in common speech, distinguish the sexes of domestic animals, sheep, goats, horses, dogs, &c. or of wild animals, rats, wolves, bears, &c. so our word *deer* does not denote the *species*, as we have several kinds of deer, nor the sex, &c. so the *elaphos* denotes a deer, i. e. either a *stag* or *hind*. The Latin also look the same way; *dama*, a deer, a fallow-deer, whether buck or doe: and Dr. Shaw, Travels, 414. 4to. understands the whole *genus* of deer as included in the word *ail*, though this *genus* comprizes many *species*. Our own professed naturalists

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accommodate themselves in their writings to this manner of expression.

"2. The word rendered *let loose* (שלח) imports an active motion, not like that of the branches of a tree, which, however freely they wave, are yet attached to the parent, but an *emission*, a *dismission*, a *sending forth* to a distance; in the present case a *roaming*—roaming at liberty. N. B. This word, as it does not agree with the actions of a tree, or of its parts, militates against the rendering proposed by Bochart, &c.

"3. *He giveth*. This word may denote *shooting forth*; it is used of production, as of the earth, which shoots forth, yields—her increase, Lev xxiv. 4. So trees shoot forth branches, Psalm viii. 7. Prov. xii. 12. and so to *place*, *set*, or *appoint*.

"4. *Goodly words*. We have seen that other versions render 'beautiful 'branches,' and we shall acquiesce in their idea. The word rendered *goodly* signifies *majestic*, *noble*, *grand*, *magnificent*; and the word rendered *branches* radically signifies to *diverge*, to *spread forth*. The whole passage, translated on these principles, will read thus—

"Napthali is a deer roaming at li-
"berty,
"He shooteth forth noble branches
"(majestic antlers).

To justify this version, it is observed, that the horns of a stag are annually shed, and annually reproduced; they are ample, according to the plenty and the nutritious quality of his pasturage, or are stinted in their growth, if his food has been sparing, or deficient in nourishment.

Buffon reasons at length, and remarks, "that it is always easy to determine by examining the head of a stag, whether he inhabits a plentiful and quiet country, and whether he has been well or ill fed." The situation allotted to the tribe of Napthali is described as a country rich and fertile, and the patriarch is supposed to denote the happy lot of Napthali in this respect; it is also added, "that in the allegory, the branching horns of this deer may denote fertility in children; and it is remarked, that though only four sons are reckoned to Napthali, when he went down to Egypt, Gen. xlvi. 24. yet this tribe at the Exodus numbered above 50,000 men."

V. PUBLIC CHARACTERS *of* 1801-1802. *8vo. Boards*, 10*s*. 6*d*. Phillips.

THIS volume contains the following characters: Right Hon. Henry Addington, Sir Rich. Hughes, Lord Spencer, Lord Alvanley, Mr. John Horne Tooke, General Bowles, Marquis Townshend, Gov. Franklin, Earl of Fife, Dr. John Moore, Colonel Despard, Lord Sheffield, Mr. Wyndham, Count Rumford, Rev. Thomas Maurice, Gen. Strutt, Mr. Dawson of Sedberg, Dr. Rennel, Caleb Whitefoord, Dr. Mitchill, Col. Tatham, Bishop of Lincoln, Mrs. Cowley, Dr. Beattie, Gen. Hutchinson, James Martin, Esq. M. P. Dr. Abraham Rees, and Mr. Arthur Young.

"THE RIGHT HON. HENRY ADDINGTON, CHANCELLOR OF THE EXCHEQUER, &c.

"Mr. Addington is the son of a physician of some eminence, who died about eleven years since, after having practised with equal celebrity and success. That gentleman, during the whole of his life, appears to have been a great politician, and to have studied with equal attention the constitution of a patient, and the constitution of the state." *P.* 1, 2.

"During the latter part of Lord Chatham's life, the Doctor lived in great intimacy with that nobleman; and such was the confidence subsisting between them, that when a negotiation was opened with the late Earl of Bute, respecting his return to power, he acted as the plenipotentiary of the ex-minister.

"It may be naturally supposed that this of course led to an intimacy between their families, and we accordingly find that the young Pitts and the young Addingtons, early in life, cultivated a friendship with each other, which received a fresh increase when Mr. William Pitt became a member of the society of Lincoln's Inn, and Mr. Henry Addington entered his name as a student, and *eat commons* at the same hall." *P.* 3,—5.

After noticing Mr. Addington's introduction to parliament, his election to be Speaker of the House of Commons, and his appointment to be Chancellor of the Exchequer, with extracts from some of his speeches on popular and important subjects, the account closes as follows:

"The present premier possesses great influence, in consequence of the excellence of his character, and the

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high respect he had acquired during the time he acted as speaker. His Majesty may be said to evince a *personal* attachment to him, and, if report be true, he has presented him with, and furnished for him, a house in Richmond Park, in order to be near him at all times.

"In private life Mr. A. is particularly amiable. He is a sincere friend, an affectionate brother, a kind father, and a tender husband. Possessing an ample income, and being but little devoted to expence, he cannot be supposed to be instigated by the sordid wish of creating a fortune for himself; and, as his connections are all in affluent circumstances, he has no poor relations to provide for out of the public purse. On the other hand, it remains to be proved, whether his abilities entitle him to rank as a first rate statesman; and a few years—perhaps a few months—will determine, whether the new minister be destined to confer glory or disgrace on the empire; to subvert or to restore the liberties of his country!" *P. 22.*

GENERAL BOWLES.

"William Augustus Bowles was born in Frederic County, in Maryland, about the year 1764. Fascinated from his cradle, with the idea of a military life, when but thirteen years of age he fled from under the paternal roof, and determined to gratify his romantic wishes; and after surmounting a variety of difficulties, and undergoing the almost incredible fatigues of a long march through the woods, he arrived safe in the British camp at Philadelphia; here he was received as a volunteer into an old regiment of foot, and soon after obtained a commission in a corps* commanded by Lieutenant Colonel James Chalmers.

"Towards the autumn of 1778, he embarked for Jamaica, and afterwards proceeded to Pensacola, in West Florida. At the latter place he was deprived of his commission, and dismissed from the British army.

"Bowles submitted to his fate, not merely with a manly fortitude, but even with the appearance of joy; instead of attempting to deprecate the melancholy lot which seemed to await him, he appeared gay, unconcerned, and happy at having regained his liberty. It is thus he is described at this period by a brother officer, who has drawn up a memoir relative to the early part of his life.

"Behold then this disbanded young soldier—his last shilling gone—too proud to beg, and too independent to stoop to menial offices—an uncultivated and savage country around him—no guide but chance, and no resource but his own fortitude—behold him on the brink of apparently inevitable ruin!

"But Fortune, whose peculiar care he seems to have been, stepped in to save him. A party of the Creek nation were on their return home from Pensacola, whither they had come to receive their annual presents; and young Bowles, delighted with the novelty of situation now opened to him, joined the party, having thrown his regimental coat, in contempt of his oppressors, into the sea.

"A situation so flattering to the independence natural to the heart of man had doubtless many attractions; but whether through the sameness of the scene, or a restlessness of disposition constitutional in him, or actuated through pride to shew himself once more among those who had reduced him to the appearance of a savage, he left his protectors, after having resided with them a few months, (probably with an intention to return) and came unattended to Pensacola. When he arrived on the opposite shore of the bay, he found a hogshead, which some British ship had left behind them; and Bowles, impatient of delay, without waiting for any other conveyance, like an Esquimaux, with the difference of a hogshead for a boat, the branch of a tree his mast, a blanket his sail, and a few stones his ballast, navigated the extensive shores of the harbour, in the day procuring the food of life, and beguiling the tediousness of time by fowling and fishing, and at night regaling on his prey; the sky his canopy, and the earth his bed.

"In this very hogshead, perhaps, his bosom first throbbed with the desire of nautical knowledge; and here also he first had occasion to seek for resources in himself alone; resources which, at some future day, were to shield him in the hour of danger, and which alone could complete him for the leader of a brave and gallant nation. But this precarious and ha-

* The Maryland Loyalists,

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ardous livelihood did not last long. The frost of 1779 will be long remembered in the Floridas; and young Bowles, almost naked, superior to the injuries of men, found in the elements an enemy which neither strength of constitution nor fortitude of mind could withstand. He wanted shelter, and it was not long before he received it. Among the inhabitants of the town, who saw his situation, there was one, a baker by profession, who had a heart to commiserate and to relieve him. Under the roof of this hospitable stranger he remained the greatest part of the winter, who finding him a strong and robust lad, thought it but reasonable that he should assist to make the bread which he so plentifully ate.

"Highly impressed, as no doubt he was, with a sense of obligation for such unmerited goodness, an aversion to labour, peculiar to the habits in which he had so lately indulged, made him reject the proposal, and he would again have been exposed to all his former dangers but for his old friends the Creeks.

"The extraordinary inclemency of the seas.. had brought them down for presents, and Bowles once more returned with them, and remained near two years. The friendly character of North American savages, when not irritated by resentment, or made sanguinary through thirst of revenge, is well known. During this period, such was their mutual regard, that he strengthened the ties of friendship by marrying a daughter of one of their chiefs. Thus he became doubly united to them, both from inclination and the ties of blood; and his children were living pledges of their father's fidelity.

"Habit had now confirmed his predilection for a state of nature; and, on the commencement of hostilities between Great Britain and Spain, he was thought worthy of being enrolled among the fighting-men of this warlike nation. Nor did he discredit their choice. His conduct throughout the war was eminently distinguished for coolness and vigour in action; and the most eminent chiefs pointed him out as an example worthy of imitation."

Mr. Bowles, increasing in the favour and esteem of the Indians, was raised to be their leader. On account of his attachment to the interests of Great Britain, he has suffered much from the court of Spain; but nothing appears sufficient, from the accounts before us, to alter the steady purpose of his pursuits. The interests of the Indians appear to engage his attention and his assiduity, and no doubt he will do much towards their civilization and happiness.

This work contains not only the history of the characters, but their political connections, and extracts from their speeches in the Houses of Parliament.

VI. LETTERS of EULER *on different Subjects in Physics and Philosophy, addressed to a German Princess. Translated from the French, by* HENRY HUNTER, D. D. *with original Notes, and a Glossary of Foreign and Scientific Terms. With nineteen Plates. Second Edition, in Two Volumes* 8vo. *Boards.* Murray and Highley, Cuthell, Vernor and Hood.

THE design of this interesting work is thus expressed by the translator, in his preface: "Euler wrote these letters for the instruction of a young and sensible female, and in the same view that they were written they are translated, namely, for the improvement of the female mind; an object of what importance to the world! I am old enough to remember the time when well-born young women, even of the north, could spell their own language but very indifferently, and some hardly read it with common decency; when the young lady's hand-writing presented a medley of outlandish characters; and when a column of pounds shillings and pence presented a labyrinth as inextricable as the extraction of the cube root. While the boys of the family were conversing with Virgil, perhaps with old Homer himself, the poor girls were condemned to cross-stitch on a piece of gauze canvas, and to record their own age at the bottom of a sampler.

"They are now treated as rational beings, and society is already the better for it. And wherefore should the terms *female* and *philosophy* seem a ridiculous combination? Wherefore preclude to a woman any source of knowledge to which her capacity and condition in life entitle her to apply?

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It is cruel and ungenerous to expose the frivolity of the sex, after reducing it to the necessity of being silly and frivolous. Cultivate a young woman's understanding, and her person will become, even to herself, only a secondary concern; let her time be filled up in the acquisition of attainable and useful knowledge, and then she will cease to be a burden to herself and to every lady about her; make her acquainted with the world of nature, and the world of art will delude her no longer.

"The time, I trust, is at hand, when the Letters of Euler, or some such book, will be daily on the breakfasting table, in the parlour of every female academy in the kingdom; and when a young woman, while learning the useful arts of pastry and plain-work, may likewise be acquainting herself with the phases of the moon, and the flux and reflux of the tides. And I am persuaded she may thrum on the guitar, or touch the keys of the harpsichord, much more agreeably both to herself and others, by studying a little the theory of sound. I have put the means of this in her power; it will be at once her fault and her folly if she neglect it." *Translator's Preface, p.* 18, 19, 20, 21.

For the character of this work we present our readers with an extract from the advertisement to the French edition.

"The Letters of Euler to a German Princess have acquired, over all Europe, a celebrity, to which the reputation of the Author, the choice and importance of the several subjects, and the clearness of elucidation, justly entitle them. They have deservedly been considered as a treasury of science, adapted to the purpose of every common seminary of learning. They may be studied to advantage without much previous elementary knowledge; they convey accurate ideas respecting a variety of objects, highly interesting in themselves, or calculated to excite a laudable curiosity; they inspire a proper taste for the sciences, and for that sound philosophy which, supported by science, and never losing sight of her cautious, steady, methodical advances, runs no risk of perplexing or misleading the attentive student." *P.* 27.

The eulogium of Euler, containing some interesting traits of his character and events of his life, is prefixed to the letters, from which we give the following outline.

"Leonard Euler, President of the Mathematical School in the Academy of Petersburg, and previously in that of Berlin, Fellow of the Royal Society in London, and of the Academies of Turin, Lisbon, and Bâle, Foreign Associate of that of the Sciences, was born at Bâle, April the 15th, 1707, being the son of Paul Euler and Margaret Brucker.

"His father, who, in 1708, undertook the pastoral charge in the village of Riechen, in the vicinity of Bâle, was his first instructor; and he enjoyed betimes the pleasure of contemplating the progress of his son's expanding faculties and dawning glory, a cordial so reviving to the heart of a parent, advance under his own eye, and gather strength from his own assiduities." *P.* 33.

"He prosecuted his studies at the university of Bâle, and such was his early proficiency, that he was deemed not unworthy the attention, and particular instructions of John Bernouilli, who was his father's mathematical instructor.

"When he had scarcely attained the degree of Master of Arts, his father, who intended him for his own successor, enjoined him to exchange the study of the mathematics for that of theology. Happily the effect of this act of authority was of short duration. It proved no difficult matter to persuade the father, that his son was destined to supply to the learned world the place of John Bernouilli, and not sink into the obscure parson of Riechen.

"An essay, composed by Euler in his nineteenth year, on the masting of ships, a subject proposed by the Academy of Sciences, procured him, in 1727, an addition to his academical honours, so much the more respectable, that the youthful native of the Alps could have derived no assistance from practical knowledge, and that he yielded the palm to M. Bouguer alone, an able geometrician, then at the zenith of his reputation, and for ten years before Professor of Hydrography in a maritime city." *P.* 35.

Daniel and Nicholas Bernouilli, sons and pupils of John Bernouilli, whose friendship he secured while at the university by his application and good dispositions, had been invited

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to Russia. Euler felt the sincerest regret at parting with the friends of his youth, and engaged them to promise their utmost exertions to procure him a similar invitation, to which request the brothers conscientiously attended. "Euler having stood an unsuccessful candidate for a vacant chair in the university of Bâle, soon after set out for Russia under auspices the most melancholy and discouraging. It was not long before he received intelligence that Nicholas Bernouilli had fallen a victim to the severity of the climate; and the very day he set foot on Russian ground, Catharine I. paid the debt of nature. This event, at first, seemed to threaten the approaching dissolution of the Academy, whose establishment that princess had just completed, in compliance with the will of the deceased czar, her husband.

"Euler, at a prodigious distance from his native country, destitute of the advantage which Daniel Bernouilli possessed, that of an illustrious and respected name, to prepare his way, formed the resolution of entering into the Russian marine service. One of the admirals of Peter I. had already promised to procure him a situation, when, happily for geometry, the storm which had lowered over the sciences spent itself. Daniel Bernouilli retired into his own country: Euler was declared Professor of Geometry, and successor to his illustrious friend, in 1733." *P.* 37.

At the earnest solicitation of the king of Prussia, he went from Petersburg to Berlin in 1741, and continued at the latter place till 1766.

"The princess D'Anhalt Dessau, niece to Frederic II. king of Prussia, was desirous of receiving from him some lessons in natural philosophy. These lessons have been published, under the title of Letters to a German Princess, a work inestimable for the singularly clear light in which he has displayed the most important truths of mechanics, of physical astronomy, of optics, and of the theory of sound, and for the ingenious views, less philosophical, but more sage, than those which have made *Fontenelle's* Plurality of Worlds outlive the System of Vortices." *P.* 52.

"The government of Russia had never treated Euler as a stranger. Notwithstanding his absence, part of his salary was always regularly paid; and in 1766, the empress having given him an invitation to return to Petersburg, he complied." *P.* 55.

"As long as his sight remained, (for it appears, that by close application to study he had lost that faculty) he every evening collected to domestic devotion, his grand-children, his domestics, and such of his pupils as lodged in the house; he read to them a portion of scripture, and sometimes accompanied it with an exposition." *P.* 60.

"Of sixteen professors belonging to the Academy of Petersburg, eight had been formed by him; and all of them, well known from their productions, and decorated with academic honours, value themselves on being able to add, to all the rest, that of disciple to Euler.

"He had retained all his facility of thought, and, apparently, all his mental vigour: no decay seemed to threaten the sciences with the sudden loss of their great ornament. On the 7th of September, 1783, after amusing himself with calculating on a slate the laws of the ascending motion of air-balloons, the recent discovery of which was then making a noise all over Europe, he dined with Mr. *Jeaxel* and his family, talked of *Herschell's* planet, and of the calculations which determined its orbit. A little after he called his grand-child, and fell a playing with him as he drank tea, when suddenly the pipe, which he held in his hand, dropped from it, and he ceased to calculate and to breathe.

"Such was the end of one of the greatest and most extraordinary men ever produced by the hand of nature, a man whose genius was equally capable of the greatest efforts, and of the most unwearied application, who multiplied his productions far beyond what could have been expected from powers merely human, and was, nevertheless, original in every one; whose head was incessantly employed, and his spirit always tranquil; who, finally, by a destiny unfortunately too rare, united, and that deservedly, a felicity hardly ever interrupted, to a glory which no one ever disputed with him."

"His death was considered as a public loss, even in the country which he inhabited. The Academy of Petersburg went into deep mourning for him, and voted a marble bust of him,

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at their own expence, to be placed in their assembly-hall. An honour still more distinguished had already been conferred upon him by that learned body, in his lifetime. In an allegorical painting, a figure of Geometry is represented leaning on a tablet, exhibiting mathematical calculations, and the characters inscribed, by order of the academy, are the formulas of his new theory of the moon. Thus, a country which, at the beginning of the present century, we considered as scarcely emerged out of barbarism, is become the instructor of the most enlightened nations of Europe, in doing honour to the life of great men, and in embalming their memory; it is setting these nations an example, which some of them may blush to reflect that they have had the virtue neither to propose nor to imitate." *P.* 65, 66, 67.

The contents of the first volume are comprised in 115 letters upon the following subjects:

Letter 1. Of magnitude, or extension.—2. Of velocity.—3. Of sound and its velocity.—4. Of consonance and dissonance.—5. Of unison and octaves.—6. Of other consonances.—7. Of the twelve tones of the harpsichord.—8. Of the pleasure derived from fine music.—9. Compression of the air.—10. Rarefaction and elasticity of the air.—11. Gravity of the air.—12. Of the atmosphere, and the barometer.—13. Of wind-guns, and the compression of air in gunpowder.—14. The effect produced by the heat and cold on all bodies, and of the pyrometer and thermometer.—15. Changes produced in the atmosphere by heat and cold.—16. The cold felt on high mountains and great depths accounted for.—17. Of light, and the systems of *Descartes* and *Newton*.—18. Difficulties attending the system of emanation.—19. A different system respecting the nature of rays and of light proposed.—20. Of the propagation of light.—21. Digression on the distances of the heavenly bodies, and on the nature of the sun and his rays.—22. Elucidations on the nature of luminous bodies, and their difference from opaque bodies illumined.—23. How opaque bodies become visible. *Newton's* system of the reflection of rays, proposed.—24. Examination and refutation of *Newton's* system.—25, 26. A different explanation of the manner in which opaque bodies illuminated become visible.—27. Clearness and colour of opaque bodies illumined.—28. Nature of colours in particular.—29. Transparency of bodies relative to the transmission of rays.—30. Of the transmission of rays of light.—31. Rarefaction of rays of different colours.—32. Of the azure-colour of the heavens.—33. Of rays issuing from a distant luminous point, and of the visual angle.—34. Of the supplement which judgment lends to vision.—35. Explanation of certain phenomena relative to optics.—36. Of shade.—37. Of catoptrics, and the reflection of rays from plain mirrors.—38. Reflection of rays from convex and concave mirrors. Burning mirrors.—39. Of dioptrics.—40. Continuation of burning-glasses, and their focus.—41. Of vision, and the structure of the eye.—42. Wonders discoverable in the structure of the eye.—43. Astonishing difference between the eye of an animal and the artificial eye, or *camera obscura*.—44. Perfections discoverable in the structure of the eye.—45. Of gravity, considered as a general property of body.—46. Of specific gravity.—47. Terms relative to gravity, and their true import.—48. Reply to certain objections to the earth's spherical figure derived from gravity.—49. True direction and action of gravity relatively to the earth.—50. Different action of gravity with respect to certain countries and distances from the centre. The earth.—51. Gravity of the moon.—52. Discovery of universal gravitation by *Newton*.—53. Of the mutual attraction of the heavenly bodies.—54. Different sentiments of philosophers respecting universal gravitation. The attractionists.—55, 56, 57. Power by which the heavenly bodies are mutually attracted.—58. Motion of the heavenly bodies. Method of determining it by the laws of gravitation.—59, 60. System of the universe.—61. Small irregularities in the motions of the planets caused by their mutual attraction.—62. Description of the flux and reflux of the sea.—63. Different opinions of philosophers respecting the flux and reflux of the sea.—64, 65, 66, 67. Explanation of the flux and reflux, from the attractive power of the moon.—68. More particular account of the dispute respecting universal gravitation.—69. Nature and essence of bodies, or extension, mobility, and impenetrability of body.—70. Impenetrability of bodies.—71.

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Of the motion of bodies, real and apparent.—72. Of uniform, accelerated, and retarded motion.—73. Principal law of motion and rest, disputes of philosophers on the subject.—74. Of the inertia of bodies: of powers.—75. Changes which may take place in the state of bodies.—76. System of the monads of *Wolff*.—77. Origin and nature of powers.—78. Principle of the least possible action.—79. On the question, Are there any other species of powers?—80. Of the nature of spirits.—81. Of the union between the soul and the body.—82. Different systems relative to the subject.—83, 84. Examination of the system of free established harmony. Two objections to it.—85, 86. Of the liberty of spirits, and a reply to objections against liberty.—87. Influence of the liberty of spirits upon events.—88. Of events natural, supernatural, and moral.—89. Of the question respecting the best world possible, and of the origin of evil.—90. Connection of the preceding considerations with religion. Reply to the objections of the philosophic systems against prayer.—91. The liberty of intelligent beings in harmony with the doctrines of the Christian religion.—92. Elucidation respecting the nature of spirits.—93. Reflection on the state of souls after death.—94. Considerations on the action of the soul upon the body, and of the body upon the soul.—95. Of the faculties of the soul, and of judgment.—96. Conviction of the existence of what we perceive by the senses. Of the idealists, egotists, and materialists.—97. Refutation of the idealists.—98. The faculty of perceiving, reminiscence, memory, and attention. Simple and compound ideas.—99. Division of ideas into clear and obscure, distinct and confused. Of distraction.—100. Of the abstraction of notions. Notions general and individual. Of genus and species.—101. Of language; its nature, advantages, and necessity, in order to the communication of thought, and the cultivation of knowledge.—102. Of the perfection of a language: Judgment and nature of propositions, affirmative and negative, universal or particular.—103. Of syllogisms, and their different forms when the first proposition is universal.—104. Different forms of syllogisms, whose first proposition is particular.—105. Analysis of some syllogisms.—106. Different figures and modes of syllogisms.—107. Observations and reflections on the modes of syllogisms.—108. Hypothetical propositions, and syllogisms constructed of them.—109. Of the impression of sensations on the soul.—110. Of the origin and permission of evil; and of sin.—111. Of moral and physical evil.—112. Reply to complaints of the existence of physical evil.—113. The real destination of man's usefulness, and necessity of adversity.—114. Of true happiness, Conversion of sinners. Reply to objections on the subject.—115. The true foundation of human knowledge. Sources of truth, and classes of information derived from it.

Mr. Euler combats the system of Newton, on the reflection of rays of light: as his arguments occupy more room than we can devote to the subject, the following letter, in which the author defends his own system, is selected:

LETTER XXXVIII.

"Nature of Colours in particular.

"The ignorance which prevailed respecting the true nature of colours, has occasioned frequent and violent disputes among philosophers, each of whom made an attempt to shine, by maintaining a peculiar opinion on the subject. The system which made colours to reside in the bodies themselves, appeared to them too vulgar and too little worthy of a philosopher, who ought always to soar above the multitude. Because the clown imagines that one body is red, another blue, and another green, the philosopher could not distinguish himself better than by maintaining the contrary; and he accordingly affirms, that there is nothing real in colours, and that there is nothing in bodies relative to them.

The Newtonians make colours to consist in rays only, which they distinguish into red, yellow, green, blue, and violet; and they tell us that a body appears of such and such a colour, when it reflects rays of that species. Others, to whom this opinion seemed absurd, pretend that colours exist only in ourselves. This is an admirable way to conceal ignorance; the vulgar might otherwise believe that the scholar was not better acquainted with the nature of colours than themselves. But you will readily

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perceive that these affected refinements are mere cavil. Every simple colour (in order to distinguish from compound colours) depends on a certain number of vibrations, which are performed in a certain time; so that this number of vibrations, made in a second, determines the red colour, another the yellow, another the green, another the blue, and another the violet, which are the simple colours represented to us in the rainbow.

"If then, the particles of the surface of certain bodies are disposed in such a manner, that being agitated, they make in a second as many vibrations, as are necessary to produce, for example, the red colour, I call such a body red, just as the clown does; and I see nothing like a reason for deviating from the common mode of expression. And rays which make such a number of vibrations in a second, may, with equal propriety be denominated red rays; and finally, when the optic nerve is affected by these same rays, and receives from them a number of impulsions, sensibly equal in a second, we receive the sensation of the red colour. Here every thing is clear; and I see no necessity for introducing dark and mysterious phrases, which really mean nothing.

"The parallel between sound and light is so perfect, that it hits even in the minutest circumstances. When I produced the phenomenon of a musical chord, which may be excited into vibration by the resonance of certain sounds, you will please to recollect, that the one which gives the union of the chord in question, is the most proper to shake it, and that other sounds affect it only in proportion as they are in consonance with it. It is exactly the same as to light and colours; for the different colours correspond to the different musical sounds.

"In order to display this phenomenon, which completely confirms my assertion, let a dark room be provided; make a small aperture in one of the shutters; before which, at some distance, place a body of a certain colour, say a piece of red cloth, so that, when it is illumined, its rays may enter by the aperture into the darkened room. The rays thus transmitted into the room will be red, all other light being excluded: and if you hold on the inside of the room opposite to the aperture, a piece of cloth of the same colour, it will be perfectly illuminated, and its red colour appear very brilliant, but if you substitute in its place a piece of green cloth, it will remain obscure, and you will hardly see any thing of its colour. If you place on the outside, before the aperture, a piece of green cloth, that within the chamber will be perfectly illumined by the rays of the first, and its green colour appear very lively. The same holds good as to all other colours; and I do not imagine that a more convincing demonstration of the truth of my system can be demanded.

"We learn from it, that, in order to illuminate a body of a certain colour, it is necessary that the rays which fall upon it should have the same colour; those of a different colour not being capable of agitating the particles of that body. This is farther confirmed by a well-known experiment. When the spirit of wine is set on fire in a room, you know that the flame of spirit of wine is blue, that it produces only blue rays, and that every person in the room appears very pale, their faces, though painted ever so deep, have the aspect of death. The reason is evident; the blue rays not being capable of exciting or putting in motion the red colour of the face, you see on it only a feeble and bluish colour; but if one of the company is dressed in blue, such dress will appear uncommonly brilliant. Now the rays of the sun, those of a wax taper, or of a common candle, illuminate all bodies almost equally; from whence it is concluded, that the rays of the sun contain all colours at once, though he himself appears yellowish.

"In truth, when you admit into a dark room the rays of all the simple colours, red, yellow, green, blue, and violet, in nearly equal quantities, and blend them, they represent a whitish colour. The same experiment is made with various powders, coloured in like manner; on being mixed together a whitish colour is the result. Hence it is concluded, that white is nothing less than a simple colour; but that it is a compound of all the simple colours; accordingly we see that white is adapted to the reception of all colours. As to black it is not properly a colour. Every body is black when its particles are such that

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they can receive no motion of vibration, or when it cannot produce rays. The want of rays, therefore, produces the sensation of that colour; and the more particles there are found in any body not susceptible of any motion of vibration on its surface, the more blackish and obscure it appears." "15th July, 1760." *P.* 110—114.

LETTER XC.

Connection of the preceding Consideration with Religion. Reply to the Objections of the philosophic Systems against Prayer.

"Before I proceed farther in my lessons on philosophy and physics, I think it my duty to point out to you their connection with religion.*

"I begin with considering an objection, which almost all the philosophic systems have started against prayer. Religion prescribes this as our duty, with an assurance that God will hear and answer our vows and prayers, provided they are conformable to the precepts which he has given us. Philosophy, on the other hand, instructs us, that all events take place in strict conformity to the course of nature, established from the beginning, and that our prayers can effect no change whatever, unless we pretend to expect, that God should be continually working miracles, in compliance with our prayers. This objection has the greater weight; that religion itself teaches the doctrine of God's having established the course of all events, and that nothing can come to pass, but what God foresaw from all eternity. Is it credible, say the objectors, that God should think of altering this settled course, in compliance with any prayers which men might address to him?

"But I remark, first, that when God established the course of the universe, and arranged all the events which must come to pass in it, he paid attention to all the circumstances which should accompany each event; and particularly to the dispositions, to the desires, and prayers, of every intelligent being; and that the arrangement of all events was disposed in perfect harmony with all these circumstances. When, therefore, a man addresses to God a prayer worthy of being heard, it must not be imagined, that such a prayer came not to the knowledge of God till the moment it was formed. That prayer was already heard from all eternity; and if the Father of mercies deemed it worthy of being answered, he arranged the world expressly in favour of that prayer, so that the accomplishment should be a consequence of the natural course of events. It is thus that God answers the prayers of men, without working a miracle.

"The establishment of the course of the universe, fixed once for all, far from rendering prayer unnecessary, rather increases our confidence, by conveying to us this consolatory truth, that all our prayers have been already, from the beginning, presented at the feet of the throne of the Almighty, and that they have been admitted into the plan of the universe, as motives conformably to which events were to be regulated, in subserviency to the infinite wisdom of the Creator.

"Can any one believe, that our condition would be better, if God had no knowledge of our prayers before we presented them, and that he should then be disposed to change in our favour, the order of the course of nature? This might well be irreconcileable to his wisdom, and inconsistent with his adorable perfections. Would there not, then, be reason to say, that the world was a very imperfect work? That God was entirely disposed to be favourable to the wishes of men; but, not having foreseen them, was reduced to the necessity of, every instant, interrupting the

* I take the liberty, likewise, to restore the following passage, which *M. de Condorcet*, in his philosophical squeamishness, has thought unworthy of a place in his edition of the work.

"However extravagant and absurd the sentiments of certain philosophers may be, they are so obstinately prepossessed in favour of them, that they reject every religious opinion and doctrine which is not conformable to their system of philosophy. From this source are derived most of the sects and heresies in religion. Several philosophic systems are really contradictory to religion; but in that case, divine truth ought surely to be preferred to the reveries of men, if the pride of philosophers knew what it was to yield. Should sound philosophy sometimes seem in opposition to religion, that opposition is more apparent than real; and we must not suffer ourselves to be dazzled with the specioussness of objection."—E.

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course of nature, unless he were determined totally to disregard the wants of intelligent beings, which, nevertheless, constitute the principal part of the universe? For to what purpose create this material world, replenished with so many wonders, if there were no intelligent beings, capable of admiring it, and of being elevated by it to the adoration of God, and to the most intimate union with their Creator, in which, undoubtedly, their highest felicity consists? Hence it must absolutely be concluded, that intelligent beings, and their salvation, must have been the principal object in subordination to which God regulated the arrangement of this world, and we have every reason to rest assured, that all the events which take place in it, are in the most delightful harmony with the wants of all intelligent beings, to conduct them to their true happiness; but without constraint, because of their liberty, which is as essential to spirits as extension is to body. There is, therefore, no ground for surprise, that there should be intelligent beings, which shall never reach felicity.

"In this connection of spirits with events, consists the divine providence, of which every individual has the consolation of being a partaker; so that every man may rest assured, that from all eternity he entered into the plan of the universe. How ought this consideration to increase our confidence, and our joy in the providence of God, on which all religion is founded? You see then, that on this side religion and philosophy are by no means at variance."

"3d January, 1761."

VII. *An Essay on the Divine Authority of the New Testament.* By DAVID BOGUE, 12mo. Price in boards, fine paper, 4s. common, 3s. 6d. Horsey, Portsea; Seeley, Ave-Maria Lane, and Williams, Stationer's Court.

THE Author is minister of a very respectable and numerous congregation of protestant dissenters at Gosport in Hampshire, and esteemed a man of considerable talent and popularity. For some years he has been enaged in the instruction of young men for the ministry, and is now, by the appointment of the Missionary Society, their tutor, to instruct those who, under their patronage, shall be engaged as missionaries to the heathen.

In the dedication to this volume, which is addressed to the directors of the Missionary Society, we are informed of the origin of this essay in the following extract, page 2, "When among other plans for the advancement of religion, it was resolved at our sixth annual meeting, in May, 1800, to print 10,000 copies of the New Testament in the French language, and distribute them in France, you thought it would be of much advantage, if an introduction were drawn up, containing the evidence of its divine authority, and prefixed to the volume. The Society requested me to undertake the office, and unwittingly I consented."

As this work is designed for the use of the people of France, the Author assigns the following reasons for printing it in English. The recommendation of friends, who thought it might be useful in this country:—The opportunity it afforded of submitting it more fully to the friends of the institution; and, the improvement it might derive from the remarks of judicious readers.

This work is divided into an introduction and ten chapters, containing the following subjects.

Of the Evidence of the Divine Authority of the New Testament, arising from the principles which it contains—considerations suggested by its contents.—The testimony of the apostles.—Some additional considerations, which further confirm their testimony.—Miracles.—Prophecy.—The success of the gospel.—Objections against its divine authority considered.—The sentiments and conduct of the Deists considered.—Miscellaneous observations, and conclusion.

Each of these chapters is subdivided into a number of sections. The first chapter, which is designed to prove the divine authority of the New Testament is thus introduced.

"To speak of the evidences of Christianity to those who are ignorant of the nature of Christianity, is almost hopeless labour. They can but very imperfectly discern their force. Let us suppose a man to have been born in one of the houses of Herculaneum, and to have dwelt in his subterraneous mansion to the

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years of maturity. You wish to convince him there is a God, and you put into his hand, 'RAY's Wisdom 'of God in the Creation.' I will not say that the book is in such a situation entirely destitute of weight; but I will propose another plan. First, bring him forth; place him near the summit of Vesuvius, when all is still; let him see the sun shining in majesty; and take a view of the surrounding country, and of the neighbouring ocean. Detain him till the day closes, and the stars bespangle the firmament, and the moon afterwards arises in her brightness, and makes them all to disappear. With the morning light carry him down to the vineyards, and let him walk through the fields of corn, and feast his eyes with the varied scenes of nature. Put the book into his hands now: will not the arguments appear with more than ten-fold force? In like manner proceed respecting Christianity; for many weighty arguments in its favour arise out of the New Testament, as those for the being of a God rise out of the works of creation." *P.* 14.

In the ninth section, which represents the happiness resulting from the influence of the Gospel in the characters which it forms, we meet with the following passage.

"But still more widely is the influence of these divine principles felt. Asia, Africa, and America, rejoice at the change in the sons of Europe. Instead of beholding strangers grasping at every advantage, and pursuing by every means an increase in power and commerce, they find men who act as brothers, who are as forward to confer benefits as to receive them, and more anxious to do them good than to possess their wealth. They are astonished at the pleasing alteration; and they conclude, that principles which lead men to act thus, must be from God. While benevolent Europeans labour to do them good and to make them happy, they eagerly enquire, 'Whence proceeds 'this remarkable change? Formerly, 'you were a curse, and we viewed you 'with dread. Our gold, our territory, 'our very persons you snatched from 'us. Now, you are a blessing: your 'highest end is to confer benefits 'upon us. Whence did you derive 'these principles, which have made 'you new creatures?' 'Read this 'book,' the Europeans reply, putting the New Testament into their hands, 'we have translated it into your 'tongue, that you may, like us, de-'rive from the perusal, wisdom, good-'ness, and felicity.' They eagerly snatch the book: they read it: they too are made wise unto salvation; and the happiness it imports is enjoyed throughout the world. Arms are become useless; magazines are opened: arsenals are emptied. 'Let not our eyes,' they say, 'any more 'behold the heart-rending sight. 'Convert these rusty cannons into 'instruments of husbandry; these 'destructive balls into mattocks and 'shovels; beat these swords into 'plough-shares, and these spears into 'pruning-hooks.' Mankind live in peace. Extended commerce produces increasing affection. Wherever man meets man, he meets a brother; and love to God, and love to men, reigning in the heart, generate every where righteousness, harmony, good-will, and joy." *P.* 52, 53.

VIII. JUVENILSA; *or*, A COLLECTION OF POEMS. *Written between the Age of Twelve and Sixteen. By* J. H. L. HUNT, *late of the Grammar School of Christ's Hospital. Printed by* J. Whiting, Finsbury-square.

CONTENTS.

MACBETH; written at the age of twelve.—Content.—Lines on the birth-day of Eliza.—Lines to Miss S. H. on her marriage.—Parody on Dr. Johnson's "Hermit, hoar."—Lines written January 1800, on the birth-day of a particular friend.—Speech of Caractacus to Claudius Cæsar.—A morning walk and view.—Lines to the White Rose of America.—Christ's Hospital, a poem.—Remembered friendship.—Retirement, or the golden mean.—Anacreon, Ode xix. translated.—Original.—Translation of the first Ode of Anacreon.—Original.—Translation of Horace's Ode "Septimi Gades."—Original.—Paraphrase of Horace's Ode, Integer Vitæ.—Original.—Sonnet to Sensibility.—Sonnet on the sickness of Eliza.—The Negro-boy, a ballad.—Song to Eliza.—Sonnet.—Sonnet to Eve. Sonnet.—The mad girl's song.—Son-

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net in imitation of Lopez de Vega. To Zephyr, from the Spanish.—Pastoral I. spring.—Pastoral II. summer.—Pastoral III. autumn.—Pastoral IV. winter.—Elegy written in Poet's Corner, Westminster Abbey.—Epitaph on J. H. Beattie, A. M.—Epitaph on Robespierre.—Ode to the evening star, from Ossian.—Valour, an ode.—Ode to honour—Ode to truth.—Ode for 1799, written at the time of the war in Switzerland.—Ode to Genius, irregular.—Ode to friendship; in imitation of Pope's ode on solitude.—To friendship; in the manner of Collins's ode to evening.—Friendship—The progress of Printing —Wandle's wave.—Hymn to the Omnipotent God—Hymns for the seasons.—The palace of pleasure, an allegorical poem.—Funeral anthem.

EXTRACTS.

SPEECH OF CARACTACUS TO CLAUDIUS CÆSAR.

Æquam memento rebus in arduis
Servare mentem———

Hor. lib. ii. od. 3.

Mighty Cæsar, tho' to thee
Britain bows the bended knee,
Tho' her hardy warriors know,
Victor is the valiant foe;
Tho' her king with tort'ring pain
Captive drags the galling chain
Rome itself shall never boast
Britannia's glory all is lost!

Saw thou not, Ostorius bold,
Where in blood my chariot roll'd;
Saw thou not in every eye,
Firm resolve and courage lie?
Saw thou not each British sword
Carve a passage for its lord,
Where the Roman eagle spread
Her purple pinions o'er thy head.

When misfortunes hover nigh,
Let the coward wish to die;
And like Cato, robb'd of rest,
Plunge the dagger in his breast;
But, tho' feeble, pale, and wan,
Still your captive is a man;
And for me if life is rough,
To live, and to be brave's enough.

Tho' these hands no more may wield
Pond'rous spear, or massy shield:
Tho' this tongue may ne'er again
Bid the British troops be men;
Hope, with ever-lifted eye,
Hope, enchanting, still is nigh!
Yes; they shall again be free,
And triumph in their liberty!

THE NEGRO BOY.—A BALLAD

Paupertas omne vitium est grave.

Cold blows the wind, and while the tear
Bursts trembling from my swollen eyes,
The rain's big drops quick meet it there,
And on my naked bosom flies!
O pity all ye sons of joy,
The little wand'ring negro-boy.

These tatter'd clothes, this ice-cold breast
By winter harden'd into steel;
These eyes, that know not soothing rest,
But speak the half of what I feel!
Long, long, I never knew one joy,
The little wand'ring negro-boy.

Cannot the sigh of early grief
Move but one charitable mind?
Cannot one hand afford relief?
One Christian pity and be kind?
Weep, weep, for thine was never joy,
O little wand'ring negro-boy.

Is there a good which men call pleasure!
O Ozmyn, would that it were thine!
Give me this early precious treasure;
How would it soften grief like mine!
Then Ozmyn might be call'd with joy,
The little wand'ring negro-boy.

My limbs these twelve long years have borne
The rage of ev'ry angry wind:
Yet still does Ozmyn weep and mourn,
Yet still no care, no rest can find!
Then death, alas! must soon destroy,
The little wand'ring negro-boy.

No sorrow e'er disturbs the rest,
That dwells within the lonely grave:
Thou best resource the wo-wrung breast,
E'er ask'd of heaven, or heav'n e'er gave!
Ah then, farewell, vain world, with joy
I die, the happy negro-boy!

ELEGY: WRITTEN IN POET'S CORNER, WESTMINSTER ABBEY.

In this cold solitude, this awful shade
Where sleeps the lyre of many a tuneful breath,
The ghastly shroud, the dust disturbing spade,
Invite the shudd'ring thought to gloom and death.

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Yet, while my careful feet slow pace along
O'er the dumb tales of learning and of fame,
Remembrance fond recals the poet's song,
And admiration points the chisell'd name.

To boast the wonder of attentive crowds,
And wrap the soul in extacied applause,
To reach futurity, that spurns the clouds,
And unlock harmony's enchanting laws.

For this the poet rolls his phrensied eye,
And wakens rapture with his fairy hand;
For this he warbles transport to the sky,
And pours enchantment o'er a thrilling land.

Live not, where Shakespeare lays his awful dust,
The marble records of immortal fame?
Weeps not the muse o'er Rowe's beloved bust?
And speaks not truth in Gay's untitled name.

Who boasts of king's when bending o'er the shade,
Where lies the harp sublime of free-born Gray?
Who talks of pomp, or who of proud parade,
Where modest Thomson drops his spotless lay?

If courts are nobler than the Muse divine,
Princes and lords had long usurp'd the praise.
Some laurell'd Wilmot wanton'd but to shine,
Some Henry hoarded for immortal bays.

Yet, them no more shall admiration high,
Lift from the turf that triumphs o'er the slay;
For them no tear stands quiv'ring in the eye,
For them no bosom sighs its plaintive lay.

Unwept, unpity'd, drooping to their doom,
They creep to death, nor leave a trace behind;
No plaintive Heath, lamenting o'er the tomb,
But yon cold grass that whistles to the wind.

Ye gorgeous worms that glitter in the sun,
Ye worms of wealth, and vanity, and sway;
Say have ye ought of praise, of glory won,
That thus ye flaunt along your gaudy way?

'Tis not the splendour of the cherish'd hoard,
Pomp's carv'd atchievements, or the robe of power;
'Tis not the purple of a nation's lord.
Can calm futurity's emblazon'd hour.

Foul av'rice watches but to gain a grave,
And haughty pride must bow to shrinking age;
Pow'r has not learnt the storms of death to brave,
And grandeur crumbles from her gorgeous stage.

The heart that loves, that is the friend of all,
And meek humility's unlordly breast,
These are the beams that glitter o'er the pall,
And sink resplendent, like the sun, to rest.

And, ah! if e'er on them the Muse's eye
Shed the bright influence of her heav'nly fire;
Applause shall live for ever where they lie,
And one eternal triumph be their lyre.

ROBESPIERRE.

Of aspect ruthless as the frown of fate,
Form'd to be hated, as himself could hate;
Of soul too impious to be curs'd in song,
Dark as that eye of death he fed so long;
Of passions fir'd by ev'ry fiend that fell,
The sword of slaughter in the hand of hell;
He kiss'd the steel a country's blood had stain'd,
And died that dæmon that he liv'd and reign'd.

HYMN ON WINTER.

Hark, 'twas dark winter's sullen voice,
That told the glooms that reign'd;
That bade the plains no more rejoice,
And all the waves be chain'd.

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And see green Autumn dies away;
The pallid Sire is come,
The plains his shiv'ring rules obey,
And every wave is dumb.

Yet still with cheerful heart I pace
The whiten'd vale below;
And smile at every printed trace
I leave upon the snow.

Thus (soft I whisper to my breast)
Man treads life's weary waste:
Each step that leads to better rest,
Forgot as soon as past.

For what is life and all its bliss?
The splendour of a fly,
The breathing of the morning's kiss,
A summer's flushing sky?

Dismantled lies the gaudy fly;
Morn droops at Ev'ning's frown,
And Summer, tho' so gay her eye,
Tempestuous terrors crown!

Yes, Lord; but shouts no gladd'ning day
Thro' this nocturnal scene?
Decks not one gem of lively ray,
Grief's darksome wave unseen?

How sweet the evergreen beguiles
The gloom of yonder snow;
Thus Virtue cheers, with endless smiles,
Life's wintry waste of woe.

Howl then, ye storms; ye tempests beat,
Round this unthinking head!
I know a sweet, a soft retreat,
In Virtue's peaceful shed.

Drive down, ye hails; pour snows and winds
Pale terror where I stray!
My foot a path, yet verdant, finds
Where virtue smooths the way.

O thou, by whose all gracious hand
The cherub Mercy stands,
Smiling at each divine command,
With fondness o'er the lands;

Oh let me ne'er with marble eye,
Pale shiv'ring Want reject,
Where mourns the long, the deep-drawn sigh,
The anguish of neglect.

While lordly Pride and cushion'd Ease,
Petition's tear despise;
Oh let this hand the mourner raise,
And wipe her streaming eyes.

When death shall call me to my Lord,
To bow beneath his throne;
His praise be the divine reward,
That Charity has won.

There, where no wintry storms affright
No tempests shake the pole;
No gloomy shades of dreary night
Appal the waking soul,

There let me ever hymn, adore,
And love th' immortal king;
Love, while dread Winter breaks no more
Th' eternity of spring.

IX. Discourses *on the Scriptural Doctrines of Atonement and Sacrifice, with additional Remarks on the principal Arguments advanced, and the Mode of reasoning employed, by the Opponents of those doctrines, as held by the established Church; and an Appendix, containing some Strictures on Mr. Belsham's Review of Mr. Wilberforce's Treatise. By the Rev.* William Magee, *D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin, Member of the Royal Irish Academy, and of the Literary and Philosophical Society of Manchester.* Cadell, jun. and Davies, Strand.

THESE Discourses, delivered in the chapel of Trinity College of Dublin, on Good Friday, in the years 1798 and 1799, were originally composed with a view to the instruction of the students in divinity in the university of Dublin, and are now, with the same design, submitted to their more deliberate examination. An address to these gentlemen is prefixed to the Discourses, from which the following passages are extracted:

"In those latter days Christianity seems destined to undergo a fiercer trial than it has for many centuries experienced. Its defenders are called upon, not merely to resist the avowed invader, who assails the citadel from without, but the concealed and treacherous foe, who undermines the works, or tampers with the garrison within. The tamperizing Christian, who, under the mask of liberality, surrenders the fundamental doctrine of his creed; and the imposing rationalist, who, by the illusions of a factitious resemblance, endeavours to substitute philosophy for the gospel; are enemies even more to be dreaded than the declared and systematic deists. The open attacks of the

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one, directed against the *evidences* of Christianity have but served to strengthen the great outworks of our faith, by calling to its aid the united powers of its adherents: whilst the machinations of the others, secretly employed against the *doctrines* of our religion, threaten, by eluding the vigilance and lulling the suspicions of its friends, to subvert, through fraud, what has been found impregnable by force. To aid these machinations, a modern and depraved philosophy has sent abroad its pernicious sophistries; infecting the sources of morality, and enervating the powers of manly thought, and, the better to effect these purposes, clad in those engaging colours, which are peculiarly adapted to captivate the imaginations of young and ardent minds:—Against arts and enemies, such as these, the most strenuous of all who value the religion of Christ, are at this moment imperiously demanded.

In what manner to prepare for this conflict, we are informed on high authority. We are to *take unto us the whole armour of God—having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; above all, taking the shield of* FAITH, *wherewith we shall be able to quench all the fiery darts of the wicked; and taking the helmet of salvation, and the sword of the spirit, which is* THE WORD OF GOD. These are the arms which are to ensure us victory in the contest—and without these arms we neither can nor ought to stand. A conspiracy the most deep and deadly has been formed against Christianity. The *powers of darkness* have combined their mightiest efforts. If then the sentinels of the gospel sleep upon their posts, if they do not instantly rouse to its defence, they are guilty of the blackest treason to their heavenly master:—there is no room for truce or accommodation. The *Captain of our salvation* has declared, that *he that is not with him is against him*. The force of this declaration is at this day peculiarly manifest—it is now become necessary that a broad and distinct line should be drawn between those who truly acknowledge the authority of revelation, and those who, whilst they wear the *semblance* of Christians, but lend the more effectual support to the enemies of Christianity." *P.* 1, 2, 3.

The nature of this work is thus described by the author:

"The *form* in which this work is now presented seems to require explanation. The first design extended only to the publication of the two Discourses, with a few occasional and supplementary remarks; and on this plan, the sermons were sent to press. But on farther consideration, it appeared adviseable to enter into a more accurate and extensive examination of the subject; even though a short text should thereby be contrasted with a disproportionate body of notes.—The great vice of the present day, is a presumptuous precipitancy of judgment; and there is nothing from which the cause of Christianity, as of general knowledge, has suffered more severely, than from that impatience of investigation, and that confidence of decision, upon hasty and partial views, which mark the literary character of an age, undeservedly extolled for its improvements in reasoning and philosophy. A false taste in morals, is naturally connected with a false taste in literature—and the period of vicious dissipation, is not likely to prove the æra of sober, dispassionate, and careful enquiry. There is, however, no short way to truth. The nature of things will not accommodate itself to the laziness, the interests, or the vices of men. The paths which lead to knowledge are unalterably fixed, and can be traced only by slow and cautious steps." *P.* 5.

The first of these discourses is founded upon 1 Cor. i. 23, 24.—in which the preacher directs the attention to two different classes of objectors to the sentiments these discourses are intended to defend.—"Those who deny the necessity of any mediation whatever; and those who question the particular nature of that mediation which has been appointed—whilst the Deist, on the one hand, ridicules the very notion of a Mediator—and the philosophising Christian, on the other, fashions it to his own hypothesis, we are called on to vindicate the word of truth, from the injurious attacks of both—and carefully to secure it, not only against the open assaults of its avowed enemies, but against the more dangerous of its false or mistaken friends." *P.* 4.

On the efficacy of repentance and

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obedience, we find the following argument:

"This, when in the outset of his argument, the Deist tells us, that as obedience must be the object of God's approbation, and disobedience the ground of his displeasure; it must follow, by natural consequence, that when men have transgressed the divine commands, repentance and amendment of life will place them in the same situation as if they had never offended. He does not recollect, that actual experience of the course of nature, directly contradicts the assertion—and that, in the common occurrences of life, the man who, by intemperance and voluptuousness, has injured his character, his fortune, and his health, does not find himself instantly restored to the full enjoyment of these blessings, on repenting of his past misconduct, and determining on future amendment:—now if the attributes of the Deity demand, that the punishment should not outlive the crime, on what ground shall we justify this temporal dispensation? —the difference in *degree*, cannot affect the question in the least—it matters not, whether the punishment be long or of short duration; whether in this world or the next—if the justice, or the goodness of God require that punishment should not be inflicted when repentance has taken place; it must be a violation of those attributes, to permit any punishment whatever, the most slight, or the most transient:—nor will it avail to say, that the evils of *this life* attendant upon vice, are the effects of an established constitution, and follow in the way of natural consequence; is not that established constitution itself, the effect of the divine decree? and are not its several operations as much the appointment of its almighty framer, as if they had individually flowed from his immediate direction?—but besides, what reason have we to suppose, that God's treatment of us in a future state, will not be of the same nature as we find it in this—according to established rules, and in the way of natural consequence? Many circumstances might be urged, on the contrary, to evince the likelihood that it will; but this is not necessary to our present purpose—it is sufficient, that the Deist cannot *prove* that it will *not*; for experience of the present state of things evinces, that indemnity is not the consequence of repentance here; can he adduce a counter experience to shew that it will hereafter!—The justice and goodness of God are not then *necessarily* concerned, in virtue of the sinner's repentance, to remove all evil consequent upon sin in the next life, or else the arrangement of events in this, has not been regulated by the dictates of justice and goodness;—if the Deist admits the latter, what becomes of his natural religion?

"Now let us enquire, whether the conclusions of abstract reasoning will coincide with the deductions of experience; if obedience be at all times our duty, in what way can present repentance release us from the punishment of former transgressions? Can repentance annihilate what is past? or can we do more by present obedience than acquit ourselves of present obligation? or does the contrition we experience, added to the positive duties we discharge, constitute a surplusage of merit, which may be transferred to the reduction of our former demerit? and is the justification of the philosopher, who is too enlightened to be a Christian, to be built, after all, upon the absurdities of supererogation?—'We 'may as well affirm,' says a learned divine, 'that our former obedience 'atones for our present sins, as that 'our present obedience makes amends 'for antecedent transgressions;' and it is with a peculiar ill grace, that this sufficiency of repentance is urged by those who deny the *possible* efficacy of Christ's mediation, since the ground on which they deny the latter, equally serves for the rejection of the former. The *necessary connection* between the merits of one being and the acquittal of another, not being less conceivable than that between obedience at one time, and the forgiveness of disobedience at another." *P.* —3.

Among the many arguments employed by Dr. Magee, in defending the subject of his discourses, we select the following refutation of the objection, that represents the doctrine of the atonement, as founded upon the divine placability: the preacher observes, "The sacrifice of Christ was never deemed by any who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the

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means appointed by divine wisdom, by which to bestow forgiveness; and agreeably to this, do we not find this sacrifice every where spoken of as ordained by God himself?—*God so loveth the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*, and *herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins*,—and again, we are told, that '*we are redeemed—with the precious blood of Christ, as of a lamb without blemish, and without spot—who verily was foreordained before the foundation of the world*;—and again, that Christ is *the lamb slain from the foundation of the world*;—when then, the notion of the efficacy of the sacrifice of Christ, contained in the doctrine of atonement, stands precisely in the same foundation with that of pure intercession—merely as the *means* whereby God has thought fit to grant his favour and gracious aid to repentant sinners, and to fulfil that merciful intention, which he has at all times entertained towards his fallen creatures; and when, by the same sort of representation, the charge of implacability in the Divine Being, is as applicable to the one scheme as to the other; i. e. when it is a calumny most foully cast upon both: we may estimate with what candour this has been made, by those who hold the one doctrine the fundamental ground of their objections against the other; for on the ground of the expressions of God's unbounded love to his creatures every where through Scripture, and of his several declarations that he forgave them *freely*, it is, that they principally contend, that the notion of expiation by the sacrifice of Christ, cannot be the genuine doctrine of the New Testament.

But still it is urged, "in what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing a Being, who otherwise would not have forgiven us?"—To this the answer of the Christian is, "I know not, nor does it concern me to know, *in what manner* the sacrifice of Christ is connected with the forgiveness of sins; it is enough, that this is declared by God to be the medium through which my salvation is effected. I pretend not to dive into the counsels of the Almighty; I submit to his wisdom, and I will not reject his grace, because his mode of vouchsafing it is not within my comprehension."

(To be continued.)

X. POVERTY, *a Poem, with several others on various Subjects, chiefly religious and moral, by* CHARLES A. ALLNATT. 12mo. stitched, pp. 59. Price 2s. Matthews, Strand; Williams, Stationers' Court.

CONTENTS.

POVERTY.—God in Christ; or, Gilead's Balm.—Godly simplicity.—To a friend.—The pious resolution.—Apostacy.—The verdant bank.—Spring.—On a deformed but very pious man.—Parliamentary elections improved.—An address to Water converted into Wine.—Faith.—Elegy.—On Psalm lxv. 13.—Hymn for Thanksgiving-day.—French decade.——FABLES—The fly and pot of honey.—The man and the peacock.——SATIRES—Ordination.—On an epicure.—On a scribbling, satirical parish-clerk.—On two very unequal lines of a tallow-chandler.—On Miro.—On the hair-powder licence tax, at a time when a tax on dogs was generally expected.

By the preface we find that the Poem, "on Poverty, was written with a view to the late *alarming crisis*; and that the others were chosen out of a large collection, the composition of which, at intervals, afforded the author the means of beguiling the hours of a long sickness in his more juvenile days."

In the Poem on POVERTY *is the following Description:*

"Upon a common, in a nook obscure,
COLIN resides, oppress'd, deserted, poor;
Mud-mould'ring walls support the tott'ring shed,
Where the old peasant lays his wretched head;
The crazy structure rocks with ev'ry wind,
And wintry gusts a free admittance find;
The crouching tenant with awaken'd fears
Hears the rough blast, and shivers while he hears.

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No crackling blazes his rude hearth adorn,
But all is dreary, chilling, and forlorn.
Son of Affliction, half consum'd with care,
Mean his abode, but meaner still his fare,
Eighty long winters have profusely shed
A hoary lustre round his aged head;
Yet still he talks how happy once he liv'd,
And tells of comforts he has long surviv'd:
Of comforts past he takes a fond review,
Heaves the deep sigh, and bids them all adieu.
So tender matrons seek a sad relief
For perish'd children, and indulge their grief.

His walls are naked now, yet once, alas!
A sightly warming-pan of polish'd brass
Hung, how resplendent! by the chimney's side,
Its humble master's glory, and his pride.
Then were his shelves opprest with massy weight
Of burnish'd pewter's ornamental plate:
The honest housewife wily rang'd the row,
And destin'd these for use, and those for show.
Then the hung chine, prepar'd with nicest care,
Her table grac'd, and nut-brown ale was there.
Then the fed hog lay basking in the sty,
For Christmas' distant day a rich supply.
But now the cot yields no such dainty fare,
Nor pewter, chine, nor nut-brown ale are there:
No blood of swine, for COLIN slaughter'd, reeks,
Nor well-cur'd bacon tempts with ruddy streaks;
No shining dishes rang'd in rural show
Deck his bare shelves, to call him master now."

This Poem closes with an apostrophe to Charity:—

"All hail! benignant name, sweet CHARITY!
So prompt to pity, eager to supply;
Blest emanation of the heavenly mind,
Friend of the world, and parent of mankind:
That pries in dungeons, anxious looks around,
And drops the lucid tear where woes abound,
Nor tears alone—O! dear to man and God,
Let ev'ry breast provide thee an abode;
Let ev'ry pulse beat high with thee, and thrill,
Pervade each soul, and all intentions fill;
Let thy kind beams on humble peasants shine,
Be thine to pity, to relieve be thine.

And thou, Religion! soul transforming flame,
(Let earth thy pow'r, let heav'n thy praise proclaim)
COLIN possess'd of thee could wish no more,
And without thee a CRŒSUS must be poor—
Come then, Religion, and the toiling hind
Shall more than bread in thine embraces find.
Thy precious balm distill'd upon his heart,
His wants subside, his sorrows all depart:
He sees his storm-beat cottage proudly rise
More than a palace—half a paradise.

So he who erst repos'd his weary head,
A stone his pillow, the cold ground his bed,
When to his leaping heart thy joys were giv'n,
Exclaim'd with rapture—'TIS THE GATE OF HEAV'N!'"

As a specimen of the Author's Satires, we select the two following:—

ON THE RELIGION OF AN EPICURE,

"*Whose God is their* BELLY."

"Here's my religion, Demas cry'd,
And to his *breast* his hand apply'd.
Oh! no, says Marcus, with a frown,
It lies a little *lower down.*"

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On two very unequal lines of a *Tallow-Chandler*.

"Just like the candles on his shelves,
His two dull lines the chandler mixes:
The first outmetes the longest twelves;
The latter scarce exceeds his sixes."

XI. *The Duty of not running in Debt. Considered in a Discourse preached before the University of Cambridge. By* GEORGE WHITMORE, B. D. Rivingtons, St. Paul's Church-yard. 1s. 6d.

THIS discourse is dedicated to the noblemen and gentlemen who were lately under the Author's tuition at St. John's College, Cambridge. It is published in deference to the request of some of the Author's friends, and the profits, if any, are to be given to the Society for Maintaining the poor Orphans of the Clergy, and to the Society of Philanthropic Reform.

EXTRACT.

"TO incur large debts, when we have not the means, perhaps not the inclination, to discharge them, is now so far from being thought shameful, that it is rather considered as a lofty ennobling distinction, the prerogative of those superior characters who aspire to lead mankind. The same mean and unworthy causes that actuate the higher classes, a defect of moral principle, the influence of example, the habit of indolence, the hatred of trouble, the suggestions of vanity, and the inordinate love of pleasure, have propagated this vicious practice through all orders of society. Though the amount of the debts may be different, the ruinous consequences are very nearly in the same degree. He who voluntarily spends more than he can afford is dishonest in exact proportion to his prodigality; whether his income rise to thousands, or depend on the daily exertions of his bodily strength. This species of profligacy is indeed so universal, that it ranks high amongst the glaring vices of the age, which sap equally the foundation of our moral and political welfare. Still the thoughtless multitude persevere in the same giddy course of extravagance and folly; and it is perhaps only the unfortunate ruined creditor, who, feeling the dreadful consequences, is duly sensible of the injustice, wickedness, and cruelty of this criminal, though prevailing habit. But, custom, though it has a marvellous tendency to blind the eyes, cannot change the real nature of things;—cannot render that lawful which God has forbidden." *P.* 2—4.

"A celebrated moral writer has well observed, that, according to modern manners, it is not the cruel creditor, but the merciless debtor we should complain of, and daily experience verifies the justness of the observation. There is scarce any one arrived at the years of maturity, who has not suffered by the carelessness of others in pecuniary concerns. But that useful body of men, to whom trade is the business of life, being most exposed to this particular mischief, labour under the evil in its utmost magnitude. They are wounded not only in their fortunes but in their feelings. Repeated delay of payment, notwithstanding repeated promises, produces the feverish anxiety of perpetual expectation, baulked by perpetual disappointment. In the anguish of their souls they bitterly experience how truly hath the wise man said, 'Hope deferred 'maketh the heart sick.'

"But this is not all: whoever has visited our unfortunate places of confinement, has found there many, languishing in hopeless inactivity and want, whilst their guilty debtors are revelling in a round of pleasure, wholly regardless of the misery which their profligate extravagance has brought on the industrious and the worthy. It has been many an honest man's severe fate, to be reduced to utter ruin, not by the hardness of the times, not by his own fault, but solely by his inability to collect his arrears. His own creditors grow impatient; will grant him no farther respite; he is arrested, and rots in goal. His wife dies, perhaps, of a broken heart; and his helpless children, whom he thought to have brought up in comfort and in virtue, to be useful members of their country, deprived of parental support and protection, are abandoned to penury and vice, and become the pest of society, the very scorn and refuse of mankind.

"If these reflections are founded,

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as I trust they are, in truth and justice, can we listen to them without emotion? Can indolence or vanity, induce us to persevere in a vicious practice, so pregnant with mischief, so ruinous to ourselves and others."

XII. EIGHT LETTERS *on the Peace; and on the Commerce and Manufactures of Great Britain.* *By* Sir FREDERICK MORTON EDEN, Bart. 8vo. stitched, 3s. 6d. Wright, Piccadilly. Pp. 32.

TO these Letters an advertisement is prefixed, by which we learn, that the contents "were originally addressed to the Editor of the Porcupine, and published in that newspaper, in the course of the last three months, under the signature of 'Philanglus.' With the hope that in their present form, at the present crisis, they may prove acceptable to the public, I have carefully revised the various documents they contain, and brought them down to the latest period on which information could be procured."

The four first letters contain a discussion of the preliminaries of peace; answer to objections; state of St. Domingo; the balance of power, and the conquest of Egypt. The latter four are upon "the commerce of Great Britain with the conquered islands; the neutral powers; the British colonies, and the Belligerent Powers."

The paper, to the editor of which these letters were originally addressed, has "pointedly and decidedly condemned the measures" employed to effect peace, and which the work before us is designed to vindicate, by answering objections against the peace, and shewing its probable advantages. The first letter contains an extract from the Porcupine, which states the territorial acquisitions of France as an objection, when compared with her former dominions, and the cessions granted to us in the preliminaries: to which our Author replies, "in order fairly to appreciate our present situation, we should recollect what was the chief object that induced France to attack us, and how far she has accomplished it. It was *to revolutionize us.* That the war, on our part, was purely defensive; that we had no views of conquest or aggrandisement; that we armed only to support our ancient allies, to vindicate our independence, and to protect our invaluable constitution from foes, both foreign and domestic, no one who has read Mr. Marsh's collection of authenticated facts, respecting the politics of Great Britain and France, can entertain a doubt. If we failed in the first object, our failure was not ascribable to want of zeal, exertion, or perseverance. We fought and negotiated for the powers of Europe long after they had ceased to fight or to negotiate for themselves. But if we could not save others, we saved ourselves." *P.* 4, 5.

After stating our successful resistance of France, our negotiations at Petersburg, our conquest in Egypt, the value of Ceylon and Trinidad, and our acquisitions in the East, our Author proceeds: "Of the acquisitions of France, I entertain very different sentiments from those expressed by the Porcupine; but neither your limits, nor my leisure, will allow me to compare her gains of population and territory with her losses, both moral and political. The account would be a long one. In less distracted times, France herself may probably strike a fair balance, set down her losses with correctness, and compute her gains without exaggeration."

"It is no objection to peace, that by it much must be hazarded; for more would be hazarded by a prolongation of the contest. All great political measures, war and peace more especially, are experiments. Our statesmen well know, that more than mere parchment is required to cement the amity of nations; that time, the most powerful of agents, the chief improver of human institutions, must co-operate with political wisdom to render peace a blessing; that self-interest will soften antient animosities; and that commerce, 'the golden girdle of the globe *,' will bind us together when our fiercer passions would disunite us.

"It is a narrow policy to suppose, that our prosperity must be advanced by the ruin of France. A commercial nation will be benefitted by an increase of her best customers. The more industrious France becomes, the

* Cowper.

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more sensible will she be of the blessings of peace, and the more anxious to preserve them. Nor will her advances in social arts, though they may add to her strength, diminish our security. It seems to have been wisely ordained by Providence, that the wealth of nations should not dispose them to aggressions, though it may furnish them with defence. The poorest and most uncivilized tribes have ever been the greatest conquerors.

"You seem to apprehend, that what the republic cannot effect by force, she may accomplish by craft, and that we must fall, like the Trojans,

'—— Captique dolis, lacrymisque coacti,
'Quos neque Tydidès, nec Larisseus
'Achilles,
'Non anni domuere decem, non mille
'carinæ.'

"I entertain no such apprehensions: I consider our undisputed sovereignty in the East, and our union with Ireland, (another beneficial consequence of the war, which you have passed over) as some 'indemnity for 'the past, and security for the fu-'ture.' To these most valuable acquisitions, but above all, to the activity of British industry, and the energy of British spirit, (which, under the blessing of Providence) have conducted us through war with honour, I look with confidence for resources that may preserve us in peace without humiliation." *P.* 9—11.

On the subject of the balance of power, we find the following observations: "Thus, from unfolding the page of history, we may confidently determine, that laws tempered by freedom, and favourable to industry, will render a people prosperous and happy; that distracted and corrupt administrations must produce misery at home and weakness abroad; that military governments, after some time, fall into impotence and languor, and that pure democracies usually end in anarchy or despotism. These, and similar truths, we recognize as axioms of state, and (though sometimes disappointed) we make them the rules of our public conduct: they are either buoys to point out our danger, or beacons to direct us to safety.

"If we apply political experience to the consideration of our present circumstances, and from an investigation of the past attempt to anticipate the future, we may possibly discover, that in times less prosperous, Britain had no reason to despair, and that confidence becomes her now. We may find precedents to shew, that an advantageous peace has created dissatisfaction, but we shall find none to prove that a peace, like the present, has been the forerunner of ruin. Ill-omened birds, vain foretellers of tempests, may perch on our masts, but the vessel of the state will hold on her course. We should be vigilant; we ought not to be fearful. Our navigators still plough the sea and grow rich by commerce, amidst all the dangers of climates, storms, rocks, and quicksands.

"Many of the objections which have been, and are likely to be, urged against the preliminaries of peace, may be included in this short though comprehensive proposition;—that, by sheathing the sword we have ratified the subversion of the balance of power in Europe *, on the preservation of which our existence, as a nation, essentially depends." *P.* 21—23.

The Author proceeds to state the principal alterations which have taken place within the last one hundred and fifty years in the territorial division of Europe," and remarks, "An ambitious continental power may add a contiguous province to her frontier: an insular one can only enlarge the bounds of empire by acquiring detached provinces. But whilst our neighbours have extended their limits, Britain has increased her power (the power, I mean, of defence, for all other is precarious and illusory) by improvements in internal organization, which have doubled her population; by colonization, by agriculture, by manufactures, and by commerce, the parent of naval power. . . . .

. . . . . .

"Britain has shewn, that her station in the scale of Europe depends not on a fanciful equilibrium which a congress of nations can adjust, but on resources which can be created, and energies which can be exerted, by herself. Diplomatic interference, ne-

* It was Fontenelle, I believe, who said that the follies of cabinets constituted the true balance of Europe.

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gotiation, and treaty, may sometimes preserve a feeble state from immediate dissolution; but when did they inspire a timid people with manly sentiment and vigour; or make those powerful who had no confidence in themselves? Of all nations in Europe, Britain has the least occasion to dread the interpretation, or to court the mediation of neutral states. Her insular situation renders her inaccessible to all, except the maritime powers. Her unfitness for continental conquest secures her from jealousy. She can only affect Europe by her alliances and subsidies, &c." P. 33, 34.

On the subject of commerce we find various average statements of the weight and value of the commodities imported and exported; the result of which is, that notwithstanding in former wars trade has been diminished, during the last, it has experienced a yearly increase; and the Author declares himself convinced, that peace will by no means prove unfavourable to our commerce. The Author argues thus: "I have endeavoured to shew, that, though the greatest part of the colonial trade acquired by us during the war must revert to other countries, and our commerce with the neutral powers of the north must be reduced within much narrower bounds than it is at present, we may reasonably expect that the export of our manufactures to the United States will increase, that our settlements in America, the West Indies, and Asia, will be improving markets, and that returning amity and tranquillity will supply us with new customers in those belligerent states in Europe with whom our intercourse has been suspended or embarrassed during the contest. It is, however, material to recollect, that neither the tonnage nor the values of imports and exports furnish a fair comparison of the relative importance of the different branches of our foreign trade. The exportation of a piece of British broad cloth is more beneficial to us than the re-exportation of a quantity of Bengal muslin, or of West India coffee, of equal value. The exportation of a piece of broad cloth to a neighbouring country is more beneficial to us than the exportation of the same commodity to a distant country. The reasons are obvious. The vent of British manufactures gives more employment to British industry, and contributes more to our internal improvements than the vent of foreign manufacture or of colonial produce. The circuitous trade carried on with the East and West Indies, for the supply of other nations in Europe, is much too slow in its returns, to set so much labour in motion, and to afford employment and subsistence to so great a part of the nation, as a direct trade with our neighbours; a trade which, whilst it enables them to benefit by vicinage, and to procure what they want at the cheapest rate, enables us to purchase the linens of Holland with the woollens of Yorkshire, and the wines of France with the hardwares of Birmingham. . . . . .

"The flourishing state of our commerce, which during a long and arduous struggle, has been extended by British industry, and protected by British valour, affords a memorable example of what may be effected by the sense, the spirit, and the perseverance of the people.

—— Quid virtus et quid sapientia possit,
Utile proposuit nobis exemplar.

"May the lesson not be thrown away! May Britain, during peace, gratefully recollect that, whilst a great part of Europe, deficient either in wisdom or in courage, has sacrificed its independence with the vain hope of preserving its property, a vigorous resistance has enabled her to maintain her independence, and, by the sacrifice of a part, to render the remainder of her wealth more valuable and more improveable! May she gratefully recollect, that the revolutionary system, which she has opposed, has not forced her to surrender her commerce to preserve her constitution, and that the cessation of hostilities does not call on her to surrender her constitution to preserve her commerce. They both may, they both will, flourish together; and when, at some future period, the feverish ambition of mankind shall compel her to unsheath the sword, her constitution and her commerce will again supply her both with motives, and with means, to prosecute the contest until it can again be terminated with safety and honour." P. 129—132.

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XIV. SCRIPTURE BIOGRAPHY: *or the Lives and Characters of the principal Personages recorded in the Sacred Writings, particularly adapted to the Instruction of Youth and private Families. By* JOHN WATKINS, *L.L.D. Author of the Biographical and Historical Dictionary, &c. &c. 12mo. boards 4s. 6d. and bound and lettered 5s. pp.* 491. Phillips, St. Paul's Church-yard; Hurst, and Button and Son, Paternoster-Row, Harris, St. Paul's Church-yard; Conder, Bucklersbury; Matthews, Strand; Spragg, Panton Street; and Tabart, New Bond Street.

THE importance and advantage likely to result from the species of instruction this valuable little book is designed to convey we give in the Author's own words! "We behold in men of like passions, and placed in like situations with ourselves, the advantages which are the result of early piety, of virtuous resolution, of lowliness of mind, and of religious integrity. We may thus see the 'beauty of holiness,' as it were embodied, and exhibiting its graces in a variety of forms, and under numerous circumstances, which in the bustle of public life would pass by, lost and unheeded. The religious character is contemplated to advantage, in prosperity and adversity, bearing the one with a humble and thankful heart, and the other with calmness and resignation. But religion is, probably, seen in its greatest lustre during the dark and dismal hour of death. In that solemn season when the busy scenes of folly are shut out, when the noise and contentions of the world are no longer heard, when splendid rank and honour are disregarded, when pomp and riches, and pleasures bear the glaring and mortifying inscription of *vanity* and *vexation*; then does Religion look through the gloom, and as she smiles upon the dying Christian, kindles in the bosom, even of the vain and irreligious beholder, a wish to die the death of the righteous, and to have his latter end like his.

"In this grand point it is that the excellency of Biography is strikingly displayed, by introducing us not only to the acquaintance of the wise and good in their meditations, and in their labours of piety and love, but also to their dying beds, where we behold the triumph of faith over the fears of death, and see them breathing their souls with joyful hope into the hands of their heavenly Father." *Preface, p.* 3, 4.

The description and design of this publication, is thus given by the author, at the close of his preface:

"Some perhaps may object, that I have not been sufficiently copious in the life of our blessed Lord and Saviour, and that I have totally omitted all his disciples. To have gone more into detail on so great a subject as the history of Jesus, would have far exceeded the limits to which I was confined. My principal design was to shew that all the worthies of the Old Testament witnessed of him, and to give in the biographical form an interesting sketch of redemption, from the fall of Adam to the ascension of Christ. With the latter event my design was completed.

In delineating the Scripture characters, I had young persons chiefly in my view, and have, therefore, endeavoured to render the whole pleasing and instructing to them. The seeds of piety cannot be sown too early; and nothing will so much recommend religion as an agreeable form. History and Biography are very attractive to young minds, and if we can recommend the essential principles of religion by means of this species of composition, an important service will be rendered to the rising generation. *Preface, p.* 6. 7.

This volume contains the biography of Adam.—Cain and Abel.—Enoch.—Noah.—Abraham.—Isaac.—Jacob.—Joseph.—Job.—Moses.—Balaam.—Joshua.—Ruth.—Samuel.—David.—St. John the Baptist.—and Jesus Christ.

As a specimen of the author's method, we present our readers with the following quotation from the life of Balaam:

"As he was on his journey, the Almighty gave him another and still more remarkable sign that his conduct was displeasing in his sight. The angel of Jehovah appeared in the way with a drawn sword in his hand, but the faculties of Balaam were intent upon worldly objects, and he beheld

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not the apparition. The ass on which he rode, alone saw the tremendous vision, and to avoid it, turned aside into a field, which so provoked the prophet, that he smote her with his staff. The angel next appeared to oppose the progress of Balaam in a narrow way, which led through some vineyards, having a wall on each hand; here the ass again attempted to save her master by turning aside, and thereby crushed his foot against the wall. This roused his fury against the poor animal into greater violence, and he smote her with his staff with extreme severity. On coming to a pass still narrower than the former, the angel made a full stand, and the ass perceiving that is was impossible to avoid him, fell down beneath Balaam, who, with savage ferocity, laid on his blows with redoubled violence. The Almighty then opened the mouth of the injured animal, and gave her power to remonstrate with the infatuated prophet on the cruelty of his conduct: But Balaam, instead of perceiving the finger of God in this mysterious transaction, and calling his sin to remembrance, was a proof against even the power of miracles, and expressed a wish that he had a sword in his hand to slay the faithful beast that had saved his life. The messenger of Jehovah now made himself visible unto him, and the terrified prophet immediately fell on his face to the earth. Before the angel proceeds to declare the purport of his mission, he charges Balaam with cruelty to the poor and defenceless animal on which he rode. 'Wherefore hast thou smitten thine ass these three times?'* Does the Almighty then take pity on the low and despised part of the brute creation? Will he bring into judgment those acts of cruelty which insolent man commits upon the dumb and defenceless, however contemptible and insignificant they apparently may be? Let this incident in the story of Balaam, convince us that he does take cognizance of such actions, and that he will one day make an exact enquiry concerning them, 'A righteous man regardeth the life of,' or is tender to 'his beast;' but the tender mercies of the wicked are cruel†."

Balaam was convinced now that his eagerness to undertake this journey was offensive to the Almighty, and, being filled with terror by the flaming vision before him, offered to return; but it was in terms which plainly shewed that he wished rather to proceed. "Now, therefore," says he, "if it displease thee I will get me back again." The angel perceiving the sinfulness of his heart, left him to his own inclination, but laid a powerful command upon him not to speak a word more or less than as he should be directed from above.

This circumstance has occasioned considerable speculation, and no little degree of ridicule according to the principles of different writers. Some commentators have turned the whole into allegory, or parable, or vision; and they might, if they had pleased, with equal propriety, have made a fable or a dream of the whole history. Moses tells the story with as much plainness, perspicuity, and soberness, as he does any other in the sacred book; on what account, therefore, have we a right to depart from the literal construction of the relation? but is there any thing absurd in this miracle, any thing beneath the dignity of God, or inconsistent with the whole narrative? Fear to the contrary. An ass may be proverbially stupid among men, but she is yet a part of God's creation, and she appears to be fitly chosen on this occasion, to "rebuke," as St. Peter expresses it, "the madness of the prophet*!" Reason is supernaturally bestowed upon the dullest of quadrupeds, that an oracle of wisdom may be confounded. The remonstrance of the ass is consistent, being not upon the conduct of Balaam as a prophet, but as a master; not upon his disobedience to God, but upon his wanton cruelty to herself. Now what is there in this miracle that can make it an object of ridicule, or to raise a just objection to the truth of sacred history? Is any thing too hard for the Almighty, or is he to be tied down to such a mode of performing miracles as we shall conceive to be consistent? Is it more difficult, or is it more absurd to give a human voice and reason for a moment to an ass, than to an ideot; and may not he who has given sight to the blind, and speech to the dumb, open the mouth of the most despised animal, to bring down the haughtiness and impiety of man.

* Numbers xxxii. † Proverbs xii. 10. * 2 Peter ii. 10.

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XV. *Introduction to the New Testament. By* John D. Michaelis, *late Professor in the University of Gottingen, &c. Translated from the 4th Edition of the German, and considerably augmented with Notes, and a Dissertation on the Origin and Composition of the three first Gospels. By* Herbert Marsh, *B. D. F. R. S.* 8vo. vol. III. and IV. Cambridge, printed by J. Burgess, printer to the University, and sold by F. and C. Rivington, London; and J. Deighton, Cambridge.

BY the preface to Vol. III. it appears that the two former volumes of this work appeared about eight years ago, and some circumstances are given which occasioned the delay of the present volumes. It would be foreign to our plan to refer back to the volumes published before the appearance of our Journal; suffice it to say, they have obtained the general suffrage of the learned, both at home and abroad.

The third volume, now before us, consists of two parts; which, by being paged and bound up separately, form, in fact, two volumes, the one containing the text of Michaelis, the other the notes and dissertation of the translator. The former contains nine chapters. I. Of the number of the Canonical Gospels.—II. Of the harmony of the four Gospels.—III. Of the remarkable verbal harmony of the three first Gospels.—IV. Of St. Matthew's Gospel.—V. Of St. Mark's.—VI. Of St. Luke's.—VII. Of St. John's Gospel.—VIII. Of the Acts of the Apostles.—IX. Study of Josephus recommended, &c.

The second part of this volume contains the author's notes on the former, with his dissertation on the origin and composition of the three first Gospels.

These notes are in general too critical and learned for the bulk of our readers; but the following are not of that description; and besides, give a fair specimen of our learned annotator's sentiments, and of his manner of reasoning.

When we have certain knowledge of the existence of a fact, as that of an engagement between two armies, no contradictions in the accounts of that fact can deprive the existence of that fact itself. But when the question is in agitation, whether an alledged fact be true or not, our *conviction* of the truth of it will certainly be affected by the concurrence or contradiction of the testimonies of its favour. And if the contradictions are such as to be wholly incapable of a reconciliation, the proof of the fact will certainly not be so satisfactory as it would if the witnesses agreed. But since not every deviation is a contradiction, and the same fact, as viewed by different persons in different lights, not only may but must be reported by them in different ways, we must examine, whether the deviations are such as may be explained on this principle. If they are, and the witnesses are in other respects credible, we can have no reason for refusing our assent. Further, we must distinguish variations in respect to concomitant circumstances from variations in respect to the main fact; for the former are of much less importance.

That the facts, which are related in common by St. Matthew, St. Mark, and St. Luke, are not arranged by *all three* evangelists, in chronological order, is certain; for the order of those facts is not the same in all three gospels. But we must not therefore conclude, that not one of them wrote in chronological order; for one of them may have observed chronological order, which the other two did not; or two of them may have observed chronological order, while the third did not. Now St. Mark and St. Luke have generally placed the facts, which they have in common, in the same order, (the reason of which will be explained hereafter) but St. Matthew, in the former half of his gospel, has placed a great number of the facts, which he has in common, with St. Mark and St. Luke, in a very different order. It is therefore reasonable to suppose, that all such facts happened in the order in which St. Matthew has placed them, and not in the order in which they are placed by St. Mark and St. Luke, for St. Matthew, as being an apostle, and eye witness to the facts, which he has recorded, must in general have known the time in which each of them happened, but which St. Mark and St. Luke, who were not eye witnesses, could not always know. Not to mention Bengel, Berthing, and other harmonists,

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who make the facts, which are common to these three evangelists, subordinate to St. Matthew's arrangement, I will quote only the opinion of Eickhorn, who says, in his Universal Library of Biblical Literature, Vol. I. p. 783. that 'the facts recorded in the former part of St. Matthew's gospel, were re-arranged by St. Matthew, according to the exact order of time, as it would be easy to shew by an analysis of the several sections of which that part is composed.' Sir Isaac Newton was of the same opinion, for he says, in his Observations on Daniel, p. 152. of the edition printed at London in 1742, 4to. 'That St. Matthew was an eye witness of what he relates, and so tells all things in due order of time, which St. Mark and St. Luke do not.' And Bishop Pearce has adopted the same opinion; see Vol. I. p. 207. of his 'Commentary, with Notes, on the four Evangelists and the Acts of the Apostles,' London, 1777, 2 vols. 4to. However, as there is hardly any rule without an exception, I would not assert that St. Matthew has in no instance whatsoever deviated from chronological order. *P.* 8—10.

The fourth volume is a continuation of the text of Michaelis (for the notes of Mr. Marsh extend no further than the three first gospels). The subjects are thus arranged—Chapter X. Of Paul's Epistles in general, viz. of the order in which they are placed, and that he wrote more than are now extant.—XI. Of the Epistle to the Galatians.—XII. Epistles to the Thessalonians.—XIII. To Titus.—XIV. Epistles to the Corinthians.—XV. First to Timothy.—XVI. To the Romans.—XVII. General Remarks on some of the Epistles written by St. Paul during his Imprisonment in Rome, and on the Imprisonment itself.—XVIII. Epistle to Philemon.—XIX. To the Colossians.—XX. To the Ephesians.—XXI. To the Philippians.—XXII. Second Epistle to Timothy.—XXIII. St. Paul's Character and Mode of Life.—XXIV. To the Hebrews.—XXV. General Remarks on the Catholic Epistles.—XXVI. Of St. James.—XXVII. and XXVIII. Epistles of St. Peter.—XXIX of St. Jude.—XXX. Of the first Epistle of St. John.—XXXI. Dissertation on 1 John v. 7.—XXXII. The two last Epistles of John.—XXXIII. Of the Apocalypse.

In the XXIXth. chapter three sections are occupied in examining the external and internal evidences in favour of the authority of St. Jude's Epistle, with many curious opinions on the ninth verse. The result of the evidence in the mind of Michaelis is thus expressed,—"From the account which has been already given, it appears that we have very little reason for placing the epistle of St. Jude among the sacred writings. If the ancient Church had decided positively in its favour, this decision would not convince me that the Epistle of St. Jude was inspired; but the ancient church is so divided on this subject, that whoever is guided by it must at least suspect or rather reject the Epistle of St. Jude. And if we are directed in our judgment by the contents of the epistle, we shall have still no inducement to believe that it is a sacred and divine work." *P.* 394.

The XXXI. chapter contains seven sections, which give an account of many arguments for retaining, and many for rejecting, 1 John v. 7. highly interesting. To do justice to the work a longer extract is necessary than our limits will allow, or we should be happy to have presented one to our readers.

We shall now give a brief analysis of our Author's Dissertation on the the three first Gospels. Chap. I. General statement of the question; (viz. whether the Evangelists copied from each other, or from a common source.)—II. Of the Authors, who suppose, that the succeeding Evangelists copied from the preceding.—III. Of Griesbach's hypothesis, in particular.—IV. Of the Authors who suppose that our Evangelists made use of a common document, or documents.—V. Of Eichhorn's hypothesis in particular.—VI. Of the Authors who have united both of the preceding suppositions.—VII. Statement of all the parallel and coincident passages of the three first Gospels; result of this statement; and an account of several very remarkable phænomena in the verbal harmony of the Gospels.—VIII. The supposition, that the succeeding Evangelists copied from the preceding, tried by these phænomena.—IX. The supposition, that the three first Evan-

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gelists made use of a common Greek document, tried by these phænomena.—X. The hypothesis, that our three first Gospels contain three Greek translations, made independently of each other from the same Hebrew original, tried by these phænomena.—XI. Of the various forms, under which the general supposition of a common Hebrew document may be represented: with a general notation, comprising all possible forms.—XII. Of some cautions necessary to be observed in determining any particular form.—XIII. The various forms of the above-mentioned general supposition, as they may be represented, when it is assumed, that St. Matthew wrote in Greek, tried by the phænomena in the verbal harmony of the Gospels.—XIV. The various forms of the above-mentioned general supposition, as they may be represented, when it is assumed, that St. Matthew wrote in Hebrew, tried by the phænomena in the verbal harmony of the Gospels.—XV. Description of the Author's hypothesis.—XVI. This hypothesis, tried by the phænomena in the verbal harmony of the Gospels.—XVII. The same hypothesis tried by the phænomena in the contents and arrangement of the Gospels.

Under chap. VII. Mr. M. gives a very curious and important table of parallel passages in the three first Gospels in the *original*; but the whole of this Dissertation is so connected as not to admit an extract suitable to our work, or generally interesting to our Readers.

(To be continued.)

ORIGINAL CRITICISM AND CORRESPONDENCE.

MR. EDITOR,

IN consequence of your opening a department for correspondence in your *New Series*, I have taken the liberty to address you relative to a publication which appears to me of a tendency dangerous to the cause of revealed religion, and the more so, as coming from a learned divine, and a professor in one of our universities. The work I allude to is entitled, "*On the Nature and Occasion of* PSALM *and* PROPHECY. *Twelve Critical Dissertations.*" By JAMES HURDIS, D. D. Professor of Poetry in the University of Oxford. (8vo. 268 pages. Pr. Johnson.

Before I offer any remarks on this extraordinary work, I beg leave to premise, that I by no means would attribute to the author any malevolent designs against our established religion; I rather conceive, that having discovered a mere hypothesis, which charmed him as a poet, he has been led off his guard so much as not to be able rigorously to investigate its truth; nor has he, I would hope, perceived its tendency to encourage infidelity.

He must have little experience in literature, who knows not into what strange and wild notions learned men have often been betrayed by their fondness for a darling hypothesis of their own invention; and in the present case, the claim of novelty is fully admitted.

The avowed object of Dr. H. is to enquire into "the origin and immediate occasion of Psalm and Prophecy;" and to shew that they were confined to a particular season of the year—the *feast* of the *former rain*, to which they had *uniformly*, one way or other, an *immediate* reference. The plan of his work I shall give in his own words, *p.* 2, 3.

"The subject to be discussed, must of necessity be distributed into separate dissertations. In the first of these the *season* of the Psalm and Prophecy, which it must be understood have both the same origin, belong both to the same period of the year, and are often both composed by the same person, shall be determined.

"In the second, the manner of singing the psalm; and of receiving the word, shall be explained.

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"In a more advanced part of this work, it shall be shewn, that *the several occasions* on which the psalm is recorded by the sacred writers to have been sung, were *in every respect similar*; and the contents of the psalm *always the same*, from the time of Judith upward, to the most early period upon record."

Dr. H. then applies the same hypothesis to the prophets, and pretends to "demonstrate," that from the time of Malachi to Elijah, and from Elijah up to the times of Abraham—"the *season* of Psalm and Prophecy was never altered; and that there are but few occasions on which the prophet is not a regular messenger of God, who returns with the word at *a certain period of the year*."

Thus far I think we cannot misunderstand our Author, that the GRAND OBJECT of prophecy was the RAINY SEASON, and the CHIEF OFFICE of the PROPHET and the PSALMIST to foretel or celebrate it; and if this be true, I appeal to you and to my Readers, whether it does not sink the prophets to the rank of star-gazers and prognosticators of the weather, and reduce the Old Testament to the value of an *old Hebrew almanack*.

But even this, shocking as it may appear, seems to me much less so than the perversion of Scripture and sacred criticism employed to give it the colour of plausibility.

The learned Professor begins by asserting, "that the season of the promulgation of prophecy, and of singing the psalm, was at a great public feast, common to the Hebrews, with every other nation of the east; which feast was regulated by the return of the periodical rains of autumn." He then remarks, page 5, "With the Hebrews we read of a *former* and a *latter* rain, which fell at particular periods, and without which they were liable to scarcity and famine. The *former* rain seems to have sometimes descended in the *eighth*, and sometimes in the *ninth* month of the Hebrew year, not many weeks after *the feast of tabernacles*, which took place in the seventh month." The *latter* rain refers to "the end of the showery season," (a period of some weeks calm and dry weather intervening." *P.* 55.)

Having fairly stated the Author's hypothesis, I proceed to shew the extravagant manner in which he applies the language of the sacred writers in its favour. It has been remarked of the learned Dr. *Hammond*, that having adopted peculiar hypotheses relative to the destruction of Jerusalem, and the heresy of the Gnostics, he could see nothing else in the New Testament: so our Professor can see nothing in the Old Testament, but the former and the latter rain, and the feasts thereto belonging. Of this I shall trouble you with a few out of many instances.

"The great occasion of sacrifice, feasting, and thanksgiving, an occasion which gave birth to the WHOLE of that beautiful collection of odes, the book of PSALMS, and ALMOST ALL the prophecies, was the approach and fall of the *former rain*." *P.* 14.

In the following passage the awful judgments of God are reduced to the phænomena of a thunder-storm, and his special presence to the showery season!—"Whenever the prophet speaks of God as approaching, or *the day of the Lord as at hand*, it may be taken for granted, that he is predicting the autumnal rains. The Hebrews do not, indeed, ascribe the *special presence* of God to any season but this, and therefore when he comes he is always described as coming *to judge*." *P.* 19.

Again, if the Psalmist exclaims "The Lord is KING; or, if the prophet declares, Jehovah shall reign in Mount Sion, it may be concluded that both are speaking of the former rain." In like manner, he tells us, if either "speaks of Jehovah as the ROCK of his people, we may rest assured that he is celebrated as the source of waters." *P.* 21.

According to our Author, the psalm "seems EVER to have taken place in the *night*, and to have been attended with . . . . splendid illuminations. Surely this writer must have read the Scriptures with a veil upon his eyes if not upon his heart. David often speaks of praising God in the morning, yea, three times in a day. (See Psalm lv. lvii. lxiii.) Great part of the service of the temple, it is well known, was performed in the morning; but Dr H. like some fashionable people, turns day into night, and night into day. Let us hear his reason. When one prophet says, "*The light of the moon shall be as the light*

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the sun;" he explains it of the light of the former being increased by lamps and torches to be "as clear as *the day*:" and this he calls alluding in a very elegant manner to the illuminations. And when the prophet adds, "*the light of the sun shall be sevenfold*," our Author, (as if inspired by a moon-beam) tells us, it imports, that the illumination shall continue for "seven successive nights!"—Still farther, ascending by a happy climax to the acme of absurdity, the learned Professor assures us, that when JEHOVAH is spoken of as the "light everlasting" of his people, it is a "direct allusion to the illuminations." *P.* 24-5.

During these extraordinary nights we are told "the prophet was favoured with those divine communications, which are termed the word of God." But if these communications respected only the approach of rain, which came regularly in the eighth or ninth month, except in extraordinary cases, they surely little deserve to be called "divine," or to be stiled emphatically, "the word of God!"

But war too, according to this Author, was regulated in the same manner, commencing a little before the rainy season, and terminating on "the first appearance," of its infallible presages, p. 32. This, if true, must have made short campaigns, and the Hebrew annals would not have been so deeply stained with blood. But who can forbear a smile at such suppositions as the following; that the flight of the Philistines, after the death of Goliah, was not occasioned by the loss of their champion, but by the approach of rain; and that the song of Moses at the Red Sea, was the song of rain, because he speaks of the *waters overflowing*;—yet such are the arguments by which our ingenious Author labours to support his hypothesis. See page 58, and 66.

Of those noble odes which constitute the book of Psalms, and which have been hitherto understood as descriptive of the various feelings which agitate the heart of a good man, on a great variety of occasions, we have the following curious classification. In the first class he places those which "betray much apprehension from the enemy, and much despair of rain."—In the second, those which "look forward to the rain and the flight of the enemy" as blessings, it is "devoutly presumed," "God will not withhold."—And in the third, "those rapturous and extatic compositions, which either exult at the certainty of their deliverance by the descent of the rain, or triumph over the foe, already dispersed by it, and rejoice in the anticipation of plenty." So that the rain—the rain—and the rain, was still some way or other the burden of the sacred ode, and the pious Author had no feelings to express but what concerned either the weather or the wars!

But let us examine his instances. When the Psalmist (Psalm xlii.) *pants* after God, we are informed (page 88.) that "he longed for the rain." When (Psalm xliii.) he prays "send forth thy light and thy truth," he is imploring rain and lightning, or rather wishing for "the nocturnal illumination," which also we are required to believe is constantly intended by the *light of God's countenance*! (page 91.) When he desires to "walk before God in the light of the living," (Psalm lvi.) we are told "the Hebrew literally signifies, that he may personally *make procession* to the presence of his God, in the light of those that are *preserved*:" (page 92.) that is, to make this consistent with the last interpretation, the height of David's piety consisted in *making procession* with lamps and flambeaux, together with "the song, the shout, and the *universal uproar*" of the people, (page 87.) in order to join the *illuminations* (which he calls the presence of God) in the Temple. What a new and easy "practice of piety" is this! Surely a London mob must be very pious, for we have a recent instance, and shortly expect another, which will demonstrate how fond they are of *lights and illuminations*—yea, and of *making procession* too, with "music—the joy, the shout, and the *universal uproar*!!!"

But to be serious, (as it is indeed a very serious misfortune that a learned Doctor of Divinity, and Professor of Poetry should thus debase and expose to ridicule the sublime devotion of our inspired writer;) I shall add but one other specimen of our Author's new translation and exposition, which occurs in his version of the

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one hundred and forty-third Psalm, a part of which runs thus: "Answer me speedily, O Lord, *my hurricane faileth*; hide not *thy presence* (in the illuminations) from me, and I shall be likened to those that go down to *the well* . . . . Teach me to perform thy pleasure, for thou art my God, thy *hurricane is plenty*." Would the English reader believe, that this is the same text rendered by our translator, and by learned men in general, *thy Spirit is good?* Will the Author produce any reason, any authority, or even any apology, for transforming the soul of the Psalmist, and even the Spirit of God, into a *hurricane!* Will any Doctor of Theology pretend that ruach (רוח) the Hebrew word used for spirit, properly signifies a hurricane? or will he condescend to give us a reason for its being here so rendered? I am much mistaken if he can. But if *ruach* signify a hurricane in the Old Testament, then should not *pneuma*, its corresponding word in the New Testament, signify the same? I know that one learned critic talks, ridiculously enough, of "a holy *wind*," and "a wind of holiness;" but our Author would improve it, I suppose, to "a holy hurricane,"—"a hurricane of holiness." So that between these two learned writers we shall get completely rid of the Spirit of God, with all his works, and influences—yea, and of our own spirits too; for if when we read my *spirit* faileth, *i.e.* fainteth, we are to read "my *hurricane* faileth," so, in other instances, we must read, "my *hurricane*, rejoiceth;" and as our Author applies the same term to Deity, we must read, "I will pour forth my *hurricane* upon all flesh;" which, however applicable it might have been to the universal deluge, must sound extremely strange when promised as a blessing to all mankind.

I have confined my observations to the first class of Psalms; though the same strange and absurd explication accompany the other classes. And as I conceive the Reader must be already tired of these absurdities, I proceed no farther; but I would conjure men of learning, and those who conceive themselves to be men of genius, to be cautious how they attempt to obtrude on the public systems, so repugnant to common sense, left, while they gain a momentary applause for ingenuity and novelty, they provoke the lasting censure of good men, and expose the sacred Oracles to the contempt and scorn of infidels, who are proud of such an opportunity for ridicule.

Yours, &c.

London, 15*th Jan.* 1802. CRITO.

*** We are concerned to find the Author of the work here animadverted upon with some severity, is recently deceased, a circumstance that seems unknown to our Correspondent: as however, his work is but recently published, and as our Correspondent's motive appears not to be personal, we do not consider the death of Dr. H. as a sufficient reason for suppressing these remarks, which any other Correspondent, who may object to their justice or propriety, is at equal liberty to answer.

EDITOR.

TO THE EDITOR.

Sir,

I READ your Prospectus with a considerable degree of interest. Having been much disgusted with the party principles of the existing reviews, I was gratified to hear of a Literary Journal, the plan of which promises nearly the same utility, without their inconvencies and defects. Yet, Sir, as a man of some literary experience, who has been often disappointed in works of fair promise and liberal profession, permit me to say, I am not without my fears and jealousies respecting yours; and, at the same time, with your leave, I wish to suggest a few things which appear to me important to maintain the respectability of your Work, and secure the public patronage.

In your own department, Mr. Editor, I would recommend to keep as much as possible to the analytical plan. I know that a good analysis requires care and candour. It is much more difficult than to copy a table of contents; yet who can be entertained or instructed with the latter? It may recommend the book, but will not recommend your work to readers, who require something to inform and please: nor will mere detached extracts satisfy; I would therefore advise, when practicable, to throw your contents into the narrative form, and to introduce your extracts between, so as to relieve the

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[illegible] of reading the mere he[illegible] of offer[illegible] re- work[illegible] you extract[illegible] If respect[illegible] and you must[illegible] not ephem[illegible] ron play[illegible] wri- ers[illegible] and have Poet[illegible] you must[illegible] lan- popular[illegible] good nervous[illegible] their add[illegible] able, in[illegible] aders reason[illegible] bulk time[illegible] le to are ex- your[illegible] read- more[illegible] oth, I extensive[illegible] times their[illegible] and cal[illegible] ars to appe[illegible] to equal[illegible] young with[illegible] pro- since[illegible] it is to selection their papers. you against ers, very of your rea- success of your work. whether minis- Turn them Give us as formation as with the ple- but teize us not with the inns and outs; the loaves and fishes.

chapters.

Another hint I have to offer respecting the nature of the work with analysis and extract honour with our respect. If you wish to procure our attention, you must preserve our pages with the ephem- All your productions of the herd of play- wri- ters and novelists, the Poet- and have quadrupeds of the day. We must you useful science, (as popular lan- sterling sense, nervous good Pleasure;—and, permit me to add, their morals and sound divinity in- able, turn; which is the more reason- aders as I suppose many of your time- bulk will be of the clerical order, to be le to of whom are known not to be a- re ex- purchase books, though they are read- pected to be men of extensive oth, I ing. In deference to their cl- times would also hope you will some- and indulge us with a little classical biblical criticism, when it appears to What I have to suggest is with equal young correspondents to you, since it is to Piety addressed to the Editor men look for the selection and superintendance of their papers. Permit me to caution you against three or four sorts of scribblers, very dangerous to the peace of your rea- ders, and the success of your work. 1. Angry politicians, whether minis- terial or anti-ministerial. Turn them over to the newspapers. Give us as much sound information as you please; but political Bickerings of the inns and outs; the Bubbles for the loaves and fishes.

2. *Religious Bigots*, of a nations, whether in the est or among the numerous se divide from it. Guard us secuting spirit on the one a turbulent disposition on a temperate clergyman a able dissenter, both claim and nothing can be more the reflections of party jo the one side or the other.

3. *Sceptical philosophers*, affected modesty, reduce to a query,—hesitate on ev tant principle in morals o —and "reason downwa doubt of God." Rationa tion should on all subject raged; at the same tim should be guarded agains to overturn the first princ ligion, morals, and civil go and reduce it to anarc theism.

4. *Literary pugilists*, tho cal writers, who contend n but victory, and who atta more than principles; wh is rather to vilify an opp refute him. Yet such is ture, that these writers, ing wit for argument, language for good sense, quire a momentary popula ly to the injury of truth, proach of public taste.

These brief hints, Mr. submitted to your opinion sion from one who mea subscriber, and, if accepta sional contributor.

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The 6th volume of the Linnean Society will be soon published.

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THE

MONTHLY EPITOME,

FOR FEBRUARY, 1802.

XV. SKETCHES *and* OBSERVATIONS *taken on a Tour through the South of Europe. By* JENS WOLFF. *4to. pp.* 251, *boards.* 18*s.* Richardson.

THIS tour was made in the year 1785, by Mr. Wolff, in company with Mr. Noring, secretary to the Swedish minister at the British court. It contains a brief description of the principal places in their route, interspersed with historical sketches, and a recital of occurrences displaying a variety of characters they met with in their journey.

The arrival at Lisbon, after a voyage of eight days, presents us with an account of the surrounding country, as well as a brief description of the city, and the manners of the Portuguese. After a short stay, our travellers set out for the capital of Spain.—Several incidents are noticed on the road between Lisbon and Madrid, among which is an adventure at Bajados. Having received a letter of introduction, the day before, to Don Antonio de Cantalaria, the chief magistrate of Bajados, says our Author, "we went in immediate search of this enlightened character, but found him, alas! in dismal occupation, and by no means prepared to honour his friend's recommendation. He was perambulating the streets; in one hand holding a lantern of substantial horn, in the other a box, to which was attached a clamorous bell, and wholly occupied in requesting the stray passengers to drop a few reals in honour of the Holy Ghost. On presenting our letter, the illustrious bellman held out his box, and was some time before he could be made to understand the motive of our thus disturbing his pious avocation, which, however, at last perceiving, he desired our visit might be adjourned to the following day. Apologizing for the interruption, and dropping some small pieces into his collecting box, we left Don Antonio to augment the treasure of the Holy Ghost, and repaired to the venta, where a better reception awaited us." It is added, "the inns, termed *posadas*, or *ventas*, in Spain, are much superior to those in Portugal; but, without previously supplying the host with *dinero*, or money to go to market and purchase provisions, the fare would be but indifferent. A charge is afterwards made for cooking, trouble, and the use of the *cama*, or room, and mattress." *P.* 26, 27.

Leaving Bajados, the travellers pass "Merida, (an ancient town, formerly Emerita Augusta, the capital of Lusitania, and built by Augustus, but now nearly deserted) Miajadas, Truxillo, the birth place of Pizarro, and come to Naval Moral, the first town in New Castile, where," says Mr. Wolff, "we took in some skins of wine, which proved agreeably refreshing on the road. As it is unusual to travel with wine-glasses, our muleteer soon taught us the method of drinking from a leathern bag with a horn-spout, without touching it with our lips. The distance the muleteers thus pour wine into their mouths at first appears surprising; it is, however, a cleanly practice, and, at the same time, renders the liquor cool. Water is usually carried in small red jars, which are frequently replenished, and closely stopped, to keep out flies, musquitoes, and other insects.

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The land carriages, which convey articles of merchandize, provisions, &c. to the interior, are all drawn by oxen, chiefly of a white colour, of which we frequently met fifty in a string. Cheese is here made from goat's milk, and hog's-lard used instead of butter. Numerous droves of black hogs are a great impediment to travelling in this country." *p.* 30, 31.

Several other places are named, at one of which our Author notices the prevailing superstition of the country; observing, that the Spanish mules are adorned with bells, which are marked with a crucifix. The motive for this is, "that the devil cannot come within hearing of the consecrated peal. From a similar precaution, the wheels of carriages drawn by oxen in Portugal are seldom or never greased, the infernal spirits being said to hate all discordant sounds."

Proceeding to Madrid, Mr. Wolff describes the city, with the manners and customs of its inhabitants, and informs us, that their public amusements are confined to the theatre and bull-fights. Of the latter he gives a particular account. We have also a description of the monastery of Escurial, which "was dedicated to St. Lawrence, who suffered martyrdom by being broiled on a gridiron. Every part of the building is constructed with reference to the instrument of his death. The main fabric itself bears that form; it is also sculptured on the gates, painted on the windows and altars, and marked on the sacerdotal habits. . . . . The front of the building, exhibiting three hundred windows, may give some idea of the splendour of the whole. It is here the royal family occasionally reside. The situation is very unfruitful, but produces a kind of bastard granite in abundance. It seems to have been decided to bring the palace to the quarry, rather than materials from the latter to a spot more fertile and appropriate, and where a structure of such magnitude might have appeared to greater advantage. When the court resides here, the Hieronymites, in number about two hundred, remove to the wings of the convent." Added to this account is an extract from Twiss's Travels, specifying some of the relics, which are kept in high preservation in this place. *p.* 54.

In Madrid, the use of chimneys is little known, braziers being preferred, on which a kind of frankincense is continually strewed, which gives an excellent odour." Here the Author introduces the following occurrence: "Although I had various letters of introduction in this capital, some of which were of essential service to me, I cannot avoid mentioning the reception I met with at the house of a banker. On being shewn into an apartment, where I waited a few minutes before I could deliver my credentials, my attention was attracted by a sentence written in characters of gold on the wall, intimating, 'that nothing could be 'more *auspicious* to men of business, 'than the visits of those who have little 'to do.' This hint was too palpable to be mistaken; I threw my letter and card on the table, and retired, as Don Pedro was entering the room."

In the road from Madrid to Barcelona, says Mr. W. "We saw about this time a number of grasshoppers, or locusts, which move in swarms, and in some years are so fatal to vegetation, as to destroy the cultivation of an entire province. They are headed by a particular one of the species, and thus not unaptly compared to an army. Premiums are sometimes given for extirpating these pernicious animals." *p.* 67.

From Barcelona, the journey is pursued to Marseilles, through Canetta, Girona, and Jonquiere, the last town in Catalonia: after passing the River Tet, our travellers ascend the Pyrenean mountains, the scenery of which, the Author writes, "we could not sufficiently admire. The road occasionally wound between steeps, whose tops rose with increased grandeur as we advanced, and sometimes lay along the edge of precipices and declivities, dark with woods, that stretched downward into the narrow vallies.

"Having now taken a farewell of the Spanish territories, we were, on entering France, stopped at Bellegarde by the officers of the customs, who examined our passports and baggage. Two pillars, on which are engraven the arms of France and Spain, together with a chain which crosses the road, here mark the boundaries of the two kingdoms on the summit of the Pyrenees." *p.* 69, 70.

Taking their route through Parpig-

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nan, Fiteaux, Narbonne, and Bezenas, their attention is engaged by Montpellier. A brief description of this place follows: "In the south of France, nature has been prodigal of her bounties. From La Place de Peyrou, the views are so fascinating and attractive, that the spectator is rivetted to the spot. On one side appear the mountains of Cevennes, bounding Provence to the north-east, from whence also the Alps begin to rear their lofty heads, and seem to prop the clouds; on the other, an extensive valley stretches on to Roussillon. The towering Pyrenees crowned with pine or fir, distant rocks and intermingled woods, contrasted with nearer scenes of softness and cultivation, form a succession of prospects inexpressibly grand and delightful. At a distance, the wide ocean, glittering in the sun-beams, spreads a broad surface of effulgent light." *p.* 72.

Through Lunel, Nismes, Beaucaire, and Aix, they arrive at Marseilles, and consider it "a gay scene of dissipation." Quitting this place, they proceed through Toulon, Frejus, Antibes, and passing the river Var, soon arrive at Nice: hiring a felucca, or large row-boat, in less than two days they find themselves at Genoa; from whence, by another felucca, they make Leghorn, which is a place of considerable trade. Excepting "the Grand Duke of Tuscany's palace, where the governor resides, the arsenal, great church, and Jew's synagogue, which are the most remarkable buildings, the streets wear an indifferent appearance, and have too commercial an aspect to interest the traveller, who surveys the face of a country more from motives of curiosity than gain." The journey is pursued through a delightful country to Pisa, "whose deserted state still exhibits remains of ancient grandeur, and is, to the reflective mind, a sad monument of the instability of all human greatness. This town presents a mournful reverse of its former magnificence; it once held a distinguished rank among the free states of Italy, and several remaining edifices, though now in decay, attest the power and splendour to which it had arrived during the independence of the republic. The Florentines, however, conquering, and taking possession of this place in 1406, its population and commerce gradually decreased. The streets are now, from neglect, in many places, over-grown with weeds. The Arno runs through the town; one of its bridges, constructed of marble, annually becomes the scene of a violent contest, ending in blows, to determine which side of the river shall confer rank and pre-eminence on its inhabitants during the following year. This custom, rendered sacred by its antiquity, involves too much personal prowess and local prejudice to be easily abolished." *p.* 95.

Florence is next noticed, from whence the route is taken through Sienna to Rome. In traversing the Appenines, our Author details an adventure with some Capuchin Friars he met with at the Port-House at Poggibonzi, who from his account, readily offered to him and his friends seats at their convivial board, and, without the least reserve, joked, sang, and drank freely. We leave this article, as, from the way in which it is written, it appears to us calculated to produce indifference to religion, and gratify the profane.

Arriving at Monte Fiascone, the wines of which place have a very high reputation, "we stopped (says our traveller) at an inn rendered remarkable by a circumstance, which the landlord took care to impress on our minds. A German count, called Johannes de Fourcris, travelling through this part of Italy some years since, and being in the habit of sending his servant as an *avant* courier, to ascertain the quality of the best wines in the country, gave him directions, wherever he found them excellent, to chalk *Est* upon the door of the respective inns. The servant, who appears to have had some knowledge of the juice of the grape, was so pleased with that of Monte Fiascone, that he triply obeyed the instructions he had received, and in large letters wrote '*Est, Est, Est,*' over the entrance of the osteria.

"On the arrival of the German count, he was so much biassed by the opinion of his domestic, that he quitted not the tempting liquor till he made so extraordinary a sacrifice at the shrine of Bacchus, that he absolutely expired with the cup in his hand, filled with the intoxicating beverage. During several subsequent years, it was the custom to pour two

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barrels of this wine over the tomb of the count, in consequence of the directions of his German heirs. Now, however, the money is distributed in a more beneficial manner among the poor of the village. A monument is erected to the memory of this son of Bacchus in the church of San Flavius, on which this inscription is engraved—

'Est, Est, Est,
'Propter nimium Est Johannes de Four-
'cris Dominus meus mortuus est.'

It is painful to us, to see a description of this melancholy occurrence wearing the smile of levity; we should have been gratified rather to discover the tear of pity accompanying this solemn lesson to the voluptuary.

A description of Rome, its environs, and manners, comes next under view. As nothing occurs to us in addition to what we apprehend our readers are in possession of, we forbear extracting from this part of the Tour.

Leaving Rome, and passing through Florence, among other things noticed at Bologna is the "Bononia stone. Mr. Barlow observes, that it is found about the Appenine mountains, and in Mount Paclerno, four miles from Bologna. It is usually about the size of a walnut, of a light grey colour, and an uneven surface, impregnated with sulphureous particles, and though pretty heavy, not very compact. It shines in many places like spar, and after violent showers of rain, which wash away the snow from the mountains, is often found. Before it is properly prepared, there is no difference between that and another stone; but by a particular calcination, and afterwards by being exposed to the open day-light, it imbibes such a luminous quality, that during eight or ten minutes it glows in the dark like a red hot coal; this may be repeated at pleasure. In some of the best of these stones, the flame of a candle will make it assume its lucidity. Moonshine does not make the least impression on it, but the rays of the sun act too powerfully, by calcining it so as to make it easily crumble. It retains its luminous quality even when laid in water. Its splendour usually lasts three or four years, after which it may be calcined again, but not without some diminution of light." *p.* 222, 223.

After visiting in the way, Modena, Turin, Chambery, Lyons, and Paris, the Tour finishes with expressions of pleasure at beholding "the white cliffs of Dover rearing their proud heads above the ocean."

XVII. TRANSACTIONS *of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year* 1801, *a Portrait of the late Owen Salusbury Brereton, Esq. by Evans, and nine explanatory plates*, Vol. XIX. 8*vo.* 10*s.* 6*d.* Robson, White, Becket, Johnson, &c.

THE Preface, after stating the views of the Society, contains "some particulars of the Life of O. S. Brereton, Esq. who long took a lively and active part in the concerns of the Society, as one of their Vice-Presidents," which office he held from the year 1763 to 1798, "with great credit to himself and advantage to the Society. He was the son of Thomas Brereton, Esq. of the County Palatine of Chester, and was born in the year 1715. He received his education partly at Westminster School on the foundation, and partly at Trinity College, Cambridge. On the death of his father, he inherited the ancient family estates, in the above-mentioned county, and in Flintshire.

"In 1738, Mr. Brereton was called to the Bar, and, in 1746, became Recorder of Liverpool, which office he filled with great impartiality and dignity during fifty-two years. In 1796, on his proposing to resign, the Corporation requested him to retain his situation, and appointed a person to discharge its active duties.

"Mr. Brereton was an early Member of the Royal and Antiquarian Societies. The Archæologia of the latter contains his Observations on Peter Collinson's Account of the Round Towers in Ireland *; his Tour through South Wales †; his Extracts from the Household Book of Henry VIII ‡; his Account of a painted window in Brereton Church, Cheshire §; and that of a non-descript coin, supposed to be Philip VI. of France ‖. Mr. Pennant has also, in his Welch Tour, described, and given an en-

* Archæol. ii. 80. † Id. iii. 3. ‡ Id. iii. 154. § Id. 9, 368. ‖ Id. x. 463.

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graving of several Roman Antiquities, found, through his horse accidentally disturbing them, at a Roman station called Croes Atti, on his estate in Flintshire *.

"Mr. Brereton was a Bencher of the Honourable Society of Lincoln's-Inn, filled the office of Treasurer, and was Keeper of the Black-Book. He also represented the borough of Ilchester in Parliament. He took the name of Salusbury with an estate, and became constable of the castle of Flint, a valuable privilege to his adjacent possessions. His domestic happiness was manifest to his numerous and respectable acquaintance, among whom were some of the most learned men of the age.

"Mr. Brereton died on the 8th of September, 1798, in the eighty-fourth year of his age, and was interred in St. George's Chapel, Windsor." *p.* 4—7.

As the Preface furnishes us with all the information, which we think will be interesting to our Readers, our extracts will be taken from it. "New Premiums will be found introduced under the articles, Comparative Tillage, Rotation of Crops, Preserving of Turnips, Cabbages, Carrots, Parsnips, Beets, and Potatoes, inventing Thrashing Machines, manufacturing Tallow-Candles, Preparation of Tan, Preparations of Red and Green Colours for printing on Cotton Cloth, Artificial Ultramarine, Stroke Engravings, Chintz and Copper-Plate Designs for Calico Printers, Engravings on Wood, Bronzes, Improved Ventilation, Cultivation of Hemp in Canada, and curing Herrings in the Dutch method." *p.* 8.

In the class of Agriculture we find accounts of extensive plantations, one of which is highly gratifying, describing the improvements made by Thomas Johnes, Esq. on his estate of Hafod, in Cardiganshire, who, by his excellent discrimination, and by exertions perhaps unparalleled, has converted a desert to a paradise; and in a wild uncultivated part of Wales, has raised such enchanting scenes, as afford inexpressible pleasure to every spectator.

It appears that, "between October, 1795, and April, 1801, the number of trees planted on this estate amount to 2,065,000, of which 1,200,000 are larches, besides fifty-five acres of land which have been sown with acorns, or planted with oaks." This gentleman has also made considerable improvements in his farms: "We are told, that the cheese sold by him the last season amounted to four tons, and his butter 1,200 lbs. He expects his dairy will furnish him, during the next year, ten tons of cheese for sale. Mr. Johnes has been indefatigable in his pursuits in agriculture, and has not only shewn by practice what may be done, but in a late ingenious publication presented to this Society, entitled, 'A Cardiganshire Landlord's Advice to his Tenants,' pointed out to others the means of doing it." *p.* 10.

Among other improvements in agriculture, "The account given by Mr. Brown, of Markle, in Scotland, of the wheat sown by him in the spring of 1800, and the valuable crop housed the same year, is well deserving attention, from its advantages in wet autumnal seasons.

"As disadvantages of climate attend the housing of crops when ripe, the method of making clover-hay in Courland, communicated by Mr. John Taylor, opens to this country a new line of management for this purpose, which bids fair to be of great utility. The process of vegetable fermentation, in the preparation of hay, has been hitherto little attended to or understood: the consequence of neglect in this point has occasioned many stacks of hay to take fire and be destroyed; which loss the method here recommended may probably prevent.

"Mr. Palmer's method of housing corn in wet weather, as mentioned in the present volume, appears to be scarcely known in England, but has been successfully practised in Fifeshire, and other parts of Scotland. The more general introduction of threshing-machines has been the mean of preventing the loss of many crops of corn in Great Britain, by affording quick dispatch to the separation of the corn from the wet sheaf in bad seasons, and (as is proved by Mr. Palmer's experiments) without injuring the quality of the grain."

Some implements for draining the water from lands are described, but it is observed, "none of them is more generally useful than the drain-plough, of which a model was this session pre-

* Pennant's Tour, vol i. p. 52, 54, 67, 78.

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sented to the Society by his Grace the Duke of Bridgewater: it performs the operation of surface-draining with neatness, care, and celerity; destroys but little herbage, and furnishes at a trifling expence, in the following spring, an excellent compost for a top-dressing.

"Thomas Andrew Knight, Esq. of Ludlow, has presented to the Society a drill-machine for sowing turnips, and other seeds. This very ingenious and useful implement possesses the powers of making an indent or furrow for the seed; of depositing the seed within that channel, and covering it instantaneously in a more effectual manner than can be done by the harrow or rake. Its construction is simple and cheap; and it can be expeditiously worked on any soil, by a man or boy." *p.* 8—17.

The remaining articles under this class are, "Observations upon the nature of blight, the destructive effects of the aphis, and the means of obviating the sudden changes to which our climate is subjected, and by which vegetation is impeded;—an implement, named a cultivator, for working rough fallows after ploughed crops;—the advantages of the drill over the broad-cast husbandry, in the culture of turnips;—method of draining boggy land, and an implement which forms an outlet for water when retained in peat-earth;—on the destruction of the grub and cock-chaffer, and on the preparation and application of composts and manure. On account of the apparent importance of the last article, we present it to our readers.

"The preparation and application of composts for manure are of very essential convenience in husbandry; and a knowledge of the modes adapted for such purpose in different parts of Great Britain is of the utmost importance. Great exertions are necessary to eradicate the topical prejudices on this head, which are known to prevail throughout the kingdom, and to encourage methods more efficient for the purpose. In the isle of Thanet, for instance, we observe, that sea-weeds, and even sea-sand, are diligently collected, and attended with great advantage to the clay-land on which they are applied, whilst on the coast of Lancashire, and in other parts of England, the same advantages are wholly neglected, where similar opportunities offer for their use. The application of peat earth and powdered lime, prepared as a compost, were thought improper in the populous district of Bolton in the Moors, for the production of potatoes, though this vegetable furnishes a principal part of the food of its inhabitants; but the active exertions of Mr. Horridge, of Raikes, have brought this manure into estimation, and will probably be the means of increasing highly in value large tracts of land in that neighbourhood, at present barren and uncultivated." *p.* 17—21.

"Under the class of Chemistry, the experiment made by order of General Betham shews, that the principal reason of spring-water becoming putrid at sea is owing to its being stowed in wood-vessels, and that this putridity may be prevented by using vessels not likely to be acted upon by water; he has successfully employed for this purpose copper tanks well tinned. Under this class is also a communication on the subject of the inspissated juice of lettuces, and of the analogy of its effects with the opium prepared from poppies.

"Under the class of Polite Arts, Mr. Sheldrake has taken much pains to elucidate the composition of the colours used in painting by the ancients, and to improve the permanency, and brilliancy of those employed by modern artists.

"The scarcity of the usual materials for making paper has been a considerable impediment to the progress of literature, and called for every possible remedy.

"The paper prepared by Mr. Willmot, from the Paut-Plant, of which the gunny bags are made in the East Indies, is of good quality, as may be seen by the specimen.

"The manufacture of Chicoree root, as a substitute for Coffee, has lately extended rapidly over the continent; and as this article furnishes a considerable part of the nutriment of many thousand persons in Germany, Mr. John Taylor, from personal observation and minute inquiries, has furnished an accurate account of its culture, preparation, and use, which, it is hoped, will contribute to the comforts of great numbers of the inhabitants of this country."

Under the class of Mechanics, it is observed, that "many machines laid before the Society have been rejected, owing to their want of simplicity,

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their not being new, or not adequate to the purposes intended. . . . . The Society have, however, earnestly endeavoured to discriminate with propriety, to do justice, and to encourage every spark of genius which may lead to real improvement.—Wherever they have discovered that the machine produced, though not fully adequate to the object proposed, was likely to lead to beneficial consequences, they have inclined to give encouragement." *p.* 25. . . . . .

In the Line of Mechanics are comprised the following articles:

"A machine of a cheap and simple construction, for raising water, and answers the purpose well.—The advantage of the gun-harpoon further confirmed by the distance from whence three whales were shot by Robert Hays, which probably would not have admitted a boat to approach so near as to allow the harpooner to strike them by the hand.—Model of a water-wheel.—Mr. Phillips's method of driving copper-bolts into ships.—Mr. Arkwright's machine for raising ore from mines, which possesses the advantages of supplying itself with the articles to be raised; of lifting them above the surface of the earth, and delivering them into carts attending for them: its motion is simple and regular, and the different parts of the machine are easily kept in order.—Account of a quarry of burr-stones found, and now worked, in Montgomeryshire.—Mr. Garnet Terry's mill for grinding hard substances, is free from the friction of the screw, which presses on the grinding cylinder in the common hand-mills, and is more easily regulated.—Mr William Bullock's improvement of the draw-back house-lock possesses every advantage of simplicity and effect, and deserves to be introduced into general use, as it prevents the unpleasant noise arising from the common locks, and furnishes additional security to the house.—Mr. Gent's crane has the powers of raising a considerable weight, and projecting that weight to a distance proper for loading it.—Mechanical modes of ventilation, for the admission of fresh air into hospitals and crowded rooms, practised by Sir George Onesiphorus Paul, Baronet, with success—and Mr. De Lafon's watch escapement, which displays an ingenious combination of mechanism, and it is hoped will furnish useful hints to persons occupied in that line."

It has long been the earnest wish of the Society, that Great Britain should procure, from the produce of her colonies, such articles as cannot be grown in England, and have therefore been hitherto obtained from foreign governments. On this subject are two articles, one a communication from Bengal, tending to prove that myrabolans are a valuable substitute for Aleppo galls, and may be procured from thence; the other, on the lake prepared by Mr. Stephens, from *fresh* stick-lack, yielding a scarlet dye, resembling that from cochineal. The experiments made by Dr. Bancroft shew that it is at least equal in effect to one fourth its weight in cochineal.

The Preface closes with an account from James Barry, Esq. of his additional improvements made to the pictures in the great room of the Society.

XVII. LETTERS *on the Elementary Principles of Education. By* ELIZ. HAMILTON, *Author of the Memoirs of Modern Philosophers, &c.* Vol. II. *small* 8*vo. boards, pp.* 455. *Price* 8*s.* Robinsons.

THESE letters are thirteen in number, the subjects of which will be found in the following analysis of the work:

I. *On the necessity of obtaining a Knowledge of the intellectual Faculties, in order to their proper Cultivation.—How this Knowledge is to be acquired.—Futility of endeavouring to cultivate the Faculties out of the Order prescribed by Nature.—A short Analysis of the Plan to be pursued.—Reflections.*

In this letter we find the following proposition ably defended and illustrated, viz. "That the greatest perfection of which our nature is susceptible, consists in the capability of exerting, in an eminent degree, not one or two of the faculties with which Providence has endowed us, BUT THE WHOLE OF THESE FACULTIES." The example of Jesus Christ is here introduced, as not "beyond the grasp of our present faculties to conceive, or of our present powers to imitate." This is succeeded by the following ar-

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argument: "As the body is composed of a variety of organs, of which each is equally necessary to the well-being of the whole; so the mind is a compound, if I may so speak, of a variety of faculties, none of which can be defective, without enfeebling or injuring the rest. The lungs are not more necessary to the functions of the heart, than accurate conception to sound judgment. The circulation of the blood is not more necessary to the animal œconomy than memory is to the mental. But memory depends upon the attention; the accuracy of conception has the same source; and if both are not duly exercised, neither will attain perfection." The consequences arising from attending to one faculty, without a due regard to the others, is next urged. Among other injuries to which the mind is liable, "Novels" are said "to deprave the taste and corrupt the affections." The necessity of cultivating the mind of youth previous to their entering public schools is strongly enforced, and the following remarks introduce the analysis:

"Where the chief aim in education is directed to any other point than the improvement of the intellectual and moral powers, an artificial character will be produced, which, neither guided by reason, nor inspired by any noble or generous sentiment, will be the mere puppet of opinion, and the creature of imitation; but if imitation is made to supply the place of reason, is it probable that the early associations will be such as to lead the mind to chuse the brightest patterns of virtue? Alas! experience has fully proved the contrary. Experience shews us daily examples of the fatal consequences of carrying the system of *zenana* education into practice, in a country where women are called to act an important part on the theatre of society. Without intellect there can be no principle, and without principle there can be no security for virtue.

"In order to cultivate the intellectual faculties to advantage, it appears to me, that we ought to accompany Nature in her progress; and as she gradually unfolds the powers of the mind, that we should devote ourselves to the improvement of each faculty, in the order it is by her presented.

"Assuming this as a principle, I shall proceed in the following Letters to examine, in the first place, the faculty of PERCEPTION, shewing the advantages that are to be derived from its assiduous cultivation, and the very great disadvantages that accrue from its neglect.

"ATTENTION is the next subject that will naturally fall under our consideration. I shall be at some pains to illustrate its importance, and shall not scruple to advance upon it arguments which appear convincing to my own mind, though they are unsupported by the authority of others. If they are founded in truth, they will stand the test of investigation, if otherwise I should be sorry to protract their fall.

"CONCEPTION is the next faculty brought forth by Nature. By conception I mean the ideas which we form of absent objects of sense, or of our past sensations. So much depends upon the vigour of this faculty, that I cannot be at too much pains to inculcate the necessity of its being cultivated with never-ceasing vigilance. I shall, therefore, do all in my power to urge the careful cultivation of this faculty, by an explanation of the important consequences to which it leads, and shall give you such hints with respect to its improvement, as I hope may be found of use to those who are concerned in the practical part of education.

"The faculty of JUDGMENT is the next that will demand our attention. I shall trace its progress from its first dawn in the infant mind to its maturity; and though conscious that my abilities are inadequate to the magnitude of my subject, I shall do what in me lies to enforce its importance. To the neglect of this faculty, all the follies, and many of the vices, which abound among us, may be fairly traced. Where the judgment is sound and unperverted, the unruly desires and affections will not revel without controul; but in order to the cultivation of sound judgment, it is not only necessary that the affections be uncorrupted, but that they be *early engaged on the side of truth.*

"Having dwelt at large on the cultivation of judgment, we shall then proceed to an examination of the faculty of ABSTRACTION. This faculty, though common to all, and susceptible of great improvement, is seldom cultivated to any perfection,

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but by the few whose course of studies has led them to cherish a turn for speculative inquiry. If general reasoning were indeed needful to none but the philosopher, we should leave the philosopher to enjoy it as his peculiar prerogative; but if it can be proved to be no less necessary in the conduct of life than in the speculations of philosophy, it becomes our business to find out the means which are best adapted to its improvement. These the circumscribed limits of my present plan will not permit me to explain at large; neither are my abilities equal to such a task; but having proved the advantages which result from the cultivation of this faculty, the hints which I shall offer, may be sufficient to direct the mind in search of higher guides.

"Subsequent to abstraction I shall place what offers upon the cultivation of TASTE and IMAGINATION, because the faculty of abstraction is necessary to both. A few hints concerning the necessity of cultivating the power of REFLECTION will conclude the series." *p.* 24—29.

The second letter is on the subject of PERCEPTION, and contains,—*Progressive Developement of the Faculties.—Perception explained.—Hints towards its Cultivation in early Infancy.—Its Connection with the benevolent affections.*

In this letter, the want of attending to the faculty of perception is considered as causing "a baleful influence upon the moral character," and "a dulness in comprehending any object." Those who have never been accustomed to pay attention to perceptions received from various objects of sense, "want the first link of the chain, and have nothing whereon to fasten the new ideas with which you present them." The exercise of perception is evidenced by observations on infancy, and the cultivation of it strongly recommended from its first appearance. The close of this letter merits attention, and is thus expressed: "So nicely interwoven are the moral feelings and the intellectual faculties of man, that it is impossible effectually to improve the one, while the other is neglected or destroyed. In the cultivation of the perceptive faculties, we lay the foundation for that quick discernment which is equally necessary in acquiring just notions of things, and in discovering the true path of moral rectitude. By the neglect of these faculties we not only enfeeble the understanding, but lay the foundation of those false associations which extend their baleful influence to the affections of the heart." *p.* 56.

Letter III. ATTENTION. *The Power of Attention in improving the Perception.—The Velocity of its Operations so great as to render it frequently imperceptible.—The Influence of the Passions upon Attention.—Illustrations by Example.*

Among many self-evident demonstrations to prove the subjects enforced in this letter, we select the following: "You, I know, can knit, and can do it so well, that you may have forgot the process of learning it. Take then one of your children, who knows nothing of the matter, and in teaching her you will observe the difficulty of the operation. The position of the needles must first be attended to; then the thread must be twisted round the proper finger; then the stitch must be lifted by the needle; then the fore-finger of the right-hand must cast the thread round the needle, which must then be returned through the stitch, and finally, the stitch must be gently dropped by the needle in the left hand, without injury to the rest. Every one of these operations requires a separate and fixed attention; and yet by habit they come to be performed so rapidly, that we appear to give them no thought. By habit I can perform all these operations, while reading a book that seems to require my whole undivided attention. . . . . But that the attention is still, however imperceptibly, engaged, is evident from this, that the moment I drop a stitch, it is taken notice of, and that, however deeply engaged in my studies, I do not forget to turn the stitch that marks the seam at every second round.

"Should any grave philosopher deign to look into these pages, I will permit him to smile at this simple illustration, which he may, if he pleases, call *argumentum ad feminam*; but if it aid my design of exhibiting the power of attention, as essential in every voluntary operation of mind or body, it will fully answer the purpose for which I intended it." *p.* 70—72.

In order to impress the mind with the importance of attention, and the

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practicability of cultivating it to advantage, the following contrast is presented to us: 'You can't open 'that pretty box, love;—come to me, 'and I will do it for you. See, what 'nice comfits there are in it.' The box is opened—the comfits are eaten, and mamma again screws on the lid. —Pleased with the novelty, little master again desires to have it opened, and again she complies with his request. The request, or rather command, is again repeated, and complied with, till mamma grows tired, and then she declares that the naughty box will not open any more. The ill humour which succeeds is stifled by more comfits from her pocket, or the poor child is coaxed to resume the string by which the painted horse is dragged round the room. All this I have seen, and similar occurrences may be now in your recollection. Let us see how the same circumstance is managed by a judicious mother:—

'Here is a pretty box, mamma; 'but it won't open, all that I can do.'

'That box, my dear, won't open 'by force; the lid is screwed on, and 'it must be turned in such a manner 'as to take out the screw. Observe— 'There! it is opened! now see how 'the part that fixes is cut in the man-'ner of a screw.'

'O, yes! now I understand it; 'for I remember what papa told me 'one day about the cork-screw, when 'I was looking at it: but I thought 'there was no use of screws but to 'draw corks.'

'All screws are made upon the 'same plan, or principle, as it is call-'ed, — will you remember that 'word?'

'Yes, mamma; but what else is 'there besides cork-screws and screw-'lids for comfit-boxes?'

'Many things, my love, are made 'upon the same principle. A piece 'of furniture, that is just by you, is 'made upon the principle of the 'screw; and if you will find it out 'I will give you a kiss.'

'I see! I see! it is the stool on 'which my sister sits at the piano-'forte. It turns and rises just like the 'lid of this box.'

"This scene I have likewise witnessed. Does it require any argument to prove which of these children would be most likely to pay attention to the objects of perception? Can we be at any loss to determine which would be best prepared for receiving instruction at that period, when, in the minds of unthinking people, instruction commences?" *p.* 75—77.

Pursuing the subject of attention, we meet with the following important observations:

"If the trains of thought, which, in our waking hours, incessantly flow through the mind, depend upon the nature of the objects to which we chiefly direct our attention, it appears of the utmost consequence to our success in education, to turn the attention to such objects as may introduce trains of thought unconnected with any violent emotion. This is the great advantage of the pursuit of science. When it fortunately happens, that the attention is thus directed in early life, the unruly passions will not gain a premature admission into the youthful bosom. Many a rural nymph might have been saved from heart-felt misery by such a knowledge of botany or mineralogy as would completely have occupied her leisure hours in retirement; while, from the mere want of objects to engage her attention, the Damon, or the Corydon, that first presents himself, seldom fails to become fatal to the vacant mind.

"Where the attention has been early engaged in fiction, it will not, without great difficulty, be turned to realities. The cause is obvious. It is the business of fiction to excite emotion; the mind delights in this excitement; and where it is frequently produced, whatever is destitute of it will appear insipid. If, then, we would have the attention engaged in the service of the intellectual faculties, and the faculties employed in the search of truth, we must carefully abstain from introducing emotions unfavourable to our design. From the direction which is given to the power of ATTENTION, the trains of thought will derive their colouring, and the character will ultimately partake of their complexion." *p.* 87—89.

Letter IV. CONCEPTION. *Introductory Observations.—Mr. Locke's Definition of Discernment applicable to Conception.—The Evils arising from the want of clear and accurate Ideas.—How these are to be obtained.—Conception to be exercised in early Life, on the Objects of Perception:—Books.—Peculiarity of Temperament.—The Conceptions*

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of melancholy Persons languid.—Observations.

Letter V. CONCEPTION. *Possessed in different Degrees of Vigour.—How it may best be cultivated in those of low Capacity—Exemplified in a Variety of Instances.—Difference betwixt a Memory of Perception and the Recollection of Ideas.—The Advantage of cultivating the latter.—Illustrations.*

Letter VI. CONCEPTION *Lively Tempers particularly subject to Inaccuracy.—How this Fault ought to be obviated.—The proper Exercise of Memory in early Life considered.—Illustrations.*

To excite to the practice of cultivating the faculty of conception, Miss Hamilton represents the mournful effects of neglect, exemplified in prejudice, injustice, falsehood, with their train of attendant evils, which are considered to arise from a want of accurate conception. On this faculty an hundred pages are employed: did our limits permit we should be happy to extract from this part of the work.

Letter VII. JUDGMENT. *First begins to operate upon the Objects of Perception.—Necessity of exercising it upon sensible Objects.—Illustrations.—How it may at first be exercised on Moral Propositions.—Party-Prejudice inimical to its Cultivation.—Observations on this Head.—The Use of History.*

In this Letter the exercise of this faculty is particularly applied to the female sex in the following language: "A little reflection would teach us, that in every situation in which a female can be placed, whether she be free or subordinate, whether she moves in an exalted sphere, or be reduced to the duties of an inferior one, in public and in private, abroad or at home, judgment is ever necessary, ever essential; and that whatever be her rank and situation in society, if judgment do not form her opinions, and direct her conduct, she will become an object of contempt."

(To be concluded in our next.)

XVIII. REFLECTIONS *on the Works of God in Nature and Providence, for every Day in the Year. By* CHRISTOPHER CHRISTIAN STURM. *Translated from the French, and collated with the German, by* ADAM CLARKE. 12*mo.* 4 *Volumes (with* 4 *plates.) pp.* 1188. *boards. Price* 16*s.* Edwards, Bristol; Badcock, &c. London.

THE Translator of this work is a preacher of long standing and considerable respectability in the connection of the late Rev. John Wesley: he is esteemed a man of natural talents and considerable learning. In his Preface he observes, a desire that the *whole* work of the pious author should appear, induced him to give a new version to the Public, as the translation in three volumes, which is the most complete, omits seventeen whole pieces. Some inaccuracies in astronomy and natural history were discovered by Mr. Clarke, which he thought himself obliged to supply in the best possible manner. We learn also from the Preface, that besides the omissions above specified, "a *part* in most of the meditations, and in some cases a *third* of each, is omitted. To the truly Christian reader, these omissions will appear of serious consequence, when he is informed that they contain those parts, which chiefly relate to *experimental religion.* In this edition, the Translator professes to supply the defects of the former: that our Readers may judge how far he has succeeded, we subjoin the Meditation on the Circulation of the Sap in Trees, both in the old and new editions, as a specimen of the work.

NEW EDITION, *March* 26.
Circulation of the Sap in Trees.

"THE trees, which for several months appeared entirely dead, begin insensibly to revive. In a few weeks we shall discover more signs of life still. In a short time the buds will grow larger, open, and expand their precious blossoms. We have

OLD EDITION.—*March* 26.
Circulation of the Sap in Trees.

"THE trees, which for several months appeared quite dead, begin insensibly to revive. Some weeks hence we shall discover in them still more signs of life. In a short time the buds will grow large, will open, and produce their precious blossoms. We hav

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NEW EDITION.

observed this revolution regularly in the commencement of each spring, and, perhaps, have been hitherto ignorant of the means by which it was performed. The effects which we observe in spring, in the trees and other vegetables, are occasioned by the sap, which is put in motion in their tubes, by the air and the increasing heat. As the life of animals depends on the circulation of their blood, so likewise the life and growth of plants depend on the circulation of the sap. To effect this, God has formed and adjusted all the parts of vegetables, so as to concur to the preparation, preservation, and motion of this nutritious juice.

"It is principally by the bark, that in spring the sap ascends from the root into the body of the tree; and that even through the year, life and nourishment are distributed to the branches, and the fruits which they bear. The woody part of the tree is composed of small longitudinal fibres, which extend in a spiral line from the root to the top of the tree; and which are very closely united together. Among these fibres, there are some so very small and fine, that one of them, which is scarcely as large as a hair, contains more than eight thousand fibrillæ! There are an innumerable multitude of little tubes, which contain the nutritious juice, and which facilitate its circulation. These tubes extend through all the branches, and ascend to the very top of the tree. Some conduct the sap from the root to the top; and others bring it down again to the root. The sap rises through the ascending tubes, during the heat of the day, and comes back by the descending ones, in the cool of the evening.

"The leaves answer the same end: their principal use is to concoct the sap; not only that which proceeds from the root, but also that which the tree receives externally by means of the dew, the humidity of the air and the rain. This nutritious juice is distributed through every part of the tree; but it could not ascend by the tubes, if they were not open at the top; and it is through these pores that the watery parts of the juice evaporate, while the oily, sulphureous, and earthy particles are united together to nourish the tree, to be transformed into its substance, and to

OLD EDITION.

always in our power to observe this revolution regularly in the beginning of each spring; but, perhaps, have been hitherto ignorant by what means it operates. The effects we observe in spring, in trees, and other vegetables are produced by the sap, which is put in motion in the stalks of the trees by the air and increase of heat. As the life of animals depends on the circulation of their blood, so also the life and growth of plants and trees depend on the circulation of sap. For this purpose, God has formed and disposed all parts of vegetables, so as to concur towards the preparation, preservation, and circulation of this nourishing juice. It is chiefly by means of the bark, that the sap in spring rises from the roots into the bodies of trees, and even conveys throughout the year, all the nourishment to the branches and fruit. The wood of the tree is composed of small long fibres, which extend in a direct line the whole length of the tree to the top; and which are very closely joined together. Among those fibres there are some so small and fine, that one of them, though scarce as thick as a hair, contains more than eight thousand little fibres. There are a multitude of little veins to contain the nourishing juice, and to make the circulation easy. These veins extend to the other branches, and rise up the whole length of the tree to the top; some conduct the sap from the root to the top of the tree, and others bring it down from the top to the bottom. The sap rises up the ascending veins in the heat of the day, and comes down the others again in the cool of the evening. The leaves serve for the same purpose, and their chief use is to make the sap circulate; not only that which proceeds from the root, but also what the tree receives outward by means of dew, the moisture of the air and rain. This nourishing juice is spread through every part of the tree; but it could not rise through the stalks, if there were not openings in them at the top. It is through these pores that the watery parts of the sap evaporate, while the oily, sulphureous, and earthly parts mix together to nourish the tree, to transform into a substance, and give it a new growth. If the juice does not reach it, if the circulation is stopped, if the interior or-

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NEW EDITION.

give it a continual increase. If the juices cease to flow; if the circulation be obstructed; if the internal organization of the tree be injured, either by intense cold, frost, old age, a wound, or other external injury, the tree dies.

"After these reflections, can we in this season behold trees with the same indifference as formerly? Can the change which is about to take place in them be unworthy of our attention? and can we observe the renovation of nature, without thinking of that God who has given life to all his creatures; who provides juices suitable to the trees; who communicates to the sap the power to circulate in the vessels; and to distribute nourishment, life, and growth to the trees? Alas! we are a full proof, that it is possible to see these things every year, and yet to pay no proper attention to them. For many years, at the return of spring, we have had the opportunity of observing this vivifying power, which shews itself in plants and in trees; but we have paid as little attention to it as the beasts which graze on the plains. And, what is yet more astonishing is, that we have been equally inattentive to the preservation of our own lives, to the growth of our bodies, and the circulation of our blood! As we have the happiness of seeing another new spring, may we reflect on it in a more rational and Christian manner! may we recollect, that God is nigh to us in every part of his works; and that each of his creatures proclaims his magnificence! But all our wishes will be fruitless, if the Lord himself, who is the God of all grace, do not incline our hearts to know and glorify his great name.

"While nature is reanimated, grant, O God, that our souls may be quickened by thy spirit! Let this new existence, which all the vegetables receive in this beautiful season, be the signal which shall cause us to awake from our slumber, and excite us to walk before thee in holiness; to lead a life of spiritual activity, agreeable to thy will; and duly to feel and worthily to magnify thy power and goodness! May this be the sacrifice which our souls shall present unto thee in these days, which give us such bright prospects of future good! Amen."

OLD EDITION.

ganization of the tree is destroyed, whether by too severe cold or frost, by age, by any wound or outward accident, the tree dies.

"After these reflections, can we see with the same indifference as formerly, the trees at this season? Will the change there is going to be in them appear so little worth our notice? And, can we observe the renewal of all nature without thinking of God, who gives life to every creature; who provides the juices analogous to trees; who communicates to that sap the power of circulating through the veins, and from thence of giving to trees life, nourishment, and growth? Alas! that it should be possible to see all these things every year, without giving proper attention to them: it is what I am strong a proof of. At the return of many springs, I have had the opportunity to observe this quickening virtue which appears in plants and trees; but I have thought no more about it than the animals which graze in the fields; and, what is still more wonderful, I have been equally inattentive to the preservation of my own life, the growth of my body, and the circulation of my blood. Grant that I may now, at least, as I have the happiness to see the spring again, think in a more reasonable way, and more as a Christian. May I at last acknowledge, through all the works of nature, that beneficent Creator whose greatness all the world proclaims. But all my wishes will be fruitless, if thou, thyself, O Lord, who art the God of all mercy, dost not incline my heart to acknowledge and glorify thy great and holy name. Now that all nature revives, grant that my soul may be quickened by thy spirit. May this new existence, which the vegetables receive at this lovely season, be the signal to awaken me from my slumber, and lead me to virtue."

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To this edition is added a paper on the *Hamster*, an animal scarcely known in these nations, on which account it is here transcribed: it is inserted as a duplicate to the Meditation for the 8th of August.

"The Hamster belongs to the mus genus, but bears the nearest resemblance to that of the myoxus, or marmot. It agrees, however, with both in the construction of its habitation, its way of life, and its general properties. In Gmelin's New System of Nature, the hamsters make the third general division, called *cricetii*: and the animal, which is the subject of this paper, is styled the Mus Cricetus Germanicus, or German Hamster. The males are about ten inches long, and the tail about three: but the females are scarcely more than one half of this size. The former weigh from twelve to sixteen ounces each. Usually the head and back are of a reddish brown colour, the cheeks red, the sides paler, with three white spots; the breast, upper part of the fore-legs, and belly, are black. But the colour varies much: sometimes they are found entirely white, or yellow; and there is a species which is almost entirely black. But what is most worthy of our observation in this animal are, its feet, its teeth, and its cheek-pouches.

"The hamster uses his feet to run, dig, and climb with. They are short and strong, having four toes and a claw, instead of a fifth toe, on the fore-feet; and five toes on each hind-foot. Its teeth are sixteen in number! it has two incisors in each jaw; and three grinders on each side. The grinders serve only to chew with; but the fore-teeth, or incisors, serve not only to shell the corn, but also as weapons for its defence; and to dig up the earth, where it is too hard for its claws alone.

"The cheek-pouches are two skinny bags, proceeding from the jaw, above the neck and shoulders, and afterwards sloping a little towards the spine. They lie enclosed between the muscles and the outward skin. On the outside, these pouches are membranous, smooth, and shining: and in the inside, there are a great many glands which secrete a fluid, which serves to keep the parts flexible, and to resist any accidents which might be occasioned by the roughness of particular seeds. The hamster uses these pouches to collect and carry home the corn: and they are so large as to contain an ounce and a half of corn at once: which, on his return to his den, the animal empties, by stroking and squeezing them with his fore-feet, beginning behind, and pressing forward towards the mouth. When a hamster is met with his cheek-pouches full of corn, he may be easily taken with the hand, without the risk of being bitten; for while his pouches are full, he has not the free use of his jaws: but if he be allowed a little time, he soon empties his pouches, as related above, and raising himself on his hind-legs, stands boldly on his defence, or darts on his enemy.

"This animal lives always in the corn-fields. Here it forms itself a subterraneous burrow, divided into several apartments; with two holes leading from the surface: one is perpendicular, at which it goes in, and comes out: and the other, where it lodges its excrement, is oblique, that the wet may the more readily run off. One part of this subterraneous dwelling, divided into several apartments, is the store-house, where it lays up its winter provisions of corn, beans, peas, vetches, linseed, &c. but each species of grain is kept by itself, in a separate cell. The chambers, where themselves and young lodge, are lined with straw or grass. The old ones dig their chambers several feet deep; but those of the young scarcely ever exceed one foot in depth. In these holes the animal dwells alone, for it has a rooted enmity against all other creatures, and even against those of its own species, the females not excepted. When two hamsters encounter, one of them certainly falls; and the weaker is devoured by the conqueror.

"The hamster lies by day in his den, still and quiet; and in the dusk of the evening he comes out, and runs about till midnight: he then retires again into his hole, and continues quiet till about an hour before day-break; then he comes out once more, and runs about till sun-rising.

"The hamster's manner of living is considerably diversified: like various other animals, he becomes torpid in winter, and continues in that state the greater part of the cold season. The male awakes about the middle of February, and the female in March. They do not leave their holes imme-

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diately on their recovery from this torpid state, but continue quiet till they have consumed the remains of their provisions, which amounts often to one-third of the whole: then, the former opening his hole in March, the latter in April, they come out, return to their former manner of life, and go about seeking herbs.

"It cannot be denied, that the hamster is a very destructive creature. Some years they are so numerous as to occasion a dearth by their immense consumption of corn. In one year 11,000 skins, in a second 54,000, and in a third 80,000, were brought to the town-house of Gotha, to receive a reward for their destruction. The hamster lives a considerable time, and multiplies prodigiously. The female brings forth twice or thrice in the year, and her litter is never fewer than six; but oftener from sixteen to eighteen. The growth of the young is very rapid: at fifteen days old they begin to dig the earth; and in about three weeks they are capable of subsisting independently of the dam.

"The hamster is preyed on by several animals, but the ferret seems ordained to be its most inveterate enemy. It is not so strong as the hamster, but it is much more active and cunning; and by these means it prevails over him. In summer and autumn, he is the ferret's food. He pursues him, even into his den, and kills him there; and having thus gained the victory, he makes it his own habitation. From this he goes out a hamster-hunting, and having found, he seizes him so strongly, that he drags him away and preys upon him.

"Even this circumstance shews the wisdom of the Divine Providence. This animal is in hostility with all others, and yet the species is preserved! Every creature is an object of the care of Divine Providence, because necessary to the perfection of the whole. The hamster may be objected to because destructive; but were there not such creatures, God would not cause the earth to bring forth so plentifully. For these he makes a provision in our fields, and they can consume no more than he has provided for them. At times they may become a scourge, but when we balance our gains with our losses, we shall find, on the most scrupulous reckoning, that we have sustained no damage; so that instead of blaming the Divine Government, we shall have much reason to adore it. After all, what are the few pounds of corn which the hamster carries away from our fields, in comparison of the thousands of bushels which we collect there?" *p.* 122—126.

XIX. Euler's Letters, &c.

(Concluded from page 36.)

THE subjects of the second volume are illustrated in the following order:

Letter 1 to 5. On the knowledge of truth; objections of the Pyrrhonists; demonstrative, physical, and moral certainty; with precautions for attaining assurance of sensible and historical truths.—6. Of the knowledge of the essence of bodies.—7, 8, 9. Extension and its divisibility.—10 to 17. Of monads, with objections and arguments of monadists, and reflections on the system.—18 to 20. Nature of colours and analogy between colours and sounds.—21 to 39. Of electricity, nature and explanation of thunder and lightning, with the possibility of preventing and averting effects of thunder.—40, 41. Problem of the longitude, with general description and magnitude of the earth.—42 to 45. Of latitude.—46 to 53. Knowledge of the longitude, by calculation of space passed through, time-piece, eclipses of Jupiter's satellites, eclipses and motion of the moon.—54 to 60. On the mariner's compass and properties of the magnetic needles.—61 to 71. On magnetism.—72 to 108. Of dioptrics, with nature, properties, use, effects, and construction of different kinds of glasses.—109 to 112. Representation and apparent magnitude of sun, moon and stars.—113. The heavens appear under the form of an arch, flattened toward the zenith.—114. Reasons for the faintness of the light of heavenly bodies in the horison.—115. Illusion respecting the distance of objects and the diminution of lustre.—116. On the azure colour of the heavens.—117. What the appearance would be if the air were perfectly transparent.—118. Refraction of rays of light in the atmosphere, and its effects, twilight, rising and setting

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of the heavenly bodies.—119. The stars appear at a greater distance than they are. Table of refraction.

Mr. Euler closes his illustrations of electricity with a description of the nature of thunder, and its resemblance to electricity; the latter is evidenced by the following proofs:

"Let a bar of metal, say of iron, be placed on a pillar of glass, or any other substance whose pores are close, that when the bar acquires electricity it may not escape or communicate itself to the body which supports the bar; as soon as a thunder-storm arises, and the clouds which contain the thunder come directly over the bar, you perceive in it a very strong electricity, generally far surpassing that which art produces; if you apply the hand to it, or any other body with open pores, you see bursting from it, not only a spark, but a very bright flash, with a noise similar to thunder; the man, who applies his hand to it, receives a shock so violent that he is stunned. This surpasses curiosity, and there is good reason why we should be on our guard, and not approach the bar during a storm.

"A professor at Petersburgh, named Richmann, has furnished a melancholy example. Having perceived a resemblance so striking between the phenomena of thunder and those of electricity, this unfortunate naturalist, the more clearly to ascertain it by experiment, raised a bar of iron on the roof of his house, cased below in a tube of glass, and supported by a mass of pitch. To the bar he attached a wire, which he conducted into his chamber, that as soon as the bar should become electric, the electricity might have a free communication with the wire, and so enable him to prove the effects in his apartment. And it may be proper to inform you, that this wire was conducted in such a manner as no where to be in contact but with bodies whose pores are close, such as glass, pitch, or silk, to prevent the escape of electricity.

"Having made this arrangement, he expected a thunder-storm, which, unhappily for him, soon came. The thunder was heard at a distance; Mr. Richmann was all attention to his wire, to see if he could perceive any mark of electricity. As the storm approached, he judged it prudent to employ some precaution, and not keep too near the wire; but happening carelesly to advance his chest a little, he received a terrible stroke, accompanied with a loud clap, which stretched him lifeless on the floor.

"About the same time, the late Dr. Lieberkuhn and Dr. Ludolf were about making similar experiments in this city, and in that view had fixed bars of iron on their houses; but being informed of the disaster which had befallen Mr. Richmann, they had the bars of iron immediately removed, and, in my opinion, they acted wisely.

"From this you will readily judge, that the air or atmosphere must become very electric during a thunder-storm, or that the ether contained in it must then be carried to a very high degree of compression. This ether, with which the air is surcharged, will pass into the bar, because of its open pores, and it will become electric, as it would have been in the common method, but in a much higher degree." Mr. E. concludes his explanation of the phenomena of thunder and lightning with these observations in Letter 38, and then proceeds to state the possibility of preventing and of averting the effects of thunder in Letter 39.

"Thunder then is nothing else but the effect of the electricity with which the clouds are endowed; and as an electrified body, applied to another in its natural state, emits a spark with some noise, and discharges into it the superfluous ether, with prodigious impetuosity; the same thing takes place in a cloud that is electric, or surcharged with ether, but with a force incomparably greater, because of the terrible mass that is electrified, and in which, according to every appearance, the ether is reduced to a much higher degree of compression than we are capable of carrying it by our machinery.

"When, therefore, such a cloud approaches bodies, prepared for the admission of its ether, this discharge must be made with incredible violence: instead of a simple spark, the air will be penetrated with a prodigious flash, which, exciting a commotion in the ether contained in the whole adjoining region of the atmosphere, produces a most brilliant light; and in this lightning consists.

"The air is, at the same time, put into a very violent motion of vibra-

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tion, from which results the noise of thunder. This noise must, no doubt, be excited at the same instant with the lightning; but you know that sound always requires a certain quantity of time, in order to its transmission to any distance, and that its progress is only at the rate of about a thousand feet in a second; whereas light travels with a velocity inconceivably greater. Hence we always hear the thunder later than we see the lightning: and from the number of seconds intervening between the flash and the report, we are enabled to determine the distance of the place where it is generated, allowing a thousand feet to a second.

"The body itself, into which the electricity of the cloud is discharged, receives from it a most dreadful stroke; sometimes it is shivered to pieces; sometimes set on fire and consumed, if combustible; sometimes melted, if it be of metal; and, in such cases, we say it is thunder-struck; the effects of which, however surprising and extraordinary they may appear, are in perfect consistency with the well-known phænomena of electricity.

"A sword, it is known, has sometimes been by thunder melted in the scabbard, while the last sustained no injury; this is to be accounted for, from the openness of the pores of the metal, which the ether very easily penetrates, and exercises over it all its powers, whereas the substance of the scabbard is more closely allied to the nature of bodies with close pores, which permit not to the ether so free a transmission.

"It has likewise been found, that of several persons, on whom the thunder has fallen, some only have been struck by it; and that those who were in the middle suffered no injury. The cause of this phænomenon likewise is manifest. In a group exposed to a thunder-storm, they are in the greatest danger who stand in the nearest vicinity to the air that is surcharged with ether; as soon as the ether is discharged upon one, all the adjoining air is brought back to its natural state, and consequently those who were nearest to the unfortunate victim feel no effect, while others, at a greater distance, where the air is still sufficiently surcharged with ether, are struck with the same thunder-clap.

"In a word, all the strange circumstances, so frequently related, of the effects of thunder, contain nothing which may not be easily reconciled with the nature of electricity.

"Some philosophers have maintained, that thunder did not come from the clouds, but from the earth, or bodies. However extravagant this sentiment may appear, it is not so absurd, as it is difficult to distinguish, in the phænomena of electricity, whether the spark issues from the body which is electrified, or from that which is not so, as it equally fills the space between the two bodies; and if the electricity is negative, the ether and the spark are in effect emitted from the natural or non-electrified body. But we are sufficiently assured that, in thunder, the clouds have a positive electricity, and that the lightning is emitted from the clouds.

"You will be justifiable, however, in asking, if by every stroke of thunder some terrestrial body is affected? We see, in fact, that it very rarely strikes buildings, or the human body; but we know, at the same time, that trees are frequently affected by it, and that many thunder-strokes are discharged into the earth and into the water. I believe, however, it might be maintained, that a great many do not descend so low, and that the electricity of the clouds is very frequently discharged into the air or atmosphere.

"The small opening of the pores of the air no longer opposes any obstruction to it, when vapours or rain have rendered it sufficiently humid; for then, we know, the pores open.

"It may very possibly happen, in this case, that the superfluous ether of the clouds should be discharged simply into the air; and when this takes place, the strokes are neither so violent, nor accompanied with so great a noise, as when the thunder bursts on the earth, when a much greater extent of atmosphere is put in agitation."

LETTER XXXIX.

The Possibility of preventing, and of averting, the Effects of Thunder.

"It has been asked, whether it might not be possible to prevent, or to avert, the fatal effects of thunder? You are well aware of the importance of the

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question, and under what obligation I should lay a number of worthy people, were I able to indicate an infallible method of finding protection against thunder.

"The knowledge of the nature and effects of electricity, permits me not to doubt that the thing is possible. I corresponded some time ago with a Moravian priest, named Procopius Divisch, who assured me that he had averted, during a whole summer, every thunder-storm which threatened his own habitation and the neighbourhood, by means of a machine constructed on the principles of electricity. Several persons, since arrived from that country, have assured me that the fact is undoubted, and confirmed by irresistible proof.

"But there are many respectable characters, who, on the supposition that the thing is practicable, would have their scruples respecting the lawfulness of employing such a preservative. The ancient pagans, no doubt, would have considered him as impious, who should have presumed to interfere with Jupiter, in the direction of his thunder. Christians, who are assured that thunder is the work of God, and that Divine Providence frequently employs it to punish the wickedness of men, might with equal reason alledge, that it was impiety to attempt to oppose the course of sovereign justice.

"Without involving myself in this delicate discussion, I remark that conflagrations, deluges, and many other general calamities, are likewise the means employed by Providence to punish the sins of men; but no one, surely, ever will pretend, that it is unlawful to prevent, or resist, the progress of a fire or an inundation. Hence I infer, that it is perfectly lawful to use the means of prevention against the effects of thunder, if they are attainable.

"The melancholy accident which befel Mr. Richmann at Petersburg, demonstrates, that the thunder-stroke which this gentleman unhappily attracted to himself, would undoubtedly have fallen some where else, and that such place thereby escaped; it can therefore no longer remain a question whether it be possible to conduct thunder to one place in preference to another; and this seems to bring us near our mark.

"It would, no doubt, be a matter of still greater importance, to have it in our power to divest the clouds of their electric force, without being under the necessity of exposing any one place to the ravages of thunder; we should, in that case, altogether prevent these dreadful effects, which terrify so great a part of mankind.

"This appears by no means impossible; and the Moravian priest, whom I mentioned above, unquestionably effected it; for I have been assured, that his machinery sensibly attracted the clouds, and constrained them to descend quietly in a distillation, without any but a very distant thunder-clap.

"The experiment of a bar of iron, in a very elevated situation, which becomes electric on the approach of a thunder-storm, may lead us to the construction of a similar machine, as it is certain, that in proportion as the bar discharges its electricity, the clouds must lose precisely the same quantity; but it must be contrived in such a manner, that the bars may immediately discharge the ether which they have attracted.

"It would be necessary, for this purpose, to procure for them a free communication with a pool, or with the bowels of the earth, which, by means of their open pores, may easily receive a much greater quantity of ether, and disperse it over the whole immense extent of the earth, so that the compression of the ether may not become sensible in any particular spot. This communication is very easy by means of chains of iron, or any other metal, which will, with great rapidity, carry off the ether with which the bars are surcharged.

"I would advise the fixing of strong bars of iron, in very elevated situations, and several of them together, their higher extremity to terminate in a point, as this figure is very much adapted to the attraction of electricity. I would, afterwards, attach long chains of iron to these bars, which I would conduct under ground into a pool, lake, or river, there to discharge the electricity; and I have no doubt, that after making repeated essays, the means may be certainly discovered of rendering such machinery more commodious, and more certain in its effect.

"It is abundantly evident, that on

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the approach of a thunder-storm, the ether, with which the clouds are surcharged, would be transmitted in great abundance into these bars, which would thereby become very electric, unless the chains furnished to the ether a free passage, to spend itself in the water, and in the bowels of the earth.

"The ether of the clouds would continue, therefore, to enter quietly into the bars, and would, by its agitation, produce a light, which might be visible on the pointed extremities.

"Such light is, accordingly, often observed, during a storm, on the summit of spires, an infallible proof that the ether of the cloud is there quietly discharging itself; and every one considers this as a very good sign, of the harmless absorption of many thunder-strokes.

"Lights are likewise frequently observed at sea, on the tops of the masts of ships, known to sailors by the name of Castor and Pollux; and when such signs are visible, they consider themselves as safe from the stroke of thunder.

"Most philosophers have ranked these phænomena among vulgar superstitions; but we are now fully assured, that such sentiments are not without foundation; indeed they are infinitely better founded than many of our philosophic reveries." *p.* 140—147.

XIX. RURAL TALES, BALLADS, *and* SONGS. *By* ROBERT BLOOMFIELD, *Author of the Farmer's Boy. With his Portrait by Ridley.* 12*mo.* 4*s. boards. pp.* 119. Vernor and Hood; and Longman and Rees.

AT the close of the Preface the Author introduces his verses on the Peace, in the following words: "Since affixing the above date, an event of much greater importance than any to which I have been witness, has taken place, to the universal joy (it is to be hoped) of every inhabitant of Europe. My portion of joy shall be expressed while it is warm. And the Reader will do sufficient justice, if he only believes it to be sincere.

"PEACE.

"Halt! ye legions, sheathe your steel:
Blood grows precious; shed no more:
Cease your toils; your wounds to heal,
Lo! beams of mercy reach the shore!
From realms of everlasting light
The favour'd guest of heaven is come:
Prostrate your banners at the sight,
And bear the glorious tidings home.

The plunging corpse with half clos'd eyes,
No more shall stain th' unconscious brine;
Yon pendant gay, that streaming flies,
Around its idle staff shall twine.
Behold! along th' ethereal sky
Her beams o'er conquering navies spread;
Peace! Peace! the leaping sailors cry,
With shouts that might arouse the dead.'

Then forth Britannia's thunder pours;
A vast reiterated sound!
From line to line the cannon roars,
And spreads the blazing joy around.
Return, ye brave! your country calls;
Return; return, your task is done:
While here the tear of transport falls,
To grace your laurels nobly won.

Albion Cliffs—from age to age,
That bear the roaring storms of heav'n,
Did ever fiercer warfare rage,
Was ever peace more timely given?
Wake! sounds of joy: rouse, generous isle;
Let every patriot bosom glow,
Beauty, resume thy wonted smile,
And, Poverty, thy cheerful brow.

Boast, Britain, of thy glorious guests;
Peace, wealth, and commerce, all thine own:
Still on contented labour rests
The basis of a lasting throne.
Shout, Poverty! 'tis heaven that saves;
Protected wealth, the chorus raise,
Ruler of war, of winds, and waves,
Accept a prostrate nation's praise."

This volume contains the following subjects:—Richard and Kate: a Ballad.—Walter and Jane: a Tale.—The Miller's Maid: a Tale.—The Widow to her Hour-Glass.—Market Night: a Ballad.—The Fakenham Ghost: a Ballad.—The French Ma-

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riner: a Ballad.—Dolly: a Ballad.—A Visit to Whittlebury Forest.—A Highland Drover: a Song.—A Word to Two Young Ladies.—On hearing of the Translation of the Farmer's Boy.—Nancy: a Song.—Rosy Hannah: a Song.—The Shepherd and his Dog Rover: a Song.—Hunting Song.—Lucy: a Song.—Winter Song.

As a specimen of this volume, we select the following

Description, with which the Tale of Walter and Jane is introduced.

"Bright was the summer sky, the mornings gay,
And Jane was young and cheerful as the day.
Not yet to love but mirth she paid her vows;
And echo mock'd her as she call'd her cows.
Tufts of green broom, that full in blossom vied,
And grac'd with spotted gold the upland side,
The level fogs o'erlook'd; too high to share;
So lovely Jane o'erlook'd the clouds of care;
No meadow-flow'r rose fresher to the view,
That met her morning footsteps in the dew;
Where, if a nodding stranger ey'd her charms,
The blush of innocence was up in arms,
Love's random glances struck the unguarded mind,
And beauty's magic made him look behind.
Duly as morning blush'd or twilight came,
Secure of greeting smiles and village fame,
She pass'd the straw-roof'd shed, in ranges where
Hung many a well-turn'd shoe and glitt'ring share;
Where Walter, as the charmer tripp'd along,
Would stop his roaring bellows and his song." *p.* 15, 16.

A Word to Two Young Ladies.

"When tender rose-trees first receive
On half-expanded leaves, the shower;
Hope's gayest pictures we believe,
And anxious watch each coming flower.
Then, if beneath the genial sun
That spreads abroad the full blown may,
Two infant stems the rest out-run,
Their buds the first to meet the day,
With joy their op'ning tints we view,
While morning's precious moments fly:
My pretty maids, 'tis thus with *you*,
The fond admiring gazer, *I*.
Preserve, sweet buds, where'er you be,
The richest gem that decks a wife;
The charm of female modesty:
And let sweet music give it life.
Still may the favouring Muse be found:
Still circumspect the paths ye tread:
Plant moral truths in fancy's ground;
And meet old age without a dread.
Yet, ere that comes, while yet ye quaff
The cup of health without a pain,
I'll shake my grey hairs when you laugh,
And, when you sing, be young again."
p. 101—3.

On hearing of the Translation of Part of the Farmer's Boy into Latin.

HEY Giles! in what new garb art drest?
For lads like you methinks a bold one;
I'm glad to see thee so carest;
But, hark ye!—don't despise your old one.
Thou'rt not the first by many a boy
Who've found abroad good friends to own 'em;
Then, in such coats have shewn their joy,
E'en their *own fathers* have not known 'em." *p.* 104—5.

XX. *The* SONG *of* SONGS, *which is by* SOLOMON. *A new Translation: with a Commentary and Notes. By* T. WILLIAMS, *Author of the Age of Infidelity.* 8*vo. pp.* 352. 6*s.* Williams.

THE occasion and design of this Work are given in the following extract from the preface:

"The following work originated in a serious enquiry, whether this book be a genuine part of the *holy Scriptures*;

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and if so, how it should be explained, that it may become 'profitable for 'doctrine, for reproof, for correction, 'for instruction in righteousness.' The process and result of these inquiries are now before the public, who will judge of the evidence which fully satisfied the author. To those who have never doubted, such a chain of argumentation may appear unnecessary; and to others, who read only for pious improvement and reflection, the discussion may appear dry and uninteresting. Such should recollect, however, that some attention is due, both to the scruples of their brethren, and to the objections of unbelievers: that the temple of gospel truth, like that of old, has its steps, which must be gradually ascended, before we can behold its higher mysteries."

To this work are prefixed two preliminary essays, occupying more than 100 pages, which we shall here briefly analyse. The first treats on the origin of language and allegory; of Hebrew poetry and music. The author supposes that the *first principles* of language and of science were received from heaven by a kind of intuition, subject to the cultivation and improvement of human industry, as well as the Garden of Eden, in which Adam was placed to keep and to dress it. All ideas being confessedly admitted by the senses, he remarks, that the primary and radical ideas of the first language must refer to external objects, and that their moral and spiritual sense must be secondary, and derived. This he shews to be eminently true of the Hebrew language, which therefore, as well as for other reasons, he supposes to have been the first language of mankind.

From the few simple terms of a primary language, the author traces the abundant use of metaphor in unpolished nations, particularly the ancient Hebrews; and from this abundant use of metaphors he vindicates the hypothesis of Blair, and others, that poetry, or language highly figurative and animated, was in use before prose. In connection with this subject are considered the early use of picture writing and hieroglyphics, of speaking action, and of mystic dancing, and the doctrine of types under the Jewish dispensation. The next section more particularly considers the nature of the Hebrew poetry, according to the hypothesis of Bishop Lowth, Section iii. treats of the Hebrew music and recitation, and shews the early connection between the sister arts of poetry and music in all nations, but particularly the eastern. In favour of the Hebrew music, and in opposition to the censures of some modern writers, he thus argues: "If," as he endeavours to prove, "the Jews were a nation much attached to music,—if their dispensation had peculiar advantages for its cultivation,—if their voices and instruments were equal to those of any other contemporary nation,—if their language was euphonic, and their poetry sublime,—if the effects of their music were considerable, and its fame extended to foreign countries,—it may certainly deserve a better epithet than that of *very barbarous*; it must have been at least equal to that of any of the ancient nations!"

The second essay treats of the author and antiquity of Solomon's Song,—the occasion on which it was composed,—the nature of the piece,—the images employed,—the allegorical design,—the inspiration of the book,—and the section closes with an historical sketch of the commentaries upon it.

The author of the book is asserted to be Solomon, King of Israel, and the objections to this hypothesis are considered at some length. The occasion of the poem is stated to be the marriage of Solomon with Pharaoh's daughter. The nature of the poem is next examined, and explained to be a *dramatic pastoral*, written on the above nuptial occasion. Section iv. considers the imagery employed, which this writer compares with that used by the Turkish, Arabian, and Persian poets, and endeavours to vindicate it from the charge of indelicacy. The following sections enter upon the important inquiry into its mystical sense; and after stating several hypotheses, the author rests in that of the late Bishop Lowth and Dr. Blair, viz. that it is a *mystic allegory*; this hypothesis the present writer vindicates, by comparing this Song with other parts of Scripture, and with other certain mystic poets. Section vi. answers objections to the inspiration of this book; and the last section gives a very brief historical view of the most celebrated critics and commentators on it, from the

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Targum of Joseph to the present time; and then Mr. W. gives the following account of his own plan and undertaking:

"The reader is now in possession of my authorities, and the authors I have been able to consult, among the great number which have written on this book. Should he enquire what method I have taken to profit by their labours, the following particulars will inform him:

"1. Having attempted from the original * a translation as literal as I conceive our language will bear, I compared it, especially in the difficult passages, with all the others I could procure, not omitting the curious collection of versions in good Bishop Wilson's Bible. But as my object was, *not* to make a *new* version, but a just one, I have conformed it to our authorized version, wherever I could with propriety, and consistent with an attempt to preserve the poetic form of the original. For I conceive that, when two words or phrases will equally agree with the sense of the author, our ear is prejudiced naturally in favour of that to which we have been accustomed: and moreover that there is a certain solemnity in the style of our translators, that, in general excellently comports with the character of an inspired work. This done, my translation was submitted to half a dozen, or more, literary friends, all of whom have more or less improved it by their corrections and remarks.

"Having compared these, and corrected my translation, the next object was to subjoin a body of notes to justify its propriety; and in this I have never affected to be original but when necessary; considering any authority superior to my own. In the few notes which are original the reader will find the motives which have determined me.

"My next and most arduous undertaking was to give a practical and evangelical exposition of the allegory, such as might interest the most pious reader, without disgusting the most judicious, and without running into the excesses which I have censured in other writers." *p.* 110, 111.

From the *Translation* we shall give the following specimen.

SECTION II. [1st Evening.]

Chap. 1. ver. 9.

Bridegroom.

"9 To the horse in Pharaoh's chariots
Have I compared thee, my consort:
10 Thy cheeks are comely with rows,
Thy neck with [ornamental] chains.

Virgins.

11 Rows of gold will we make for thee,
With studs of silver.

Spouse.

12 While the king is in his circle [of friends]
My spikenard shall yield its odour.
13 A bundle of myrrh is my beloved unto me,
[Which] shall remain continually in my bosom.
14 A cluster of cypress is my beloved unto me,
[Such as is] in the vineyards of En-gedi."

We can only give the *commentary* and *notes* belonging to the three last verses.

Ver. 12—14.

"*Spouse.* While the king is in his circle [of friends] &c.

"This paragraph presents us with a different set of images. The king is supposed to be in the circle of his friends at the marriage feast; and the spouse promises, in allusion to eastern manners, to entertain him

* As to the various readings of the Hebrew and early versions, I have noticed most of those which affect the sense, especially in obscure passages: though I cannot say that they remove many difficulties. But in this article I have to acknowledge peculiar obligations to a learned clergyman, who undertook the task of collecting them from the massy volumes of Walton, Kennicott, and De Rossi.

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with the most choice perfumes[1]: but the language is highly metaphorical. She had before compared his name to liquid perfume, and I conceive her meaning to be, that she would extol him before the company, and that her praises should perfume his character, equal to the fragrancy of ointments poured out, or of spices burnt before him.

"In this view the allegory admits of an easy and beautiful application. The Redeemer is (or at least ought to be) at all times the object of the believer's admiration and gratitude. We should praise him in contemplating the works of nature and of providence —we should praise him in all the ordinances of his house, but most eminently at his table, 'when he sitteth 'in the circle of his friends.' Then should our hearts burn with holy gratitude; then should our lips celebrate his love, and our graces exhale like the perfume of spikenard.

'While at the table sits the king,
'He loves to see us smile and sing:
'Our graces are our best perfume,
'And breathe like spikenard round the room[2].

"The words may, however, be extended to the whole of the communion subsisting between the Lord and his people, in acts of social worship. 'The prayers of saints' are in the New Testament compared to 'incense;' and believers, from their being permitted at all times to offer these, are considered as 'priests' whose office it is to offer incense 'unto God[3].'

"Beside sprinkling and burning perfumes, the easterns frequently use bunches of odoriferous plants as we do noseguys, and sometimes wear little bags or bottles of perfume in their bosoms[4]: both which circumstances are alluded to in the next verses.

"By a *bundle*, bag, or bottle of myrrh, I understand a small vessel filled with liquid myrrh, or that precious *stacte* which exudes from the tree of its own accord, and was probably worn in the bosom to exhilarate the spirits. By the cypress here mentioned is supposed to be intended the *henna* (or hinna) a plant in very high esteem with the Arabians, and other eastern nations. Dr. Shaw says, 'This beautiful and odoriferous plant, 'if it is not annually cut and kept 'very low, grows ten or twelve feet 'high, putting out its little flowers 'in clusters, which yield a most grate-'full smell like camphire[5].'

"It was at the island Hinzuan or Johuna, that Sir W. Jones first saw the hinna, which he describes as a very elegant shrub, about six feet high before it was in flower. On bruising some of the leaves, moistened with water, and applying it to the nails and tips of the fingers, they were in a short time changed to an orange scarlet[6]. Sonnini describes this plant as of a sweet smell, and commonly *worn* by women in their bosoms[7].

"From this plant being said to grow 'in the vineyards of Engedi,' we may remark, that the Hebrews did not restrict the term *vineyards* to ground devoted to the culture of vines, but included in it every kind of plantation for the culture of curious and exotic plants[8]. The sentiment expressed under both these images is the same, and amounts I conceive to this: 'That the sense and recol-'lection of her beloved's affection 'was to her pleasant, reviving, and 'animating, like the choicest per-'fumes worn continually in the bo-'som[9].'

[1] On nuptial occasions, and at all royal and noble feasts, the eastern nations are very profuse in their use of perfumes. Some instances occur in the history of our Lord himself in the New Testament. See Mark xiv. 3. John xii. 3.

Of the true spikenard of the antients there have been some disputes. Three dissertations on it may be found in the *Asiatic Researches*. [See vol. II. 405. IV. etc.] Dr. *Roxburgh* calls it *Valeriana Jatamansi*. He had the living plants growing in baskets, and in each basket were about forty or forty hairy spike-like bodies, were justly compared to the tails of ermine or small weazels. They could not be brought to flower out of its native soil —*Botan.* It is used both for perfume and medicine.

[2] *Watts*, Hymn lxvi. B.I.

[3] Rev. v. 18.

[4] See Harmer on Sol. Song, p. 212, &c.

[5] Travels, p. 113, 114. 2d edit.

[6] Works, vol. I. p. 493.

[7] Hunter's Trans. vol. I. p. 273.

[8] See Calmet's Dict. also Harmer on Sol. Song, p. 34.

[9] The original word for *remain* signifies 'to stay, abide, remain,' and is by no means confined to the night. Bate, Parkhurst, Harmer.

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"Such is the Lord Jesus Christ to his church, and to the individual believers of which it is composed.

"1. His love is precious like myrrh. Images of this kind make but weak impressions on the imagination of an European; but to see the manner in which an Asiatic enjoys perfumes would suggest a strong idea of the rapturous manner in which St. Paul expresses his sense of redeeming love: 'O the height and depth, the length 'and breadth of the love of Christ!'

"2. We should endeavour to preserve this sense of the love of Christ in our hearts—wear it in our bosoms. So saith the apostle Jude: 'Keep 'yourselves in the love of God; 'looking for the mercy of the Lord 'Jesus Christ unto eternal life *.' The continual recollection of the love of Christ to us, is the most certain way to keep alive our affection to him.

"3. The Jews have a remark on this text, which, though cabalistical enough, may be worth repeating. They observe, in their mystical way, that the original word for cypress signifies also an atonement; and that the two words, a cluster of cypress, may with a slight variation be changed into 'the man who propitiates all 'things,' and point strongly to the Messiah, and his death and sacrifice. Dr. Watts beautifully alludes to this idea.

'As myrrh new bleeding from the tree,
'Such is a dying Christ to me;
'And while he makes my soul his guest,
'Thy bosom, Lord! shall be my rest.'

p. 180—4.

* Jude, ver. 21.

XXI. LITERARY LEISURE: *or, the Recreations of* SOLOMON SAUNTER, *Esq.* 2 *Vol.* 8*vo. pp.* 740. Miller.

THE title of this work, and fictitious character of its Author, will give our readers a general idea of its nature, which will be rendered more complete and accurate by a sketch of its contents. Like most writers of this class, the Author sets out with the history of himself and family, and a slight account of his associates, Will Whittle, and Sir Brilliant Saunter. After describing the personal charms of his *own dear self*, he gives us an equally tempting sketch of his literary talents and accomplishments, from which we shall select our first extract.

"As, notwithstanding the blood of the Saunters flows unmixed in my veins, I have, by some means or other, imbibed a spice of philosophy, I contrive, out of these fashionable and important avocations, to find, now and then, a few leisure hours, which are what I mean hereafter to devote to the amusement and improvement of my countrymen and women. As I am a valetudinarian, I am sometimes obliged, and as a humourist, I am now and then inclined, rather to repose in my elbow chair, than to exert my powers of mind and body in the strenuous idleness I have before described. As an idle man, no one will expect my lucubrations to contain any deep research, or any severe morality; and I doubt not but the account I have here given of myself, will dispose all classes of readers to give me their decided support. To the more excellent half of the species—the 'porcelaine clay of human 'kind,'—I shall dedicate many of my hours; and I hereby invite the contributions of all my loving fellow-citizens, whether those who imagine fame and happiness to be hid in the voluminous folds of a neckcloth, or those who breathe not the atmosphere of fashion. Solomon Saunter, with a philanthropy unparalleled, opens his arms to all his countrymen, and doubts not but, by their assistance, and his own singular merits, he shall render this paper the grand receptacle of wit, elegance, and ingenuity,—the great storehouse whence future authors will steal all their best materials,—the mirror of the age, and the wonder of posterity.

"My readers will certainly have the goodness to give me credit, on my *ipse dixit*, for a super-abundant share of benevolence, learning, acuteness, fashion, and vivacity. It is my good fortune to have been born in an age where candour and generous confidence are leading features. The world is so universally good-natured, that it is ever willing to take a man's character on his own word; nor can I see any reason for the former illiberal and happily exploded obloquy thrown on egotism. Who can be so intimately acquainted with a man's merits as himself? Who can so justly appreciate his poetical flights, his ar-

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dent research, his keen acumen, his ready ingenuity? Fortunately, a man's own word is now taken on these points; and I am sure, of whatever metal the age may in other respects be composed, this is the golden age of authors. I remember I was broaching this opinion the other evening in company, when a young lady, who sat at my right hand, turned suddenly round upon me, and with a very significant look, said, 'Brass highly 'polish'd resembles gold.'" *pp.* 8—10.

The materials of this work are mingled with a whimsical variety. A few literary and moral essays occur, on composition, education, time, &c. intermixed with critiques, letters, tales, romances, and short effusions of the muse; the author generally aiming to unite a moral tendency with a manner light and entertaining, and adapted to please the numerous relatives of the *Saunter* family. Of his style and talents we shall give two or three short specimens, in the following extracts.

"Julian was the son of a mechanic in a populous town; and as soon as he could guide the awl, was kept hard to work in his father's shop, mending the soles of all the pedestrians in the town. Julian disliked cobbling very much, and confinement still more; but he stuck to the last, only now and then making a holiday with some other boys, for which he never failed to be rewarded with a good drubbing.—At length his father died; and Julian, who was yet too young to set up as a maker and mender of soles on his own account, was taken as shop-boy by an oilman within a few doors of his father's stall. As he had now frequently parcels to carry to different parts of the town, he very much preferred his new way of life; and not seldom did he loiter on his errands to lengthen his enjoyments of fresh air and exercise.

"One day he was sent with a parcel to the house of Albano, and having lingered more than he commonly did, it was late in the evening ere he arrived. He had been ordered to make haste, and he found by the old woman who received the parcel, that his negligence had not been unnoticed by Albano; indeed he heard his voice, blaming aloud the master of the shop for not having sent his colours, as he ordered, before the evening.

"Julian advanced.—'Sir,' said he modestly, 'my master is not to blame '—I have been loitering.'

'You are an idle rogue, then,' said Albano, coming forward, 'and I 'shall complain to your master of you. 'It was of consequence to me to get 'those colours to finish my piece by 'day-light.'

"Albano would probably have descanted longer on the atrociousness of Julian's conduct, but that the eyes of the lad were fixed most attentively on a painting which rested against the wall.

'What are you gazing at,' said Albano in a gentler tone.'

'I never saw any thing so beautiful,' replied Julian, 'except the sun 'to-night as it was setting behind 'Wood-Hill.'

'Did you stop to look at that?' asked Albano with a smile.

'Yes,' replied the lad, 'I could 'not help it.'

'Come up with me, then,' said Albano.

"Julian tripped after Albano, and beheld with a delight he could find no words to express, a number of fine paintings, some by Albano, and some by the best masters.—He was all eye: and though he scarcely spoke three words, he received half-a-crown from Albano, and went home happier than he had ever been before! He played truant no more. Having made up parcels for Albano at different times, he took small quantities of the different colours, and at every leisure half minute, flew to his garret to grind, to arrange, to view his treasures.

"In time he was again sent to Albano. He had not now loitered by the way; on the contrary, he was breathless with the haste he had made. He begged to be permitted to take the parcel up stairs himself. The old woman granted his petition.—Albano was painting. Julian advanced timidly, was welcomed by Albano, and at length gained courage to watch the movement of the master's hand. He made new errands, and every errand was a new lesson.—At length he waited once more on Albano—his parcel was larger than common. He hesitated—looked at the valuable pictures around him—blushed—and at length produced a piece of his own. It was the sun setting behind Wood-Hill.—Albano looked at the piece, then at Julian—again at the piece.

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'Julian,' said he, 'this is not 'perfect, but you must not carry out 'oils and pickles any longer; you 'shall come and grind my colours.'

"Julian obtained his discharge, was received by Albano, became his pupil, and soon more than rivalled his master.

"The happy moment that first shewed to the wondering eyes of the boy the creative powers of the pencil, awakened in his mind a dormant faculty, of which till then he was unconscious. Albano must have felt a pleasure of the purest kind when he reflected that he had been the means of producing such a genius to the world; for though perhaps, in the grave calculations of moralists and philosophers, it is of no real consequence to mankind to have painters, poets, or sculptors, yet it cannot be denied but that those elegant arts are in themselves great sources of pleasure. Those who only admire the effects produced, find in them no inconsiderable addition to their enjoyment; while those whose powers produce the effect, derive from their exertion a constant, and surely a laudable fountain of delight. Who then shall say, that the faculty of conceiving and executing works which rouse all the powers of the mind, confer delight on the artist during the performance, and gratify numbers with the mere sight of it,—who shall say these faculties, these feelings, were implanted in our minds for no purpose, that they are unworthy the pursuit or the admiration of a reasonable being? For my part, I am convinced that every feeling was placed in our minds for some good purpose; and the powers of genius, of wit, of taste, of sense, of spirit, were never given us to lie dormant. Man was made to be happy; and if these faculties add to his happiness, why should they be thrown from him with ingratitude?" *pp.* 128—133.

MORNING.

"Bright rose the morn and beautiful —the sun
With fairy splendour all the landscape crown'd—
His strongest beams illum'd the nearer ground.
And o'er the distant hills more faintly shone!
But ah! too soon those transient rays are gone!
The sullen gale sends forth a hollow sound,
Low'r the black clouds, surcharg'd with rain around,
And veil Aurora in their mantle dun!
And, like the early morning, I awoke,
With every pleasure glittering in my view;
The sun of hope o'er the fair prospect broke,
And diamond-tipp'd each blossom wet with dew;
Till by a sudden unexpected stroke,
Faded the brilliant scene, and proved my hopes untrue.

EVENING.

"Mark, how the cloudless west effulgent glows
With the mild lustre of departing day—
The broaden'd sun shoots forth a lingering ray,
And o'er the scene a trembling radiance throws;
But the bright evening hastens to a close,
Light shadowy vapours soft o'er ether play,
The splendid eye of heaven sinks fast away,
'And leaves the world to darkness' and repose!—
So tranquil, yet so awful is the scene,
Where Virtue's favourite son resigns his breath—
Calm is his countenance, his smile serene,
And no distracting terrors lurk beneath,
Nor dares one anxious passion intervene
To shade the temper'd glories of his death. *pp.* 75, 76.

The two following letters are from Mr. Saunter's correspondents.

"TO SOLOMON SAUNTER, ESQ.

"Sir,

"I was particularly pleased with a paper of yours on the education of girls, and, above all, with your very just recommendation of candour and sincerity. The following little anecdote of myself will perhaps illustrate what I conceive to have been your meaning.

"It was my misfortune to lose, in early childhood, a maternal friend, who had, what is commonly called,

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spoiled me; however, I recollect, and shall to my latest hour, that she implanted in my mind the seeds of all I have ever known, and with a tenderness and gentleness that render her memory the dearest possession I have. I was then thrown on the protection of other relations, already occupied with the care of children who had engrossed their affection. Accustomed only to the voice of fondness, and ever habituated to declare openly all that I did, at my first vacation from the boarding-school where I was placed, I related a little trick of no great turpitude, which had escaped the knowledge of my governess. A visit was paid, without me, to the market town where my school was, and I was informed that my governess had discovered the circumstance, and, as an expiation, had enjoined me to learn the first act of the French tragedy of Athalia, on which condition complete oblivion was promised. The task was enormous, but I cheerfully complied. My holidays, indeed, were clouded over by the necessity of intense application to a disagreeable labour; but I succeeded, and used daily to repeat a proper proportion of it to my aunt, who did not understand a word of French!

"At length the dreaded morning arrived. I was to return, to repeat the whole act, and to be forgiven, when, as I was earnestly looking it over, I was informed that the whole was a deception, and that my governess had enjoined no task, for she had discovered no misconduct. Can you wonder, Mr. Saunter, that my little heart closed for ever against the deceiver—that openness fled from my lips—and that sullen gloom and discontent took the place of affection in my heart? Fatal, indeed, to my happiness and manners for many years were the effects of this cruel deception; nor perhaps shall I ever wholly recover that confidence, that fearless warmth, which that avowal so harshly blasted.

"Farewell, Mr. Saunter! and continue, I beseech you, to use your utmost efforts for the encouragement of truth and sincerity, since the foregoing account proves that the violation of them may be attended with effects not obvious on the first glance.

"I remain, Sir,
"Your very humble servant,
"ALINDA."

"TO SOLOMON SAUNTER, ESQ.

"Sir,

"In riding through an unfrequented part of the country the other day, I met a travelling knife-grinder, whose name was inscribed on his wheel, with the following addition, 'Grinder from 'this place to the next.' This absurd information reminded me of a similar mark of wisdom in Suffolk, where a post is placed in the middle of a stream, with these words legibly painted on it—'When the water is 'above the top of this post, it is dan-'gerous to cross.'—These blunders seem of the same nature with those ascribed to the natives of the sister kingdom; and though the circumstances contain nothing worthy of your notice, they may serve to fill up the corner of a paper, if ever it can happen to you that subjects should fall short.

"I am, Sir,
"Your most obedient servant,
"VIATOR."

pp. 125—128.

We cannot help regretting, that Mr. Saunter's stationer furnished him with so very indifferent paper for his Lucubrations, especially as the price of the work would certainly afford a better.

XXII. THE CIRCULAR ATLAS, *and Compendious System of Geography, being a comprehensive and particular Delineation of the known World, whether relative to the Situation, Extent, and Boundaries of Empires, Kingdoms, Republics, &c. or to the Description of Countries, Islands, Cities, Towns, Harbours, Rivers, Mountains, &c. comprizing whatever is curious in Nature or Art. The Materials, derived from original Productions, and from Works of the first Authority, are arranged upon a Plan of perspicuity and conciseness, methodised so as to be accessible to every Capacity, and illustrated by circular Maps, from accurate Drawings, made expressly for this Work. By* JOHN COOKE, *Engraver.* 4to. *boards. Part I.* 10s. 6d. Hurst, Debrett, Egerton, Vernor and Hood, &c.

THIS volume is dedicated to her Royal Highness the Dutchess of York, and appears, by the author's account of his work, particularly adapted to the use of the ladies. An address is prefixed, repre-

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senting the utility of geography, and the pleasures resulting from a knowledge of it. For a description of the distinguishing merits of this work, we select the close of the address.

"In maps, particularly those designed for the instruction of youth, perspicuity is equally essential as in any literary composition. But it is the general complaint, that the eye is disturbed, and the attention diverted by the multiplicity and confusion of names, upon maps of convenient size for use, while those upon a large scale, which admit of a clear arrangement, become highly expensive, and are too cumbrous for common reference: to remedy this defect, atlases or books of maps have been constructed, wherein the several countries, and provinces of each continent have been separately delineated, and many improvements have been devised for the more clearly distinguishing places according to their relative importance; but nothing of this kind has been purposely adapted for the youthful student, or is sufficiently elegant to claim a place in a lady's library. These atlases are unaccompanied with any description; and in systems of geography the maps generally appear to be the least concern of the compiler.

"The Ladies Circular Atlas, now submitted to the public, is calculated to exhibit all the quarters, divisions, and subdivisions of the earth, natural and artificial, including all the modern discoveries, with the utmost perspicuity, in a convenient and even portable volume, in the general maps marking only the capital cities, principal rivers, lakes, &c.; in those of particular countries, the principal towns, &c. will be found distinctly noted, and carrying the subdivisions farther than any former atlas; in separate maps of each state, province, circle, county, or other district, every minutiæ of any use will be inserted, so as to render the work more complete than those upon a much more extensive scale. The maps are accompanied with a compendious system of geography: the whole forming a useful vade mecum for the traveller, and a pleasing book of reference for persons of every denomination." *p.* 7, 8.

The whole of this work is to contain one hundred maps, all above that number will be given gratis.

This part contains three plates and five maps. The first plate describes the solar system; the second illustrates the vicissitudes of the seasons, the rotundity of the earth and the attraction of the atmosphere; the third exemplifies refraction, reflection, &c. The maps are of the countries of Russia in Europe, Spain and Portugal, Swabia, Prussia, and Franconia.

The introduction traces geography to its source, and notices the progress of that science and astronomy, with an account of the successive writers who have brought them to the present state of improvement. As these subjects are so well known to our readers, and are chiefly compiled from other authors, we consider an extract unnecessary.

XXIII. SERMONS: *by* ROB. HAWKER, *D. D. Vicar of Charles, Plymouth.* 8*vo. pp.* 254. 5*s.* Williams.

DR. HAWKER is well known to be an active and laborious clergyman, of that class usually termed *Evangelical*; and we introduce these Sermons to the public with more pleasure, as we understand, from good authority, that the whole profits of a large edition are devoted to the benefit of an Orphan School lately erected at Plymouth.

The following are the texts and subjects discussed in this volume, viz. All blessings traced to their source, John xv. 16.—Jesus in his priestly office, Judges xiii. 19, 20.—Religion a personal concern, John xi. 23.—The Shiloh come, and the gathering of the people unto him proved, Gen. xlix. 10.—The pure progress of grace, Ps. xcii. 13, 14.—The blessed effects of the love of God in the soul, Rom. v. 5.—The believer's warfare, Judges viii. 4.—The coming of Jesus as the Saviour of his people, Phil. iii. 10.

The author wishes these Discourses to be considered as "a specimen of his usual method of preaching;" and we give the following exordium to the first sermon as a specimen of his style and sentiments:

ALL BLESSINGS TRACED TO THEIR SOURCE.

"John xv. 16. *Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you.*

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"There is nothing more gratifying to the mind, than when in the enjoyment of any one given blessing, we are able to trace it to its source, and can discover, both the author of it, and his kind intentions in giving it.

"If I am made happy in the possession of even one of the most common mercies of life, that mercy, be it what it may, is made doubly sweet, when the hand of God is seen in the appointment. It is a mercy then, twice blessed. First, in respect to its own nature, and secondly, as coming to me, with a peculiar and personal direction from God. The traveller who, on some sultry mountain, discovers unexpectedly a cooling stream, to assuage his thirst, will drink of it, with a tenfold pleasure, if in the moment of enjoyment, he considers it as flowing for his refreshment, from the immediate gift of heaven. Nay, will it not be allowed, that, in the pleasing intercourse of social life, our felicities are all heightened, from the consciousness of the good will with which the kindness of our friends are accompanied? If then in *natural* things, our enjoyments receive an increase from such causes, what an accession of happiness must it be in *spirituals*, when we are enabled to trace them up to him, and to his special appointment, who is the predisposing cause of all?

"If I enjoy the gracious operations of the Holy Ghost in my soul; if the person, and gifts, and righteousness, of the Redeemer be dear to my heart; if I know what it is, *to have fellowship with the Father and with his Son Jesus Christ*; will not these distinguishing mercies be yet abundantly increased, both in sweetness and in value, when they are discovered to be the result of that *everlasting love*, wherewith God hath loved his people, *before the foundation of the world*? Such views serve to illustrate, and no less at the same time to explain, the meaning of that saying of the apostle's, when speaking of a divine appointment in all our mercies, he refers the whole unto God's sovereign will; *who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began**.

"And moreover, beside the enjoyment of the blessing itself, in those distinguishing properties of it, there are several other very interesting qualities, folded within its bosom. What method can be so effectual under God, to induce all the practical fruits of the gospel as when, from pointing to the source from whence all grace issues, it is necessarily implied from whence all must be looked for? And is it not, of all possible arguments, the strongest and the best, both to saint and sinner, to manifest that He who is the Author and Finisher of salvation is the only Being from whom *every good and every perfect gift must come*?

"Tell me, you, who from a clear conviction of your own unworthiness, are ever ready to ascribe your recovery from sin to salvation, *to the praise of the glory of his grace wherein he hath made you accepted in the beloved*; tell me what motive do you find equally powerful in prompting you *to shew forth the praises of him who hath called you out of darkness into his marvellous light*, as the consciousness, that *God hath chosen you in Christ before the foundation of the world, that you should be holy and without blame before him in love*†? Doth not this conviction operate beyond any other to induce you *to adorn the doctrine of God your Saviour in all things*? And if by divine grace you find yourself preserved in the path of duty, is it not truly refreshing to the soul to discover the cause, that *you are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them*‡?

"And no less let the sinner say, if it be God's choice, and not man's desert; if all the difference between one man and another originates in him, *who giveth to every one severally as he will*, why should you question more than others, but that *you* may be the happy partaker of the same grace also? Surely, there would be abundantly more reason to doubt receiving the divine favour, if that favour was depending upon your desert of it, than if it be the sole result of unmerited bounty and goodness!

"I have been led into this train of observation, from the perusal of the precious words of the Lord Jesus in the text. *Ye have not chosen me, but*

* 2 Tim. i. 9. † Ephes. i. 4. ‡ Ephes. ii. 10.

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I have chosen you and ordained you that ye shall go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name he may give it you. Abstracted from any personal relation, which those words may be supposed to have as more particularly addressed to the disciples of Christ at that period, and age of the Church, in which they were first spoken; they contain this plain and important truth, which is not confined to any period, but in all ages must have the same obvious and determined meaning: that the personal salvation, of every true believer in Jesus, is founded, not in human merit, but in divine favour, not in our choice of Christ, but in his choice of us: for, that *it is not of him that willeth nor of him that runneth but of God that sheweth mercy:* or to sum it up, in the full comprehensive words of the Apostle, *for of him, and through him, and to him are all things, to whom be glory for ever and ever.*"* p. 1—5.

XXIV. DISCOURSES *on Atonement and Sacrifice.* (8vo. *boards, pp.* 443.) *By* W. MAGEE, D. D. *Concluded from page* 43 *of our Epitome for last Month, &c.*

THE notes to these Discourses form the most considerable part of the volume, and contain criticisms upon many scriptures; (those in particular, which principally support the doctrines taught in the Sermons) and much information from history and commentators, upon the subjects enforced. The sentiments opposed are those maintained by the denomination of dissenters, "known by the title of Unitarians, and distinguished from the other non-conformists by the appellation of *Rational* Dissenters." Their opinions are given in extracts from the works of Dr. Priestley and Mr. Belsham, which are interspersed in the sermons and notes, and controverted by copious arguments. To give our readers a specimen of the subjects discussed, we subjoin the following extract from the appendix.

"To what then does Christianity amount, on Mr. Belsham's plan? to nothing more than good habits; and these habits, the result of man's own unaided and independent exertions, or rather the result of external influences and irresistible impressions. Those usually received, and (as Mr. Wilberforce properly stiles them) *peculiar* doctrines of Christianity, which declare the *corrupted state of human nature*, the *atonement of the Saviour*, and the *sanctifying influence of the Holy Spirit*, Mr. B. rejects as utterly inconsistent with truth and scripture:—the preponderance of virtue over vice in the world at large, and with a very few, if any, exceptions in every individual in particular, he maintains to be indisputable:—the practice of virtue he pronounces to be the only ground of acceptance with God, without any regard to faith in Christ, to his merits or his sufferings, all which he proscribes as notions unscriptural and absurd:—and, as to the influence of the Holy Spirit being that which prompts to virtue, he finds little difficulty in expunging this likewise from his creed; being fully satisfied, 'that the Scriptures do not teach 'the existence of any such person as 'the Holy Spirit, and that there is no 'ground for the expectation of any 'supernatural operation on the mind.' The sole incitements to virtue spring, according to Mr. B. from 'the circumstances in which men are placed, 'and the impressions to which they 'are exposed:'—'moral and religious 'habits, not being acquired in any 'different way from other habits of 'mind:' that is, according to his reasoning, all being equally the result of a necessary operation—the religious tendency, as well as its opposite, naturally arising out of a certain 'state 'of the brain;' and habits growing 'by the influence of particular impressions, with the same regularity 'and certainty with which the fruits 'of the earth are produced and matured, by the genial influence of 'the sun, and of the fructifying 'showers.'

"Thus does the advocate for human *merit* vindicate the *independency* of human virtue—let us stop for a moment to examine this more fully.—'Virtue is a system of habits, conducing to the greatest ultimate happiness:'—'and men being the creatures of circumstances, the habits 'they form, whether good or bad, are 'the result of the impressions to

* Rom. xi. 36.

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'which they are exposed;'—or as we have just seen, are the result of a *necessary* and *mechanical* operation, and arise out of causes independent of the agent, if such he can be called. —Now it seems necessary to demand of this writer, in what respect his scheme differs from that part of the high doctrines of Calvin, which he most strongly reprobates?—does he not equally with him, reduce all the actions of man under the necessary and irresistible controul of motives, in which he has no choice, and over which he can have no power?—and does he not, whilst he thus concurs with the Calvinist, differ from himself, by abolishing the very idea of merit, whilst he makes merit the foundation of his system?

"Mr. B. indeed, exerts all his ingenuity, as Dr. Priestley had done before, to escape from this resemblance to the Calvinist—the attempt, however, is vain. The Unitarian may fancy, that he has provided a complete salvo for the difficulties of his system, and a clear distinction from that of the Calvinist, by substituting his notion of a *purgatory* for that of *eternal punishment*—but here the consequences with which he presses the Calvinist return upon himself—for if it be inconsistent with 'infinite justice and goodness to doom a being 'to *eternal misery*, for no other cause, 'but that of not extricating himself 'out of the state in which his Creator 'placed him, without any power to 'act or will;'—I would ask, by what principles of reasoning it can be reconciled to the same infinite justice and goodness, to doom to *temporary misery*, a being placed in circumstances precisely similar; *i. e.* determined to one certain mode of action, by an indissoluble chain of motives and an irresistible necessity—if the idea of *punishment* for that which was the result of inevitable necessity, be repugnant to the essential nature of *justice*, it must be equally so, whether that punishment be of long or short duration:—the *quantity* of the evil endured, if no evil *whatever* ought to be inflicted, can make no change in the nature of the case:—the power that prolongs or heightens the punishment, where *no* punishment was deserved, may be more malignant, but cannot be more unjust.—Thus then, allowing to the Unitarian the full benefit of his *purgatorial* scheme (for which, however, Scripture supplies not the smallest foundation;) he is exposed, equally with the Calvinist, to the charge which he himself brings against the latter, of 'im-'peaching the character of his Maker 'and traducing his works.'—Thus much for the *consequences* of the two systems. Again, as to the *principle* of necessity, it is precisely the same; whether the Unitarian endeavour to dignify it by the title of philosophical, or degrade it by that of *predestination*; —or, if Mr. Belsham will still pretend to differ from the follower of Calvin, whom he describes as, equally with himself, pronouncing man a necessary instrument, destitute of self-agency, it can only be in this; that whilst the latter makes man a *necessary* instrument in the hand of God, *his* system admits the possibility of rescuing him from this slavish subjection to his Maker, by placing him under the irresistible controul of *chance or destiny*, or some other equally conceivable power—for to suppose all the actions of men to spring necessarily from motives, and those motives the unavoidable result of external impressions and local circumstances, the Divine Spirit giving no direction in the particular case, and the man having no power either to regulate their operation, or to resist their impulse—is to suppose all that the Stoic and the Atheist could desire.—Such is the exalted *merit* of man, fashioned by the deistical jargon of that which equally disgraces Christianity and philosophy, by assuming their names.—Such are the lights afforded us by the *rational* Christian: who mends Calvinism by purgatory; secures to man a property in his actions, by rendering him the unresisting slave of motives; and maintains the interests of religion, by subjecting human conduct solely to the mechanical operation of secondary causes." *p.* 383—387.

"That we may the more perfectly understand Mr. Belsham's meaning, he supplies us with a specimen of the mode in which a judicious instructor, should endeavour to reclaim a vicious person, desirous of reformation.—Having first carefully guarded him against all unscriptural doctrines, such as *original sin, atonement, merits of Christ*, and the like: having warned him not to expect any supernatural impressions upon his mind, nor to imagine that moral and religious

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habits are to be acquired in a way different from any other: having pointed his attention particularly to those parts of Scripture which direct him to *do justice*, to *love mercy*, &c. having urged him to 'fix in his mind, just and honourable sentiments of 'God, as the greatest, wisest, and best 'of beings'—he proceeds more circumstantially to the case of the offender; and having begun, in due form, with a *definition* of virtue, as a course of conduct leading to the greatest ultimate happiness, and of vice, as that which leads to misery, he next lays before the sinner, (or in the milder vocabulary of Mr. B. the 'person oppressed by the tyranny of 'evil habits,') the exact state of his case—'You are deficient in virtuous 'habits, you wish to form them; you 'have contracted vicious affections, 'you wish to exterminate them—you 'know the circumstances, in which 'your vicious habits were originally 'contracted, and by which they have 'been confirmed. Avoid these cir'cumstances, *and give the mind a con'trary bias*. You know what impres'sions will produce justice, benevo'lence, &c.'—'*Expose your mind re'peatedly and perseveringly to the in'fluence of these impressions*, and the 'affections themselves will gradually 'rise, and insensibly improve, &c.—'ALL *that is required is, judgment, re'solution, time, and perseverance!!!*'

"So far as Mr. Belsham's language is intelligible, his process of conversion amounts to this—he tells the vicious person, that he has contracted bad habits, and he desires him by all means to get rid of them; how far this salutary advice and direction would operate to the reformation of the sinner, they who may have been reclaimed from vicious courses by such means can best say; but, one thing deserves particularly to be remarked, that whilst the mind of the sinner is directed to contemplate the excellence of virtue, to excite its own energies, to expose itself to impressions and the like,—not one word escapes of the propriety of *prayer*; on the contrary, all supplication for the divine assistance seems to be expressly excluded, and indeed evidently must be so, on Mr. Belsham's principles. For, if goodness be the *necessary* result of impressions and circumstances, the mechanical effect of particular traces on the brain, derived from the general operation of established and unalterable laws of our constitution; here is no room, in the particular case, for divine interference.—We may, according to Mr. B's principles, indulge in sentiments of complacency to that first cause, the beneficial effects of whose original arrangement we feel in the individual instance, but *prayer* addressed to the Divine Being can have no rational object.—Prayer, accordingly forms no part of this writer's system—in no one line of his work does he recognize it as a Christian duty—indeed, the mention of it has not once escaped him.

"It is not then surprising, that we should find Mr. B. endeavouring to diminish the opportunities and inducements to prayer, by contending, that the 'Christian religion has not 'prescribed the appointment of a day, 'for the purposes of divine worship'—but he goes farther—he affirms, that 'Christianity expressly abolishes 'every such distinction of days; that 'under the Christian dispensation 'every day is alike; no one more 'holy than another,—that whatsoever 'employment, or amusement, is law'ful or expedient upon any one day 'of the week, is equally lawful and 'expedient on any other day,'—that consequently a 'virtuous man 'is performing his duty to the Su'preme Being, as really, and as ac'ceptably, when he is pursuing the 'proper business of life, or even when 'enjoying its innocent and decent 'amusements, as when he is offering 'up direct addresses to him in the clo'set, or in the temple.'—From these premises he peremptorily concludes, that 'all distinctions of days should 'be exploded; that our business, and 'our amusements should be pursued 'on every day alike; that the laws 'which enjoin the observance of the 'Sabbath are unreasonable and un'just,'—he likewise maintains, that the sabbatical spirit naturally leads to uncharitable and censorious feelings—that 'persons who are *so very* 'religious on a Sunday, as to make 'regular attendance on the services 'of the church a matter of consci'ence, are too apt to lay aside reli'gion for the rest of the week;' and that upon the whole, the Sabbath institution is highly injurious to the cause of virtue. To this pernicious institution, our author does not scruple to attribute the decrease of national

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morality; and he rejoices with a *Christian joy*, that the late 'ill advised' proposition 'for enforcing a stricter 'observation of the Lord's day,' was wisely rejected by the legislature." *p.* 389—392.

XXV. EXTRACTS *from the* PENTATEUCH *compared with similar Passages from Greek and Latin Authors; with Notes. By* EDW. POPHAM, D. D. *Rector of Chilton, Wilts.* 8*vo. pp.* 224. Rivingtons and Hatchard.

TO this volume is prefixed a dedication to the Archbishop of York, from which we give the following brief extracts.

"The similar passages which are selected from the Greek authors are numerous, and some very remarkable; particularly such as refer to the creation of the world, the formation of man, the flood, the building of Babel, &c. Not less remarkable perhaps are those from the Latin authors; as the fiction of Æneas's descent into hell, when his father Anchises, amongst other mysteries tells him,

Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum lunæ, Titaniaque astra,
Spiritus intus alit: totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum, pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.

Æneid. vi. 724.

With the like also in the fourth book of the Georgics. The first book of Ovid's Metamorphoses is little else than a paraphrase upon Genesis. What opinion the wisest of the Romans had touching the heathen gods, cannot be better learnt than from Cato; who, being reduced to great extremities in the desert of Libya, was advised by Labienus to consult the oracle of Hammon, being then near unto it: to which Cato made a very remarkable reply, as recorded by Lucan.

Estne Dei sedes nisi terra, et pontus, et aër,
Et cœlum, et virtus? Superos quid quærimus ultra?
Jupiter est quodcunque vides, quocunque moveris.

Pharsa. ix. 578.

To account for the knowledge the Greeks had of the divine mysteries, we should recollect that the Egyptians and Chaldæans were ever esteemed by all profane, as well as sacred historians, to have been the most antient of all nations: and we find in Scripture, that it was with these nations the Patriarchs had the greatest intercourse; for Abraham lived sometime with the Chaldeans, and in Egypt, where the children of Israel also with their posterity sojourned for some time. It is no wonder then these two nations should have so early a notion of sacred mysteries, as well as of all other kinds of learning. From Egypt it was that the Greeks took their light. Orpheus, the most antient among them, visited Egypt, and searched into all their records. Next after him, was Pythagoras; who not only travelled into Egypt, but into Chaldæa also; and it was from Pythagoras chiefly that Plato took his notions, as the succeeding poets did from Orpheus: so that the nearer they were to the original, the better always were their copies.

"I am well aware, my Lord, that I have overlooked many places in the Pentateuch, which might have been inserted with similar passages from Greek or Latin Authors: but I am less anxious on this head, flattering myself that any such oversight may act as a spur to the young student, not only to supply the deficiencies, but to proceed through other books of the sacred writings, (which an ill state of health obliges me, not without reluctance, to decline) and hoping at the same time, that while he is endeavouring to make himself master of the Greek and Latin authors, he will pay an equal attention to the inspired writers: in short, that he will search the Scriptures; as they contain a greater fund of learning strictly so called, and require greater abilities, and a greater share of knowledge to understand all the parts of them, than any one book that ever was published in the world. Every page and almost every line of the Sacred Writings cannot fail of filling a reader of true taste and judgment with inexpressible pleasure and delight. The study of the Scriptures is indeed like the study of nature; the closer and more curious we are in our inquiries into either, the greater cause we shall find for wonder, praise and adoration.

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"It is observed by Mr. Addison, that the antient Jews, without considering them as inspired writers, have transmitted to us many hymns and odes, which excel those that are delivered down to us by the Greeks and Romans, in the poetry, as much as in the subject to which it is consecrated. Where shall we find the Deity described with such pomp and solemnity as in the writings of the inspired penmen? Whenever they speak of the Majesty of Heaven, they do it in such terms as sufficiently testify they were at that time more than men.

"To illustrate the manifest superiority of the sacred writers over every other writer whatever, it will be sufficient to quote only one instance in each of these particulars, namely, the *Sublime*, the *Narrative*, and the *Pathetic*.

"How *sublime* is the description David gives in the 18th Psalm, which he composed and sung, as we are informed by the Sacred History, 2 Samuel xxii. 1. in remembrance that the Lord had delivered him out of the hand of all his enemies, and out of the hand of Saul! 'The earth 'trembled and quaked, the very foun-'dations also of the hills shook, and 'were removed, because he was 'wroth. There went a smoke out in 'his presence, and a consuming fire 'out of his mouth, so that coals were 'kindled at it. He bowed the hea-'vens also, and came down, and it 'was dark under his feet. He rode 'upon the cherubims, and did fly; 'he came flying upon the wings of 'the wind. He made darkness his 'secret place; his pavilion round 'about him with dark water, and 'thick clouds to cover him. At the 'brightness of his presence his clouds 'removed, hailstones, and coals of 'fire. The Lord also thundered out 'of heaven, and the Highest gave his 'thunder; hailstones, and coals of 'fire. He sent out his arrows, and 'scattered them; he cast forth his 'lightnings and destroyed them. The 'springs of water were seen, and the 'foundations of the round world were 'discovered at thy chiding, O Lord, 'at the blasting of the breath of thy 'displeasure.'

"I have never met with any passage in either Greek or Latin author, that could be placed in competition with the above sublime description. The wrath of Neptune, and the effects of it, though finely expressed in the following lines, will scarcely admit of a comparison.

— αυταρ ενερθε Ποσειδαων ενοσιχθων
Γαιαν απειρεσιην, ορεων τ' αιπεινα καρηνα.
Παντες δ' ισστωντο ποδες πολυτειδακος Ιδης,
Και κορυφαι, Τρωων τε πολις, και νηες Αχαιων.
Εδδησεν δ' υπενερθεν αναξ ενεσων, Αιδωνευς,
Δεισας δ' εκ θρονου αλτο, και ιαχε, μη οι υπερθε
Γαιαν αναρηξει Ποσειδαων ενοσιχθων,
Οικια δε θνητοισι και αθανατοισι φανειη
Σμερδαλα, ωφρωντα, τα τε γυγνεται θεος περ. Iliad, xx. 57.

"But the sublimity of language is not the only beauty of the Scriptures; the *narrative* part will be found inexpressibly elegant, though delivered with all the air of simplicity imaginable. The creation of the world was such a subject, as any uninspired writer would have dressed up in all the pomp and grandeur that the art of elocution could devise: yet, in the sacred page, we find only one plain description of that great and important event,—'God said, Let there be 'light, and there was light; Let there 'be earth, and it was so.'

"The Sacred Writings are full of this majestic simplicity and unaffected grandeur; and in the historical part no where is it more conspicuous, than where Joseph, making himself known to his brethren, expresses the tender concern of a dutiful child in the plainest, yet most *pathetic* language,—'I am Joseph;—Doth my 'father yet live?' What a scope is here left for the imagination! Every word is important and interesting, and each deserves a pause of contemplation. If we compare the following passage with the above, the inferiority of the Greek poet will be obvious at first sight,

— Οδυσσευς·
Αλλ' ιδ' εγω τοιοσδε. Odyss. xvi. 204.

"It is in these delicate strokes of nature, that one, among many, of Shakespear's great excellencies consists. When Macduff is informed that his wife, children, and servants were all slaughtered, he exclaims

'— My wife kill'd too?
'He has no children.—All my pretty
'ones?
'Did you say, all?
'What, all?' *Macbeth*, Act iv. Sc. 3."

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We would gladly have given our extracts rather from the body of the work, but as all the quotations are given in the original languages, which must be intelligible only to a small part comparatively of our readers, we must deny ourselves that pleasure till our Author in a future edition, as we hope, will favour the Public with a translation.

XXVI. HISTORICAL *and* POLITICAL MEMOIRS *of the Reign of* LEWIS XVI. *from his Marriage to his Death: founded on a Variety of authentic Documents, furnished to the Author, before the Revolution, by many eminent Statesmen and Ministers; and on the Secret Papers discovered, after the 10th of August* 1792, *in the Closets of the King at Versailles and the Tuileries. By* JOHN LEWIS SOULAVIE, *the elder, Compiler of the Memoirs of Marshal Duke of Richlieu, and of the Memoirs of the Duke of St. Simon. Translated from the French. In Six Volumes. Accompanied with Explanatory Tables and* 113 *Portraits. pp.* 2566, 6 *vols.* 8vo. *boards.* 2*l.* 8*s.* Robinsons.

VOL. I. To this volume is prefixed, on one quarto leaf, 19 miniature etchings of the following portraits Lewis XVI. Maria Antonietta. The Dauphin. Madam, the king's daughter. Monsieur. Count d'Artois. Madame Elizabeth, the King's Sister. The King's Aunts. Madame Louisa. Duke of Orleans, the father. Prince of Condé, Prince of Conty. Ganganelli, Pope Clement XIV. Braschi, Pope Pius VI. Queen of Hungary. Emperor Joseph II.

This volume concludes with the death of Lewis XV. and contains nineteen chapters, with observations upon some important events in the politics of France.

Chap. I. is introduced with the state of France and Austria; before the marriage of Lewis XVI. with Maria Antoinetta of Austria; and a political sketch of the aggrandisement of France under the dynasty of the Bourbons, and the relative decline of the House of Austria, extracted from the papers of the Dauphin, preserved in the port-folios of Lewis XVI. This sketch is continued to the marriage of Lewis XVI. by the author of these Memoirs. In this chapter are shewn the consequences of introducing the political principles of Austria into the cabinet of the King of France, and of a French opposition averse to these foreign politics. That the preponderance of either of these principles has produced glorious or disastrous reigns of the kings of France, is proved by historical facts, in the anti-Austrian politics of Henry III. who had an Austrian and Spanish league against him; Lewis XIII. also maintains the same system in his government, notwithstanding the opposition of the queen-mother, and the queen-consort; and Lewis XIV. pursues the same measures with great success in producing the silence and submission of all oppositions, and in obtaining brilliant conquests from the Austrians. The House of Austria no longer reigns in Spain, but is succeeded by the Bourbons. Upon the demise of Lewis XIV. the Duke of Orleans is appointed regent; he forms an alliance with the House of Austria, and is opposed by the Spaniards, who raise a confederacy against him. Under Cardinal de Fleury, France returned to its ancient system, and deprived Austria of Naples, Lorraine, and Silesia. Maria Theresa, distracted by her losses, resolved to form a union with a monarchy so successful in its plans of destruction. By her ambassador, and the influence of Madame de Pompadour, one of the mistresses of Louis XV. she effects a revolution in the politics of France, and forms a treaty and alliance, offensive and defensive, between France and Austria. The Dauphin, father to Lewis XVI. opposes this alliance, his party is secretly joined by the King of Prussia, in the opposition. Lewis XV. is assassinated, and the Duke of Choiseul persuades him that this blow was concerted between the Dauphin, the King of Prussia, and the Jesuits, on which account Louis XV. is greatly alarmed, and easily influenced to throw himself into the arms of the Court of Vienna. The organization of the Austrian party at the court and in the cabinet of Versailles is succeeded by the portraits of the Duke of Choiseul, and of the Duke of Aiguillon, enemy of the former, and secret agent of the Dauphin. Choiseul concludes a second treaty with the House of Austria, in which he

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engages to furnish Maria Theresa with men and money to dethrone Frederic II. which distracts the Dauphin.

Chap. II. informs us of the Duke of Choiseul's reasons for the destruction of the society of Jesus, and all the Jesuits, as agents of the Dauphin. Lewis XV. receives warning of a second assassination. Choiseul's reasons for disgracing in the Parliament, by a legal act, the Duke of Aiguillon, chief of the Anti-Austrian party. The Jesuits accused of poisonings and assassinations, executed or attempted. The Duke of Choiseul instigates Voltaire to write against them, and effects their abolition in 1762.

Chap. III. The Dauphin grieves at the ruin of the Jesuits; he loses his partizans, and is with his consort poisoned, it is supposed by the order of the Duke of Choiseul. The Queen dies in the same manner as her son and daughter-in-law. These things produce murmurs in France.

Chap. IV. contains reflections on the punishment of General Lally.

Chap. V. explains the motives of the Duke of Choiseul for ruining the Duke of Aiguillon, and the means he adopted. The origin of the affairs that annihilated the Parliaments. The contest between the Duke of Aiguillon and the two Chalotais. The insurrection of the Parliament. The critical situations of the Dukes of Choiseul and Aiguillon. The latter acquires the favour of Madame du Barry; the former negotiates the marriage of the Dauphin, afterwards Lewis XVI. with an Archduchess, in order to maintain the Austrian system, and the Abbé Vermont is sent to Vienna to instruct her in the customs of France. Our author writes, that this Abbé, instead of informing Maria Antoinetta that the queens of France were happy in the two last reigns, by contenting themselves with living piously and pleasing their husbands, gave her lessons of inconsistency and dissimulation, and some say of immorality. Her mother gave her lessons to regulate her conduct, from which she never deviated, and recommended to her by name such persons as were in the interest of Austria for her favourites, designing by these means to sway the cabinet of Versailles. The marriage of Louis XVI. and Maria Antoinetta was celebrated with great pomp, expensive feasting, and brilliant fireworks. The author writes, no description can convey an adequate idea of their magnificence. The most celebrated feasts of Louis XIV. were not to be compared with those of the young Dauphin's wedding. At a second display of fireworks was an awful massacre of twelve hundred persons, supposed to be the effect of party rage. The following observation was found among the King's papers; 'that the vexation of those 'who had thrown obstacles in the way 'of his marriage, broke out into rage 'on the day of the rejoicing; and that 'it was of essential importance to cover what passed on that day with an 'impenetrable veil, and not to suggest 'the least hint of the dreadful acts 'intended, but not accomplished.'

This marriage highly displeased the party of the late Dauphin; and the Jesuits, who were well skilled in intrigue, and even amid the ruin of their colleges were formidable, excited opposition against the Duke of Choiseul, who on his part, seeing the moment of a final crisis approach, redoubled his exertions against the party of the Jesuits, the Archbishop of Paris, and Aiguillon. The last, by the influence of Madame du Barry, eventually rises into power, and the Duke of Choiseul is, by a *lettre de cachet*, banished to his country seat, accompanied with a threat of worse treatment in case of any further misconduct.

Chap. VI. Portrait of the Duke of Choiseul, written by Lewis XVI. with a review of his administration, and the result of his proceedings.

Chap. VII. Portraits of the Dauphin and Lewis XV. written by Choiseul during his exile at Chanteloup.

Chap. VIII. After the exile of Choiseul, his system of administration is destroyed, together with the magistracy of the kingdom. Madame du Barry, a profligate woman, and the King's mistress, is employed to influence the King.

Chap. IX. describes the ministry of Aiguillon, who resolves to follow the ancient political plan of the cabinet of France, and of the late Dauphin, whose principles are extracted from the papers of his son Lewis XVI. Aiguillon accelerates a revolution in Sweden in favour of the King and the French party, adopting the maxims of the late Dauphin, *Assist and protect the weak; humble the strong.*

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Chap. X. represents the principal causes of the first partition of Poland. The conduct of Catherine II. towards Poland. Russia quits alliance with France and Vienna, and attaches herself to the King of Prussia; Austria being alarmed, seeks also the friendship of the court of Berlin. The three courts unite against Poland, and divide it. The cabinet of France expresses its resentment against Austria; and the Duke of Aiguillon presents a memoir to the king's council, tending to break with that court.

Chap. XI. Upon the partition of Poland, the party of the Duke of Choiseul attribute that event to the negligence of the Duke of Aiguillon, who resents this conduct by analyzing the ministry of the Duke of Choiseul, of which he proves the partition of Poland to be the result.

Chap. XII. Choiseul in exile employs his pen to injure the character of his rival and successor, the Duke of Aiguillon, accusing him, and exculpating himself from the charge of designing his ruin.

Chap. XIII. describes the state maxims of the two Dukes, with the characters of their wives.

Chap. XIV. The termination of the reign of Lewis XV. whose death was occasioned by his connection with a young girl, who had just taken the small-pox, which disorder she communicated to the King at the *Parc aux Cerfs*, a place not only countenanced, but frequented by that prince. The King being laid upon a bed of sickness, it is observed: "All that remained for this prince, during his shocking and mortal distemper, was to shew some signs of repentance, in order to excite respect for a few minutes; but the views of the factions which distracted the state were obstacles to these demonstrations of repentance required by the religion of Louis XV. As the King could not receive the sacraments without confession, and degradation of Madame du Barry, those who had used her influence to raise themselves into power, objected to the King's receiving it; but such as had been driven from power were earnest in enforcing it: at last the King, finding he had the small-pox, remembering he had the same disorder before, and convinced of his danger, sent for Madame du Barry, and addressed her in the following words: 'My dear, I have the small-pox, and my situation is very critical on account of my age and other distempers: I must not forget that I am the MOST CHRISTIAN KING, and the OLDEST SON OF THE CHURCH: I am in my sixty-fourth year; in a very short time, perhaps, we must be separated for ever. . . . . Tell the Duke of Aiguillon what I say to you, that should my disorder increase, he may concur with you in such measures as may enable us to part without scandal and publicity.'" *vol. i. p.* 144.

The dreadful end of this monarch is thus described: "During the eighth and ninth day the disorder increased: the King saw every part of his body falling to pieces, or in a state of putrefaction. Forsaken by his friends, and by the crowd of courtiers who had so long cringed before him, he found no consolation but in the filial piety of his daughters. . . . . The King, naturally of a religious turn, and fearful of the judgment of God, expressed his terror at the idea of his fate in another world. At times, his language was that of hope; but it was succeeded by the avowals of fear and horror, which aggravated the dreadful symptoms of his distemper. Death, then, became his only prospect; and he talked of nothing but the abyss of fire, which, he exclaimed, was on the point of being opened, as a punishment for a life that, from first to last, had been luxurious in the extreme. He lived to contemplate the dissolution of his most handsome frame. His arms and thighs were converted into purulent matter: . . . . . yet on some occasions, he still expressed his hope in God: but soon he was chilled with fear at the remembrance of his habitual vices; and vowed anew to edify his subjects, should his health be restored: vows similar to those he had made at Metz. He was seen to beat his breast; was heard to call for a crucifix and for holy water, which he sprinkled on himself and on his bed, to expel from it imaginary demons. He sent money to the churches of St. Sulpice, Notre-Dame, and the Capuchins, for masses to be celebrated for the recovery of his health; and he every day caused the shrine of the patroness of Paris to be opened. He had lived in perpetual alterna-

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tives of libertinism and devotion; and death seized him in the cruel alternative of hope and despair.

"Before the king expired, the two diseases jointly had changed his body to an infectious carcase. The stench that exhaled from it proved fatal to the servants who performed the last duties. None but the nightmen of Versailles had the courage to place him in a leaden coffin, without balm or aromatics. It was necessary to wrap up this coffin in bran, and to enclose the whole in a double wooden case; then to carry off the whole by stealth, and to seal the front stone or entrance to the tomb of St. Denis. Such was the disease, and such the end of Lewis XV. the last king of the Bourbon race who has been allowed to die in his bed." *p.* 149—151.

Chap. XV. presents to us the character of Lewis XV. in which we learn, that notwithstanding the subsequent debaucheries of this prince, when the Cardinal wished to give him, as a mistress, the Countess of Mailly, in order to enslave a prince in whom he had no confidence, such was his love and esteem for the Queen, that Mailly was under the necessity of throwing out every lure. This historian reports, he used frequently to say to Madame de Pompadour; 'I impose on my own conscience;' and she, lest he should slip through her hands, removed from his library the sermons of Massillon and Bourdaloue, in the perusal of which he took much delight. This is followed by a retrospect of his reign and his political principles. For his conduct towards his protestant subjects, he assigned as a reason that they cherished republican principles, and were enemies to the hierarchy and maxims of the French monarchy. The remaining contents of this chapter relate his amours, the characters of his five titled mistresses, and his opinion of mankind. He observed, that the race of mankind is a noxious race. "I have not yet met with one man who united refinement with integrity," was his reply when questioned upon the subject by a courtier.

Chap. XVI. represents the influence of women on revolutions and the general affairs of Europe, instanced particularly in the influence of the mistresses of Lewis XV. who gave audiences to ambassadors, and received respects from the courts whose interests they espoused. Frederic II. speaking on this subject some months before his death, said, 'At 40, my brother Lewis, after the 'example of his predecessors, will 'no longer sleep with his wife, as she 'will then be fretful and old. He 'will have a mistress; but depend 'upon it, this Pompadour will not be 'an Austrian; from inclination and 'manners she will be warlike, and a 'Prussian. On this occasion, it will 'be my successor's turn to become 'the most useful ally of the mistress 'of the most Christian king.'

Chap. XVII. briefly describes the licentious characters of the court, low state of the finances, and weak condition of the kingdom at the death of Lewis XV.

Chap. XVIII. details the state of the clergy, and religious opinions; of polite literature, arts, and sciences; and of morals and the national character. In this chapter the negligence, and in many instances the debaucheries of the clergy, are related; the prevalence of the new philosophy, and disregard to religious worship, are represented as prevailing universally in France.

Chap. XIX. contains remonstrances of the clergy to Lewis XV. for the suppression of infidel publications, and the worship of the Protestants, as inimical to order and happiness.

The remaining pages contain state papers and observations illustrative of the subjects specified in the chapters.

VOLUME II. is embellished with etched portraits, on one sheet, of the following persons, Emperor Leopold. Francis. Don Carlos, King of Spain. Charles IV. Ferdinand IV. King of Naples. Christian VII. King of Denmark. George III. King of England. Washington. Catherine II. Empress of Russia. Paul I. son of Peter III. Emperor. Stanislaus, King of Poland. Frederic II. King of Prussia. Frederic William II. Gustavus III. King of Sweden. Gustavus Adolphus. Joseph I. King of Portugal. Maria, Queen of Portugal. William, Stadtholder. Victor-Amadeus-Maria of Savoy, King of Sardinia. Charles Emanuel. Don Ferdinand, Duke of Parma; and his son, King of Etruria.

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This volume commences with a preliminary discourse, containing a statement of events during the reign of Lewis XVI.

Chap. I. states the character of the dynasty of the Bourbons, from Henry IV. to Lewis XVI. and what advantages were produced by its influence in civilization, and extending knowledge to the mass of the nation. The virtues and courage of the princes, with their defects.

Chap. II. describes the natural history of the House of Bourbon, and attributes the imbecility of mind and character, and its degeneracy, to intermarrying exclusively with those of their own family and religion.

Chap. III. gives the character and portrait of Lewis XVI. who is described devoting his whole attention to the welfare of the people; and regulating the public measures by humanity; for under his predecessors the French were sent to the Bastile in crowds; but he, in 1789, set open the state-prisons, in which were found eleven prisoners, whom he wished to save from punishment; he abolished vassalage, and the inhuman punishment of the torture, and with paternal solicitude penetrated even into the hospitals and public prisons, to explore and assuage, as much as possible, the misery of the distressed.

From the time of Henry IV. the cottages had never been visited by any of our crowned heads; a motive of humanity led Lewis XVI. thither. To discover a virtuous and indigent family, he considered as 'a fortunate incident,' and he never failed to relieve it.

He was an exception to his predecessors in conjugal affection and fidelity; this historian writes, he never loved any but his consort.

He was not fond of flattery, as appears from his prohibiting the publication of a work, entitled *Panegyric on Lewis XVI.* composed by a man of letters on whom he had bestowed a favour; and in another instance: Lewis XIV. tore out the preface to the Numismatical History of his Reign, because it comprised an encomium on the engraver and designer, annexed to that on the King; and Lewis XVI. restored the encomium in a manner the most honourable to the artists.

(To be continued.)

XXVII. OBSERVATIONS, *the Result of a* TOUR *through almost the whole of England, and a considerable Part of Scotland, in a Series of Letters. By* MR. DIBDIN. *4to Part I.* 5*s.* Goulding and Co. Walker.

MR. D. proposes publishing fourteen of these parts, making together two handsome volumes, embellished with forty plates, in aquatinta, from pictures in oil, painted by himself. This first part contains three views, viz. Rochester Castle, the approach to Hastings, and Dartmouth Harbour, and two vignettes, representing Children going to be confirmed, and Bakers at the Victualling-office, Plymouth—the two last by Miss Dibdin.

This part contains some introductory letters, with our traveller's account of Kent, and some part of Sussex. As the work, being published in parts, will not admit of analysis, we can only give an extract, which we shall take from the latter part of the fifth letter, and consider it as fair a specimen as we can offer to the public.

"Sandwich is a mile and a half from the sea, eight miles from Margate, twelve from Canterbury, ten from Dover, and five from Deal. As to the conjectures concerning this place anciently, I shall for the above reasons let them entirely alone, and only mention what occurred to me as its characteristic, when I visited it; and as light and shade constitute the effect of a picture,—so nothing could display a more striking contrast than Margate and Sandwich.

"One appeared to me all dissipation, the other all sobriety; and upon enquiry I found the cause to be this: Margate is composed of inhabitants, who, like members of a gaming-house, after they have made their markets of others, are obliged to look warily after one another; and thus distrust occupying the place of confidence, good fellowship makes no part of their character. Sandwich, though I believe, for my duty is to be faithful, it derived in a great measure its opulence from smuggling, is inhabited by a set of people, the members of whose families have so often intermarried, that the town is not only one community, but, as far as the law can authorize it, they are all relations; there-

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fore not only the interest, but the pleasures are every where reciprocal. I shall give one strong instance within my knowledge.

"I beg leave to premise, that it is not my intention, but as little as possible, to lug myself into view; but as the character in which I travelled brought forward the best observations it will be in my power to make, there would be a kind of affectation in qualifying by allusion what can never have such strong force as when plainly told as a fact. I arrived at Margate at an inauspicious time for the encouragement of a public entertainment. I had, however, a very capital night; but a lady at Ramsgate, who took it into her head to be very angry, because I had not given that place a preference, went very great lengths indeed to spoil my sport. She sent cards of invitation to all the inhabitants of Margate, whom she could eligibly invite, and thought herself perfectly sure of the officers of a regiment which had that morning arrived; but she was deserted by every body, officers, pioneers, and all, nay even by many of the inhabitants of her own town, and was obliged to range her splendid apartments alone, while my place was crowded.

"At Sandwich I was honestly informed that I must not hope for success, for that a lady was to have a christening, and had invited the whole place, and that the engagements had been for some time made. I acquiesced in the propriety of the objection, and was preparing for my departure to Deal, when I received a message, that as I had no other night to spare, the lady had put off the christening, and with equal industry and liberality had dispatched fresh cards to all her friends, requesting their company at my rendezvous, giving for a reason, that she might take another opportunity of christening her child; but she understood that there could not possibly, according to my arrangement, be any other opportunity of seeing me. Without enquiring how far I merited the notice of either of these ladies, I think there could not be a stronger instance of caprice on one side, or consistency on the other.

"Sandwich, however, after all, must appear very dull to strangers, for though it has great capabilities, the inhabitants are more independent than spirited; and, by possessing internal content, are like men who prefer a certain competency, rather than incur the risk too often run by venturing for a large fortune. The three castles of Sandown, Wolmer, and Deal, are in your view at different times before you arrive at Deal, which, in my idea, is a very pretty town. It is composed of three streets in parallel lines, not unlike the new town of Edinburgh, except that the houses at Deal are only handsome, those at Edinburgh magnificent. Deal is a true seaport. The communication with ships in the Downs gives the sailors perfectness in nautical knowledge, more of which is to be learnt in Channel service in a week, than on the open sea in six months. It is owing to this that the Deal men, whose forms are wonderfully compact and athletic, are such expert pilots; and as to their expedition in embarking troops, there are not such boatmen perhaps in the kingdom, and therefore certainly not in the world*. Before we quit Deal, it will be proper to remark that it has often been thought feasible to construct a harbour for the safety of ships which occasionally ride at anchor in the Downs, and which, in spite of every precaution, are too often exposed to great, and sometimes inevitable, danger.

"Nature seems to have designed the flat shore between Sandwich and Deal for that purpose, and in 1744, a proposal to that effect was submitted to parliament, by a petition presented by Mr. Fane; but though the scheme appeared not only plausible, but even expedient, it was rejected in favour of the harbour of Ramsgate, which can never be rendered completely effectual.—From Deal we go upon the edge of the cliffs, which are romantic and precipitous, with the French coast full in view, to Dover, whose cliff Shakspeare has so strongly described. It is, however, infinitely less tremendous than many other objects, but it well demonstrates the animated mind of our glorious bard, who, in writing so interestingly on Dover, shews how he would have done justice to a description of the frightful Eagle-craig in Borrowdale, or

* We omit a note here that has nothing to recommend it but the profane dialect of a sailor, which the author seems to have mistaken for wit.

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the perpendicular descent of the tower-ing Ben Lomond. Dover, however, is singularly situated, and its inhabitants are a most curious and extraordinary compound, having been chequered by English or French emigrants, who, time out of mind, from necessity or pleasure, have passed and repassed that strait, to which we are indebted for our matchless grandeur, and our enviable glory. Here, and indeed at every other sea-port, I had an opportunity of witnessing the whimsical original playfulness of the sailors. A party of them in a post-chaise took it by turns to throw a large stone fastened to a rope backwards and forwards, in imitation of heaving the lead:—another set bought all the gingerbread at an old woman's stall, on purpose to set a parcel of hungry boys to scramble for it; and one day a sailor, who had noticed that the ladies were accustomed to ride on horseback, fastened a doll to a jackass, and whipt it through the streets; though, had it been necessary, I have no doubt but the same sailor would have risked his life, and have been thankful for the opportunity, to have protected any one of those he had the wanton folly to ridicule. I have made it a constant remark, that sailors are timid and respectful admirers of female modesty; and, whatever may be their freaks in their cups, it is very rarely indeed, that we hear of a premeditated insult, or in fact any other conduct, from even the lowest of them, than admiration and respect towards women of real delicacy. I hope it will not appear invidious if regard to truth obliges me to notice, that the same cannot be generally said of soldiers;—but, adieu—my letter is too long. In my next I shall take leave of Kent.

"Yours with perfect truth and sincerity,
Leicester-place, Nov. 18, 1800. C. DIBDIN."

p. 36—39.

XXVIII. MEMOIRS *of* JOHN BACON, *Esq. R. A. with Reflections drawn from a Review of his moral and religious Character. By* RICHARD CECIL, *A. M.* 12*mo.* 2*s.* 6*d.* Rivingtons.

TO these brief Memoirs is prefixed a portrait, which we cannot help considering as one of the happiest efforts of the combined talents of the artists employed on it—Russell and Collyer. The Memoir itself is very short, being only any enlargement of the account given of this celebrated sculptor, in the Gentleman's Magazine for September 1799.

Mr. B. it appears, was an artist formed by nature, and not by education, having been apprenticed to painting on porcelain; but the accidental sight of some models of different sculptors inspired a passion for that art which nothing could impede, and raised him to the top of his profession. It would be injustice to Mr. B. however, not to add, that he excelled as much in copying the Christian virtues in his own character, as he did in giving "the human form divine" to marble.

From works of so easy purchase it is not our custom to give extracts, but we cannot forbear presenting our readers with the following anecdotes:

"At the time he was putting up the monument of Lord Chatham, a minister, to whom Mr. B. was an utter stranger, was walking through the Abbey, and coming unseen, tapped Mr. B. on the shoulder, saying, 'Take care what you are about, you 'work for eternity,' alluding to the story of Zeuxes. It happened the next morning that Mr. B. heard this gentleman deliver a discourse from the pulpit, and watching him in his passage to the vestry, he came behind him, and tapping him in a similar manner, said, 'Take care 'what you are about—*you* work for 'eternity'." *p.* 48—9.

"While Mr. B. was walking one day in Westminster Abbey, he observed a person standing before his principal work, who seemed to pride himself on his taste and skill in the arts, and who was exuberant in his remarks.—'This monument of Chat-'ham,' said he to Mr. B. (whom it is evident he mistook for an ignorant stranger), 'is admirable upon the 'whole; but it has great defects.'—'I should be greatly obliged,' said Mr. B. 'if you would be so kind as to 'point them out to me.'—'Why 'here,' said the critic, 'and there—'do you not see? bad—very bad!' at the same time employing his stick upon the lower figures with a violence that was likely to injure the work.—'But,' said Mr. B. 'I should 'be glad to be acquainted why the 'parts you touched are bad?' He found, however, nothing determinate in the reply; but the same vague

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assertions repeated, and accompanied with the same violence. 'I told 'Bacon,' said he, 'repeatedly of 'this, while the monument was form-'ing—I pointed out other defects, 'but I could not convince him.'— 'What then, you are personally ac-'quainted with Bacon?' said Mr. B. 'O yes,' replied the stranger, 'I 'have been intimate with him for 'many years.' 'It is well for you 'then,' said Mr. B. taking leave of him, 'that your friend Bacon is not 'now at your elbow, for he would not 'have been well pleased at seeing his 'work so roughly handled'." *p.* 25.

It will readily be believed that Mr. B. had a talent for invention, which he sometimes indulged in the composition of apologues, of which the following is given by Mr. Cecil as a specimen.

THE MIRROR AND THE PICTURE: A FABLE.

"A Mirror, placed in a painter's study, thus vaunted itself against a Design on the Easel: 'Can you,' says the Mirror, 'covered with blots and 'scratches, pretend to vie with me, 'who exhibit so precise an image of 'every thing that comes before me! 'and where the variety is as great, 'as the resemblance is exact.' 'I 'grant,' replied the Canvas, 'that all my excellence consists in faith-'fully returning whatever is com-'mitted to my charge; but it might 'serve as a check to your pride to 'consider, that after you have been 'the companion of the wisest and 'best of characters, you are ready to 'admit a fool, or embrace a harlot.

MORAL.

"The same objects and events which the superficial suffer to pass without a trace left behind, become a fund of knowledge to the diligent; which, being enriched with principle, and fixed by habit, they stand among mankind a repository of all that is wise, and an example of all that is good." *p.* 111.

XXIX. THE *Sixteenth Report of the Society for bettering the Condition and increasing the Comforts of the Poor.* 12*mo. pp.* 79. *stitched*, 1*s.* Hatchard, Piccadilly; Beckett, &c.

THIS Report contains extracts from accounts of a Sunday Friendly Society for the aged poor, at Bishop Auckland, and of the schools of industry at Kendall, with an Appendix, containing, No. 1. The Bishop of Durham's Charge to Churchwardens. 2. Plan of instruction at the Kendal schools of industry. 3. Reports of the sub-committee appointed by the fever institution, to direct the white-washing, with quick lime, of those dwellings of the poor in which infection has lately subsisted. 4. Reverend James Cowe's charge to the master of the workhouse at Sunbury. 5. Effects of the intemperate use of spirituous liquors. 6. Regulation of the Bishop Auckland female friendly society.

From the report of a Sunday friendly society for the aged poor, which originated in the advice of the Bishop of Durham we extract the pleasing intelligence, that this society "was established on the 2d day of September 1798; it consists of six aged women, thirteen aged men, and one blind man. The anniversary meeting for the distribution of their funds is on Christmas day; their object, the observance of the sabbath, the study of the Scriptures, and the promotion of frugality and good neighbourhood. They make a point of attending church regularly—of partaking of the sacrament, whenever administered—of discountenancing improper pastimes on Sunday,—and, as far as may be, of dissuading others from the profanation of that sacred day.

"They meet every Sunday evening, assisted by the clergyman of the parish, who reads to them some portion and exposition of the Scriptures. They make a weekly contribution out of their earnings, to accumulate till the end of the year, allotting and setting apart of it one-tenth as a charitable fund for the relief of their indigent neighbours, who are not members of the society. They also engage themselves to do every thing they can to promote good-will, good neighbourhood, and Christian charity one among another.

"By their rules, any inhabitant of Bishop Auckland, who is sixty years of age, or upwards, may be a member of the Society. Their subscriptions are generally one penny a week:—if under seventy the member is entitled at Christmas to receive double his subscription; being the amount of what he has contributed, and as much more: if between seventy and eighty, threefold; if between eighty

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and ninety, fourfold, and so progressively. Blind persons are admissible at any age. If any member dies within the year, his relatives are entitled to a proportionate benefit; but in case of absence from church, except on account of sickness, or some unavoidable impediment, the absentee forfeits his benefit upon the subscriptions for that week." *p.* 233—235.

The intelligence this volume contains, of the schools at Kendal, will, we are assured, be highly gratifying to our readers, when they are informed, that "the schools of industry at Kendal, contain one hundred and twelve children; whereof thirty of the larger girls are employed in spinning, sewing, knitting, and in the work of the house; and the thirty-six younger girls in knitting only. Eight boys are taught shoe-making, and the remaining thirty-eight are engaged in what is called *card-setting*—the preparing the machinery for carding wool; an occupation apparently difficult and intricate, but easily learnt, and peculiarly adapted to little children. For the industry schools there are two mistresses for knitting and spinning, at eight shillings a week each; and a master shoemaker, whose salary (arising out of an allowance of two-pence a pair for mending the shoes, and, in fact, deducted out of his scholars' earnings) amounts to twelve shillings a week. For the reading and writing school there is a master, aged eighteen, at half a guinea a week, and an usher, a boy of fourteen, who was allowed eighteen pence a week, but in consequence of superior offers is now engaged at three shillings a week. These two, with the assistance of the upper and more intelligent boys, supply all the requisite instruction for these industry schools, where one hundred and twelve children are educated and fitted for useful life. The expence of the whole establishment, in salaries, fires, candles, rent, and every other incidental charge (furniture, premiums, and school wages being deducted)* has amounted in two years to only £. 110. 4*s.* 2*d.*; or £. 55. 0*s.* 7*d.* a year." *p.* 251.

"The girls schools are now, except as to their attendance on the reading school, entirely under the direction of a committee of ladies, who regularly visit and superintend them, and have produced an apparent difference in the cleanliness of their apartments, and in their personal appearance. The original plan for the instruction of them in the different kinds of kitchen-work is in part executed. Breakfast is provided at the school daily, except on Saturdays and Sundays, for above forty scholars, each of whom pays fourpence halfpenny a week; a sum which will barely defray the expence of provisions without the fuel. The elder girls are employed, in rotation, to assist in preparing breakfast and in washing the utensils." *p.* 252, 253.

"The mode of teaching the children their letters is deserving of attention. They are taught first to copy the capital letters in sand, from a printed card, beginning with the most simple forms, as I, H, T, &c. and proceeding to those that are more complex. They then learn to copy the smaller letters in the same way, and in alphabetical order. It is very curious to observe with what readiness and correctness the youngest of these children will form these letters in the sand, and how willingly they will make the knowledge of them a matter of amusement and self gratification.

"A set of maps having been presented and hung up in the school, Dr. Briggs adopted the idea of encouraging and stimulating the attention of the children, by giving them every week, some easy lessons in practical geography. Those who have not visited these schools may probably doubt (as I did) of the propriety of making this a part of the education of *poor* children. Upon attending this morning, however, I have had reason to appreciate highly the effects of this addition to their instruction, especially when I have considered, that these children might hereafter be placed in mercantile or naval situations, where this knowledge would be of essential use to them. I found, indeed, that those who answered best upon this examination, were the same

* The furniture and fitting up has cost £. 46. 18*s.* 1½*d.*; the amount of the premiums is £. 23. 14*s.* 0½*d.*; and the school wages, received of the scholars, and in fact part of their earnings, £. 95. 13*s.* 9½*d.* —This is for two years.

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who carried off the prizes of industry; and I had reason to believe, that from the information and pleasure which they received in this instance, they transferred a spirit and energy to all their other occupations.

"The queries were not put in an arranged series; but were varied in expression and order, and were always applied to the maps around them.—Nothing could exceed the air of intelligence, and the eagerness and correctness with which the children gave their answers, but the rapidity and precision of the questions * put by DANIEL, THE USHER OF THE SCHOOL (a boy of *fourteen years* of age, whom Dr. Briggs, then present, directed to make the examination) and the *severe impartiality* with which he passed on to the next child, if there was the least delay or mistake in the answer.

"In the introduction of geography into his schools, Dr. Briggs had another very important object in view—that of preparing the minds of the children for a system of RELIGIOUS INSTRUCTION on a similar plan, so as to enable them to give a reason of the faith that is in them, whenever they may be assailed by SOPHISTRY AND INFIDELITY." *p.* 255—257.

In the Appendix is the report of the sub-committee of the fever institution, established last summer, in which it appears, rooms neglected to be cleaned are liable to retain infection. We think it desirable to make the means they used as extensively known as possible, which was the washing of rooms supposed contagious with hot lime.

The female friendly society at Bishop Auckland promises fair to be a beneficial plan for the industrious female, and worthy of imitation, but the nature and limits of our plan forbid us to give the particulars.

* I am ashamed to say, that I lost some part of the instruction, which I might have obtained from Daniel's questions, and the children's answers; for I could not help endeavouring to calculate exactly the *precise quantum* of service, which Daniel, *when he can be spared*, may be of in the metropolis, by finishing the education of our men of high rank and learning, in *practical geography*, before they set off on their travels.

XXX. A TREATISE *on* BREWING; *wherein is exhibited the whole Art and Mystery of brewing the various Sorts of Malt Liquor; with practical Examples upon each Species. Together with the manner of using the Thermometer and Saccharometer elucidated by Examples, and rendered easy to any Capacity, in brewing London Porter, Brown Stout, Reading Beer, Amber, Hock, London Ale, Windsor Ale, Welch Ale, Wirtemburg Ale, Scurvy-Grass Ale, Table Beer, and Shipping Beer. By* ALEX. MORRICE, *Common Brewer.* 8*vo. pp.* 180. 10*s.* 6*d.* H. D. Symonds. 1802.

THE very copious title given by the Author renders analysis unnecessary, and perhaps we should not have introduced the present work in this part of the Epitome, had it not been to gratify our friend *John Bull* with the history of his favourite beverage, which is as follows:

"*History of the London Brewery, from the Beginning of King William's Reign to the present Time.*

"IN the beginning of King William's reign, the duty on strong beer, or ale, was 1s. and 3d. per barrel: the brewer then sold his brown ale at 16s. per barrel, and the small beer (which was made from the same grains) at 6s. per barrel. These were mostly fetched from the brew-house by the customers themselves, and paid for with ready money; so that the brewer kept but few servants, fewer horses, had no stock of beers or ales by him, no purchasing of leases of public houses, no bad debts, and but a trifling number of casks, and his money, consequently, returned before he either paid his duty, or for his malt. The victualler then sold this ale for two pence per quart. Soon after, our wars with France occasioned further duties on this commodity. I think that, in 1689, 9d. per barrel more was laid upon strong beer, and 3d. per barrel on small beer. In 1690, the duty was advanced 2s. and 3d. per barrel on strong beer, and 9d. per barrel upon small; and in 1692, an additional duty of 9d. per barrel was laid upon strong beer only. At this period the brewer raised his price from 16s. to 18s. and 19s. per barrel; and the victualler raised his price to

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2½d. per quart. Now we come to the Queen's time, when, France disturbing us again, the malt tax, the duty on hops, and that on coals, took place; and, as the duty on malt surpassed that on hops, the brewers endeavoured at a liquor wherein more of the latter should be used: thus, the drinking of beer became encouraged in preference to ale. This beer, when new, they sold for 22s. per barrel; and, at the same time, advanced their ale to 19s. and 20s. per barrel; but the people, not easily weaned from their heavy, sweet drink, in general drank ale mixed with beer from the victualler at 2¼d. to 2½d. per quart. The gentry now residing in London more than they had done in former times, introduced the pale ale and pale small beer, which they were habituated to in the country, and either engaged some of their friends, or the London brewers, to make for them these kinds of drink; and affluence and cleanliness promoted the delivery of them in the brewers own casks, and at his charge. Pale malt being dearest, the brewer being loaded with more tax and expence, fixed the price of such small beer at 8s. and 10s. per barrel, and the ale at 30s. per barrel: the latter was sold by the victualler at 4d. per quart, and under the name of two-penny. This little opposition excited the brown beer trade to produce, if possible, a better sort of commodity, in their way, than heretofore had been made. They began to hop their mild beers more, and the publican started three, four, or six butts at a time; but so little idea had the brewer, or his customer, of being at the charge of large stocks of beer, that it gave room to a set of monied people to make a trade, by buying these beers from brewers, keeping them some time, and selling them, when stale, to victuallers, for 25s. or 26s. per barrel.

"Our tastes but slowly alter or reform. Some drank mild and stale beer; others, what was then called 3-threads, at 3d. per quart; but many drank all stale, at 4d. per quart. On this footing stood the trade until about the year 1722, when the brewers conceived that there was a mean to be found preferable to any of these extremes; which was, that beer should be well brewed, and from being kept its proper time, becoming mellow (*i. e.* neither new nor stale) it would recommend itself to the public. This they ventured to sell at 23s. per barrel, that the victualler might retail it at 3d per quart. Though it was slow, at first, in making its way, yet, as it was certainly right in the end, the experiment succeeded beyond expectation. The labouring people, porters, &c. found its utility; from whence came its appellation of porter, or entire butt. As yet, however, it was far from being in the perfection which we have since had it.

"Porter was, at different times, raised to 30s. per barrel, where it remained till the year 1799, and was retailed at 3½d. per quart, when, in consequence of malt rising in price to, from 4l. to 4l. 10s. and 5l. per quarter, and hops from 4l. 10s. to 17l. 18l. and 20l. per cwt. porter was raised to 1l. 15s. per barrel, and retailed at 4d. per quart. Ale, likewise, experienced a rise of from 2l. 2s. to 2l. 12s. 6d. per barrel." *p.* 10—15.

The Author adds the subsequent advances upon porter; but as these have been taken off again, we trace him no further.

At the end of the work, Mr. M. gives the expence of licences, and a table of the various duties payable to the excise on strong beer.

XXXI. La Bagatella, *or Delineations of Home Scenery, a descriptive Poem, in two Parts, with Notes Critical and Historical. By* Wm. Fox, *Jun. Fine crown* 8*vo. with engraved vignettes, pp.* 224. 7*s.* 6*d.* Conder, Rivingtons, and Johnson.

"INTRODUCTION.

"It may perhaps amuse my readers to learn the history of the following *Bagatelle*, which is briefly this:—It happened, that on a fine morning, in the early part of last spring, having just recovered from the languors of an indisposition, I strolled forth through the fields that lie contiguous to my habitation [Hackney], and feeling greatly revived by the genial warmth of the air, and the fresh and blooming aspect of every object around me, I could not forbear, on returning from my walk, to express myself in terms, perhaps too enthusiastic, of the beauties of the country, and the pleasantness of the scenery, over which I had rambled.

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" A lady, who was then visiting in my family, rallied me a great deal on the poetic fervour of my descriptions; but sarcastically lamented, that my labours should have been employed on scenes so entirely unworthy of the embellishment which I had bestowed upon them; and concluded by triumphantly asking, 'What of 'sylvan or of rustic beauty could 'be any where found at a distance 'of not more than three miles from 'the metropolis, within the din of 'its noises, and the very smoke of 'its chimnies?'

" Piqued by the severity of the observation, my spirit inwardly muttered, 'Although, my fair friend, 'you despise now these home-scenes, 'in the praises of which I am so la-'vish; yet I will, methinks, one day 'compel even *you* to allow that they 'are not destitute of every attraction; 'and that if to your eyes they can 'present no real verdure, you shall 'one day confess, that at least they 'look green in song."

" Pleased, and strongly impressed with such an idea, I examined with some attention the capabilities of my subject for poetical embellishment; and I will freely acknowledge, that the first result of this examination was by no means flattering to my wishes. Not, however, to be diverted from my design, and not easily to be discouraged by difficulties, I turned over in my recollection the many admired poems, which had been produced from materials even more barren and unyielding than those on which I had fallen; and thus animated, I resolved upon the prosecution of my design." *p.* iii, iv.

Having given the occasion of this Poem, in the Author's own words, we now present our readers with the opening of the Poem, which is as follows:

" 'Tis lovely May, and Nature's freshen'd face
Is all o'er-hung with new-blown flow-ret bells,
Cull'd from the primrose paths of laughing Spring;
The azure brightness of the dappled sky,
By long, light, shiver'd clouds, just marbled o'er,
Cheers and revives the sight. While the gay sun
Gilds the rich landscape round, th' earth-roosted lark,
With fluttering wing, and sharp quick-quivering note,
Soars upward, gladden'd by the morning air,
The soft and tender breath of balmy Spring.
" The early rose, the pale-hu'd hyacinth,
Rathe primroses, and modest violets,
White flowering lilacs, harebells stained with blue,
And such like fragrant flowers, now shed their bloom,
With sweetest odours scenting every gale.
" Ere this the feather'd race have told their joy,
And thousand unfledged throats now strain to join
The choral harmonies that hail the year.
" First came the swallow, Summer's harbinger,
From distant lands, to skim and float in ours;
The nightingale, the lovers' favourite bird,
Next follows, soothing oft his evening walk;
The cuckoo's tame and solitary call
Still from the quiet grove is often heard;
From each low shrub, from ev'ry budding spray,
Soft flutt'rings rustle, or sharp twitterings sound:
Thus, as the season gay, lightsome of heart,
And raptur'd with the sweets that round me rise,
My morning walk I once again pursue,
And first the low and pond'rous gate I turn
That bounds the path, then to a milder scene,
Where hedge nor fence exclude the passing gale,
And where, hard by, a still and rippling spring
Steals its clear waters—there, at sober noon,
The thirsty school-boy with his folded hat
Oft stoops to drink, and triumphs in the draught.
" Now by young springing corn I pass, and o'er
A rugged unaccommodating stile,
(The terror of our fair) whence gently winds
My fav'rite wand'ring path the meads along.

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Close at its side the streamlet murmurs on,
By drooping willows shaded, and o'erhung
By spreading elders, whose low-bending boughs
In the cool water dip their fragrant flowers.
Pendant with night-fallen dew the early grass
Dips o'er the path, or in the sunny gleam
As crystal sparkles on an emerald stem.
" On either hand the flower-enamell'd meads
Swell with the varied blossoms of the spring:
The modest daisy, the wild marigold,
The deep-red poppy, and the yellow orchis,
With variegated tints enrich the green.
" Oh how I love to stop and loiter here,
On the green bench, beneath the willow tree,
To list the trembling of the water by,
To watch the herd that in the meadow graze,
Or track the labourer to his morning toil.
Or, if my vagrant eye should rove so far,
To tell the turrets of the distant town,
Pleas'd with the space that rolls 'twixt them and me.
" Hence, oft as turns my path, I backward turn,
To spy, at intervals, our village tower,
Just peeping forth 'twixt yonder aged elms;
In this lone path the foot of passenger
I seldom meet, save one good careful dame,
Who, as the morning punctual, tends her charge,
A ruddy blooming child on either hand,
To daily school.—'Good morrow, sir,' she cries,
With curtsey dropp'd—'Good morrow,' I rejoin,
And onward each our distant journey wind.
Far to the right the nursery extends,
The school of plants, where, as in other schools,
Scions are formed and cultur'd for the world,
Rear'd but to be remov'd to stranger soils;
The greater part condemn'd, alas! by Fate,
To droop and die in yonder sickly town." *p.* 1—11.

The notes subjoined are far more extensive than the poem itself. Their contents are miscellaneous, and contain many quotations, with remarks, from poets and critics of our own and other countries. The Appendix is devoted to the defence of *descriptive* poetry, with extracts from our best descriptive poets.

XXXII. Marsh's Michaelis.

(Continued from p. 53.)

FROM the many subjects illustrated in the fourth volume, we extract the following account of "St. Paul's character and mode of life.

"*Whether St. Paul was an impostor, an enthusiast, or a messenger from Heaven.*

"As St. Paul was not a disciple of Christ during his ministry, and as many Jewish zealots and other heretics were offended at his doctrine, his right to the name and dignity of an apostle of Christ was disputed by many, especially in Galatia and at Corinth. And, though he triumphed over his enemies, and silenced them during his life, yet some later heretics have refused to acknowledge him as a messenger from Christ: but his divine mission is sufficiently proved by his miracles and gifts of the Holy Ghost. I have not room to enlarge, as I could wish, on this subject: but I will take notice of the principal objections, which in modern times have been made to St. Paul's divine mission. That he wilfully and maliciously imposed upon the world is an assertion almost too absurd to be made; for it is impossible to conceive what advantage he could have proposed to himself from the imposture. He subsisted by the labour of his own hands; he lost his credit among the Jews by preaching the Gospel; he involved himself in troubles and disgrace; and was at last obliged to seal his doctrine with his blood. If we consider farther the undissembled calmness of mind conspicuous throughout the second Epistle to Timothy, at a time when his

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death was impending, he cannot possibly be taken for a wicked deceiver, who was disappointed in his hope. According to Epiphanius*, the Ebionites propagated the following ridiculous story: 'St. Paul,' they said, 'who acknowledged himself to be a 'native of Tarsus, was born a heathen; but that on coming to Jerusalem, he was captivated with the 'daughter of a Jewish high-priest †, 'and in order to obtain her in marriage, underwent the rite of circumcision. His expectations, however, they say, were disappointed, 'and on that account St. Paul became such an enemy to the Jewish 'religion, that he resolved to preach 'Christianity as the surest means of 'undermining it.' This story is so absurd, that it carries with it its own confutation.

"Others pretend, that St. Paul was an enthusiast, and that he was not so much an intentional deceiver of others, as one who was himself deceived. It is said, that the appearance of Christ to St. Paul, on his journey to Damascus, was merely an imaginary vision, and the result of St. Paul's heated imagination; that it was merely thunder which he took for the voice of Christ, and which he fancied to be a call from Heaven; and that his own gift of miracles, as well as his power of imparting it to others, was wholly ideal. The common answer to this objection is, that his former zeal for the law and against Christ, rendered it impossible for him to persuade himself falsely that Christ had appeared to him, and called him to be an apostle. But this answer is not satisfactory, for enthusiasts always run into extremes, and are very apt, in certain circumstances, to imagine things directly opposite to their former sentiments. I would propose, therefore, the following questions:

"1. If the appearance of Christ to St. Paul, related in the ninth chapter of the Acts, was a mere imaginary vision, and only a phantom which presented itself to St. Paul's agitated mind, what is the reason that his companions likewise saw and heard any part of what passed?

"2. How could St. Paul imagine, to the end of his days, that he wrought certain miracles which were never wrought? Were not his senses evidences to him of the contrary? How could he imagine that he communicated to others the gift of tongues, if they did not speak languages, with which they were not before acquainted? Was St. Paul himself, were the Christian communities to which he wrote, were his fellow-labourers, so deprived both of their sight and hearing, as to imagine these things if they had never happened? The prophets of the Cevennes, in the present century, were the greatest enthusiasts in the world; yet they did not imagine the contrary of what they saw and heard; and though they were sanguine in prophesying that they should raise the dead, they never ventured to make the experiment. But St. Paul, it is pretended, persuaded himself almost twenty successive years, that he was working what he did not work; and that many thousands joined with him in believing the contrary of what they saw. Is this possible?

"3. What enthusiast, or fanatic, ever ventured upon morals, without being misled by his imagination to invent an extravagant system? whereas, in the morality taught by St. Paul, we meet with nothing but what is rational and consistent with philosophical ethics.

"4. When a man of frantic and disordered brain suffers the heat of his imagination to carry him so far as to seal his error by his death, his resolution is generally accompanied with a wild irrational vehemence and despair. The joyfulness of the martyrs in the second and third centuries, and the eagerness with which they plunged into sufferings, frequently bordered on this kind of phrenzy. But, when St. Paul saw death approaching, his temper of mind was calm and rational. He went with fortitude to meet death, but he did not seek it; on the contrary, he defended himself, as well as he was able, and felt the usual and natural apprehensions of a man who expects to forfeit his life.

"Lastly, some have contended that St. Paul was not an enthusiast, but a cool and deliberate free-thinker, whose object was to deliver, by a well-intended fraud, both the world in general, and the Jews in particular, from the yoke of superstition.

* Hæres. xxx. § 16.

† The name of the high-priest is very prudently not mentioned.

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But to this objection I shall not reply at present, because it belongs rather to deistical controversy, than to an Introduction to the New Testament.

" Of St. Paul's Profession, or Trade.

" ST. PAUL frequently says in his Epistles, that he received no pay from the Christian communities, except from that of Philippi, and that he earned his bread by the labour of his own hands; though at the same time he declares, that the labourer is worthy of his hire, and that the teacher deserves to be recompensed by those who are taught. He even ordained that other teachers should be paid by the churches, and excluded only himself from a participation of the pay *. He says, in express terms, to the elders of the church at Ephesus, where he had resided three years, 'I 'have coveted no man's silver, or 'gold, or apparel; yea, ye your-'selves know, that these hands have 'ministered unto my necessities, and 'to them that were with me †.' Now St. Paul had generally several assistants with him; and when he was at Ephesus, he by no means lived in a narrow or sparing manner; for he hired a public auditory, where he daily taught the doctrines of Christianity ‡, and where every one was permitted to enter without fee or reward. And among his Ephesian friends he reckoned several Asiarchs, who were opulent annual magistrates, and who were certainly not Christians, as it was their office, especially of one of their body, to preside over the religious games, of which the president defrayed the greatest part of the expence §. Nor does St. Paul appear to have been in narrow circumstances during his two years imprisonment at Cæsarea; for the Roman governor, Felix, frequently sent for him, and conversed with him, expecting that money would be offered for his release.

" That among the Jews, even men of learning (as St. Paul certainly was, who had been educated under Gamaliel) gained their livelihood by the labour of their own hands is a matter which is well known. But the question is, by what kind of labour was St. Paul, who devoted so much time to the exercise of his apostolical office, enabled to provide so plentifully both for himself and his companions. The Greek term used by St. Luke, Acts xviii. 3. where he says that St. Paul and Aquilas exercised the same art, is σκηνοποιος. This word, which does not occur in other Greek authors, is supposed to be equivalent to σκηνοραφος, and is taken by some commentators to denote a worker in leather, either a saddler, or a maker of leather chairs which were strapped on the back of a camel. But no man can exercise the trade of a saddler, who leads such a wandering life as St. Paul did; for a saddler has so many materials necessary for his business, that they cannot be conveniently transported from town to town. Whoever, therefore, reads with attention the sixteenth and seventeenth chapters of the Acts of the Apostles, and observes how short a stay St. Paul made in each place, and how frequently he was forced to depart suddenly, must perceive that the notion of St. Paul's being a travelling saddler is wholly absurd. Besides, the very employment of a saddler is by no means calculated for a travelling trade; for since saddlers in every town have generally their fixed customers, a man of this trade, who came a stranger to any place, might wait there a twelvemonth before he found employment. And even if this objection were removed, it is still difficult to comprehend how any man, who devoted the greatest part of his time to spiritual purposes, and had only a few hours' leisure every day for the labour of his hands, could earn enough as a saddler to supply, in an ample manner, the necessities both of himself and of his friends. If we explain σκηνοποιος as denoting 'a maker of leather chairs to be strapped on the backs of camels,' the difficulty will be still increased; for St. Paul was very frequently in places where there were no camels, and consequently where no such chairs were wanted. Other commentators

* See 1 Cor. ix. 2 Cor. xi. 7—11. Gal. vi. 6—10. Phil. iv. 10—16. 1 Tim. v. 17, 18.

† Acts xx, 33. 34.

‡ Acts xix. 9.

§ See Boze's Essay on this subject, in the 17th volume of the Memoires de l'Academie des Inscriptions et Belles Lettres.

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take σκηνοποιος in the sense of a 'tent-'maker;' but the same objections which I have made to the other applications of the word may be made likewise to this. And if Aquilas, who was a tent-maker, it must seem extraordinary that a man, who was a native of Pontus, in the neighbourhood of which country there were nations who lived in tents, should come to Corinth and Ephesus, where tents were not wanted.

"But the preceding difficulties are entirely removed by the following passage in Julius Pollux, from which it appears that σκηνοποιος has properly a very different meaning from either of those already mentioned. This learned writer says in his Onomasticon, lib. VII. § 189. that σκηνοποιος, in the language of the old comedy, was equivalent to μηχανοποιος*. Now μηχανοποιος signifies a 'maker of me-'chanical instruments;' consequently St. Paul and Aquilas were neither saddlers nor tent-makers. And this profession suited extremely well their mode of life; for whoever possesses ability in the art, can earn, in a *few* hours every day, as much as is necessary for his support; and can easily travel from place to place, because the apparatus is easily transported. It is, therefore, extraordinary that no commentator has hitherto taken σκηνοποιος, Acts xviii. 3. in this sense; and still more extraordinary that Julius Pollux has been actually quoted for a very different purpose, namely, to caution the reader against ascribing to σκηνοποιος, Acts xviii. 3. the sense which is given it in the Onomasticon of Julius Pollux. Such commentators must surely have never reflected on the advantages which attend this sense, and the difficulties which attend the others." *p.* 184—186.

* Της δε μηχανοποιικης και σκηνοποιικης ἡ παλαια κωμῳδια ονομαζει. Though Julius Pollux says that σκηνοποιος was thus used in the old comedy, and does not quote any living authors, yet it must be observed that the words used in comedy are the words of common conversation, though not always used by authors.

XXXIII. *The* CONSTITUTION *of the United Kingdom of Great Britain and Ireland, Civil and Ecclesiastical. By* FRANCIS PLOWDEN, *Esq. Barrister at Law, with a portrait of the Author, by King.* 8*vo. boards.* *pp.* 562. Ridgway.

THIS work is divided into two parts; the former illustrating the civil constitution, is subdivided into eleven chapters, and the latter relating to the ecclesiastical, contains ten chapters.

Part I. OF THE CIVIL CONSTITUTION OF THIS REALM.

Chap. I. commences with a view of the magnitude and importance of the subject, and states, that the object of the work is simply to delineate the constitution of this country, gives a panegyric on its excellence, and a description of its true basis, concluding with a plan of the work. In this chapter we notice the following remarks: "To the true lovers of our constitution nothing should be more acceptable than the possession of a faithful likeness of it, taken at some critical period of its existence which may survive the changes and blemishes of disease and wounds, and retain the native beauty of its form in despite of nature, time, and violence. Enthusiasm, however laudable in those who enjoy this blessing, ought not to shut out reason, or close our eyes to the inseparable attribute of mortality, which attends every human institution. The learned *Montesquieu** says, that whoever reads the admirable treatise of *Tacitus* on the manners of the Germans, will find that it is from them the English have borrowed the idea of their political government. *This beautiful system was invented first in the woods.* He then predicts, with a degree of assurance, which an Englishman reluctantly admits, 'that as all human 'things have an end, the state we 'are speaking of will lose its liberty; 'it will perish. Have not Rome, 'Carthage, and Sparta, perished? 'It will perish when the legislative 'power shall be more corrupted than 'the executive.' To defeat, or at

* Spirit of Laws, b. xi. c. 6.

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least to ward off as long as possible, the prediction of this great man, is my wish and view in marking this publication." *p.* 4.

2. Our author considers the *Rights of Man* fairly acted upon to be the true basis of the British Constitution. His ideas on this subject are clearly explained in the course of the work; and here he observes, "It is not because revolutionary France has thrown Europe into a ferment, nor because Mr. Paine has libelled the government of this country, that we are to renounce our possession of any constitution at all, or raise its superstructure upon any other than the very basis upon which it really stands.

"In the prosecution of my researches I shall follow the order which the subject naturally prescribes. I shall consider man first in the state of pure nature; then in that of society; and lastly, in the state of the British Constitution." *p.* 5.

Chap. II. on the state of nature, shews the necessity of previous considerations into the state of nature, with the true view of that state, and source of modern errors with regard to it.—Opinions of Locke and Montesquieu.—Commencement of social order according to the former.—Rights of man in the state of nature retained in the state of society, and rights of the community. On these topics the author argues:—

"In the state of pure nature, the most perfect equality of mankind must necessarily exist, because it represents man in an abstract point of view, that essentially precludes all those circumstances, which in the state of society, form various grounds of distinction, superiority, and pre-eminence, amongst individuals. The fundamental idea of man, in this state of nature, must have been that of equality in his fellow-creatures; and, as a rational being, he must have been impressed with a conscious idea of his superiority over all irrational objects; and, by inference, he must have inclined rather to a similar precedency over his fellow-creatures, than a submission to them; for the effects of weakness, apprehension, and fear, which some philosophers have attributed to man in the state of nature, must have arisen from the internal sense of mortality, and the principle of self-preservation, not from an original or innate tendency to subjection to any created object. The idea of superiority was prior in man to that of dependence. The latter could never have occurred to him, till he had found out his wants, till he had felt his insufficiency to supply them. Independence then was essential to the state of nature, and hence is deduced the original right of option, to whom each one shall chuse to surrender his independence by voluntary submission.

"In this theoretical transition of man from the state of nature to the state of society, such natural rights, as the individual actually retains independently of the society are said to be retained by him as a part of those rights which he is supposed to have possessed in the state of nature. Such are the free and uncontrouled power of directing all his animal motions; such the uninterrupted intercourse of the soul with its Creator, such the unrestrained freedom of his own thoughts; for so long as an individual occasions no harm, and offers no offence to his neighbour by the exercise of any of these rights, the society cannot controul him in the exercise of them. . . . . But in this transition the natural rights were considered to be so irrevocably transferred from the individual to the community, that it no longer remained at his option to reclaim what had become unalienably vested in the body at large." *p.* 9, 10.

Prosecuting this subject, the Author contends, that the exercise of the natural rights of man is impossible, describes an Englishman's ideas of liberty, and the object of man in entering into society, which he concludes with observing, that "man's *natural* rights are the foundation of all his *civil* rights."

(To be continued)

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ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

MR. EDITOR,

HAVING been many years accustomed to look over the Gentleman's Magazine, and to consider it, upon the whole, as a respectable publication, judge how much I must have been surprised to read such lines as the following, at the back of the Title Page, in what is called, an "Ode that may suit the New Year, 1802."

"Bellona's red chariot and smoking hot steeds
Are drawn by, and a something like peace now succeeds;
'Tis a something that all ranks of people delights—
And John Bull, grown half frantic, *roars out loud for lights.*
He says 'tis a peace—but *I* say 'tis a truce;
He thinks well of the French—I wish them at the deuce.
If the French and the Blacks come to blows at Domingo,
May their throats all be cut! is my full wish, by Jingo!
Let savage meet savage, and soon we shall find
Their *total destruction* the good of mankind."

(Signed) DEMOCRITUS, Junior.

I shall not attempt to criticise the poetical merit of these lines, which, as well as the rest of the rhimes, would disgrace any London bellman; nor will I remark on their profaneness, which is sufficiently obvious; but this I must say, the spirit that can thus cooly and heartily wish the massacre and damnation of thirty millions of souls, must not be that of man, but of a *fiend*, and of a fiend too of the deepest malignity.

I cannot but hope Mr. *Urban* did not see these lines before he printed them, and that he will cancel the polluted leaf that holds them, or I must conclude he has forfeited all the urbanity of his name.

I am, Sir, yours, &c.
W. T.

TO THE EDITOR OF THE MONTHLY EPITOME.

SIR,

I OBSERVE that in your Prospectus, you allow authors, who conceive themselves to have been ill used by their Reviewers, to make an appeal to the public in your department of correspondence. The desirableness of such a mode of appeal is equally obvious with its liability to abuse. Authors are too frequently of the *genus irritabile*, and may sometimes think themselves injured, when nobody else thinks so. You will probably not always find it easy to distinguish necessary appeals against the secret tribunal of a reviewer from such as are frivolous and vexatious. Perhaps the rule of conduct which will be most convenient to yourself, most comfortable to your readers, and most creditable to the appellants themselves, will be to reject invariably every complaint which exceeds the limits of civility and good temper.

If, in what I am about to address to you, I shall fall into the evil I am cautioning others against (which is no uncommon case) I hope you will prevent me from exposing to the public so gross an inconsistency, by suppressing this communication. It would be the more inexcusable in my circumstances, as they are not attended with equal provocation to that which some writers have had to endure. Indeed I have rather to remonstrate than to complain; and that, not on account of treatment which I have experienced from Re-

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viewers, but of misrepresentations which some of them have made of a subject that fell under my discussion; otherwise I should not think it proper to trouble you with remarks relative to a single sermon, of which a second edition was published last year. I advert to that which treats of the religious character and circumstances of the late William Cowper, Esq. It has been noticed in most, if not all, of the numerous reviews, and reviewing magazines, with which the public is supplied; and I know not that in more than one instance I have, on my own account, any ground of complaint:—even the ANTI-JACOBIN Reviewer, to whom I now refer, though he has not attacked my sermon with the spear of Ithuriel, may be said to have used that of Telephus; for if he calls it enthusiastic, he allows it to be pious: if silly, sensible; and, if vulgar, yet elevated. Nay, he has done less injury to me than to himself by so paradoxical a description; for though he has made very copious extracts from the sermon, he has distinguished no part of it to which the disgraceful division of his epithets applied. In terms of which the profaneness has drawn public animadversion from another hand *, he censured me for omitting to specify the academy where I received my theological instructions, and the congregation over which I was ordained. I then thought, and I still think, myself of too little consequence to trouble the public with such points of information.

The religious character of Mr. Cowper, the influence which the doctrinal sentiments he professed had upon his mind, and that which genuine piety produces upon the affections in general, are of far greater importance. On these topics, therefore, permit me to avail myself of your publication, in remonstrating against some remarks, both of the Anti-Jacobin Reviewer, and of a more respectable hand, the British Critic.

Having described the terror and distress which Mr. C. felt, upon an awful occasion, previous to his profession of religion, I added, "While in this state, he was visited by the late reverend Martin Madan, his first cousin. By explaining from the Scriptures the doctrine of original sin, Mr. Madan convinced him that all mankind were on the same level with himself before God. The atonement and righteousness of Christ being set forth to him, Mr. Cowper discovered therein the remedy which his case required."—What can you think, Sir, of a critic, who, in animadverting upon this passage, avows his disposition to *wish Mr. Madan at the devil?* This phraseology, in which it is doubtful whether piety or elegance is most conspicuous, is that of the Anti-Jacobin Reviewer.

In a very recent publication, written by the late W. Cowper, Esq. he relates, that his accomplished brother, the Reverend John Cowper, expressed himself on his death-bed, relative to the circumstance just mentioned, in a very different manner. "When I came to visit you in London," said he to his brother, "and found you in that deep distress, I would have given the universe to have administered some comfort to you. You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to alleviate them as a judgment upon myself. When Mr. Madan came, he succeeded in a moment. This surprised me; but it does not surprise me now—he had the key to your heart, which I had not." Adelphi, p. 31. Such was the language of a man, respectable in character, and eminent in literature, when upon the verge of eternity. Might it not be useful for *Reviewers* sometimes to anticipate a death-bed? Though they are now concealed from the resentment of persons with whose characters they sport, they should be aware that God is not to be mocked. The Anti-Jacobin Magazine was professedly introduced for the support of religion and loyalty; but scurrility and profaneness are disgraceful to any cause, and the more so in proportion to its excellence.

To the BRITISH CRITIC I am, as a writer, indebted for considerable indulgence. He gives me credit for having carefully endeavoured to guard against an abuse of Mr. Cowper's remarkable history; but he suggests that I have left untouched the root of evil, by allowing my readers to re-

* See a note in the Rev. R. Hill's Apology for Sunday Schools.

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gard the movements of their affections as their *religious experience.* This appears to me so far from being the case, that in the very passage he quotes, I cautioned pious people against the influence which their natural feelings might have upon their religious experience. That which affects any thing, cannot be the thing which is so affected. The point at issue seems therefore to be, whether there be any such thing as religious experience. Is it necessary to say, that, by *experience*, I mean that which results from making an experiment or trial of any thing? So, I think, the Scripture applies the term, Rom. v. 4. "Patience worketh experience, and experience hope." If I am convinced that my health is in a dangerous state, and a medicine is recommended to me in such a manner as to authorize my confidence, I make trial of it; and the result of that trial is my experience of its efficacy: so, as to my state of mind; I am convinced that it is not what it ought to be; the Gospel of Jesus Christ is recommended to me, as the means of peace with God, and genuine holiness; but it can only be productive of these blessings, as it is relied upon by faith; and this faith is not of ourselves, but God has promised it, as the operation of his Holy Spirit, to them who pray for it in the name of Jesus. The Gospel comes to me with the strongest possible recommendations; and I make trial of it by praying for the gift of that faith, by which alone a sinner can be justified and purified. The peace that I in consequence enjoy, and the capacity that I possess for spiritual worship and obedience constitute my religious experience, I experience the benefit and the pleasure of vital religion; but I experience also its difficulties. The fears and distresses that interrupt my peace, the tempestuous and corrupt dispositions that impede my holiness, unavoidably affect my religious experience. I have said so much in the Sermon, on the connection which religious experience has with our natural and constitutional feelings, that I need not at present take up your room or time on that subject. I do not suppose that the British Critic would limit religion merely to the outward conduct. He must be aware that both the law of God and the faith of Christ centre in the heart. His expressions, however, lead me to apprehend, that he considers religion only as a principle of action; without regard to its influence upon our affections, as they relate to God, our fellow creatures, or ourselves.

I will add no more, except a few words upon a subject of inferior importance. The CRITICAL Reviewer of my Sermon stated that it was preached at the place of worship where Mr. Cowper had been used to attend. I imagine this mistake arose from the religious intercourse which subsisted between him and a great part of the congregation to whom I addressed the Discourse. Mr. C. however, statedly attended the parish Church at Olney, while he continued to join in public worship. A large proportion of the church people at Olney having been present when I preached, and many of the dissenting hearers having been equally acquainted with Mr. C. I addressed them as persons who could unite their testimony with mine to the excellence of his character.

I am, Sir,
Yours, &c.
SAM. GREATHEED.

Newport Pagnel,
Feb. 5. 1802.

TO THE EDITOR.

MR. EDITOR,

I know not how far the following observations may fall within the plan of your work; but they have occurred in reading some late temporary publications, and are very much at your service: whether you insert or burn them, it will not offend your constant reader.

Furnival's Inn. A. Z.

NO person in the habit of seeing our periodical journals can be ignorant of the great number of tracts lately put in circulation relative to Dissenters; and the perpetual murmurs of certain Churchmen relative to the abuse, as they call it, of the Toleration Act. At length some have fairly spoken out, and the Author of a certain "Letter to the Archbishops and Bishops of the Church of England" (printed for Corbett and Morgan) plainly tells us, that as things are, the *Act of Toleration* "is become the *disgrace of our statute books, and*

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an offence to every upright magistrate, who unhappily feels himself compelled to administer it?" Now, Sir, how far this language may become the friends of "the Crown and Mitre" I cannot say; but sure I am, if a Dissenter had used such an expression of any of the existing laws of the country, it would have been considered as a black mark of Jacobinism.

The Toleration Act, Mr. Editor, I have ever considered as one of the pillars of the throne, and am persuaded that its removal might be fatal to our constitution, as it would introduce a system of persecution and oppression tending to prepare the way for anarchy and revolution, as it did in France, where the former cruelties of the priests had much exasperated the public mind against their order.

But we are told the Toleration Act has been abused: so has the Habeas Corpus Act and others, that I could name; but the question is, whether these abuses are equal to the mischiefs which would result from its repeal, or from the alterations these innovators would introduce? As to the pretence of a few boys preaching to a few old women, it is an object too contemptible to be set against a violation of the rights of conscience; and with respect to a few knaves and cowards, who avail themselves of licences to avoid serving in the militia, neither is that an object of importance in the time of *peace*; though I think this might be remedied without any infringement of the act in question, or any encroachment on the privileges of Dissenters.

I am persuaded, however, these are not the objects of those who cry "the Church is in danger." They are alarmed at the increase of Methodism and Dissenterism, and at the decrease of attendance at the parish churches. Now, Sir, allowing the truth of these complaints, and that the notions of these sectaries are as wild and foolish as they are represented, I appeal to experience and to common sense, whether the measures proposed would not have an effect exactly the reverse of that expected: or even supposing them to succeed, whether the remedy would not be worse than the disease.

On the first question, I ask, was it ever known that men were convinced of errors in opinion by force or persecution? or is it in the nature of the human mind to be thus convinced? No, Sir: it was "the decision of a great mind, that the true secret to govern sectaries is to tolerate them."

With respect to the measures proposed, as far as they respect internal regulations among the clergy, I have no wish to enter into particulars; but I understand the object is to promote a stricter conformity among them, especially as it respects ecclesiastical discipline. But let the effects of the former "Act of Conformity" be recollected before another is attempted.

To prohibit the use of the Common Prayer to Dissenters, beside the absurdity of the measure, would be, to be sure, the only way to reconcile them to its use; but would this bring them to consecrated ground? By no means: the supposition is founded in ignorance of human nature—at least, the nature of an Englishman, to whom nothing is so odious as compulsion.

I am not to suppose, however, that our pious Churchmen would *dragoon* Dissenters into church as Louis XV. did the Protestants. Thanks to the liberality of the nineteenth century, the Author of the "Hints to Heads of Families" only proposes to *starve* them into conformity, by very strongly painting the sin of employing them, or in any way assisting them.

According to him, "no man should be allowed to buy or sell," or work or beg, "save he that hath the mark"—of the Church of England on him.

The Author of the "Letter to the "Bishops" has another very humane proposal, which will certainly endear him to his country. He very modestly assures us, that, "if we only value our establishment, on *no consideration whatever* should Sunday schools (and by parity of reason other schools) "be permitted to be carried on in any parish, but under the *controul, superintendance, and management* of the *established minister* of it." If this be true, it is no wonder that we hear the Toleration Act spoken of as the "disgrace of our statute book," for it is one primary design of that law to allow Dissenters to keep schools.

But suppose the point were gained, Mr. Editor, every fanatic confined to his own tub, and all methodist and

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dissenting schools (at least Sunday schools) shut up, would this stop the schism? would this heal the breach? No, Sir, I am bold to say it would more than double the number of Dissenters in the country; because it would make thousands who now only attend the conventicle occasionally (of an evening for instance) decided enemies to the church; and as to the effect of such a measure on the trade and manufactures of the country, I can only judge of it by looking to the effects of intolerance in France, in the early part of the last century. In short, Sir, it is as much from a sense of the folly and madness of persecution, as from a conviction of its cruelty and injustice, that I am

Yours, &c.

A Friend to Toleration.

Furnival's-Inn,
Feb. 8, 1802.

TO THE EDITOR.

SIR,

I HAVE been a constant purchaser of the *Monthly Magazine* from its commencement, chiefly on account of the mass of literary and general information it contains; but I confess I have been often disgusted with its scepticism, and with the hints continually thrown out against revelation, and particularly the Old Testament.

Now, Sir, I confess that, as at my time it would be disgraceful to have principles to seek, these insinuations do not shake my confidence in Christianity; yet as I feel a little awkward in not having sufficient learning to reply, I should be obliged to you, or some of your correspondents, to answer the following Queries, suggested by reading a learned essay in the Monthly Magazine, No. 83. (Feb. 1802.) *p.* 24.

QUERIES.

1. Cannot the meaning of the term *Babel*, given in Gen. xi. 9. be justified by the analogy of the Hebrew language?

2. Have we any sufficient reason to suppose that passage interpolated?

3. If not, must we give up the authority of Moses because we cannot satisfactorily trace, at this distance of time, the mere etymology of a name?

4. Is the authority of Herodotus superior to Moses? or may we not be allowed to suppose, that the tower which was left unfinished in the time of Noah might be completed afterwards, or a new one erected on the spot?

These questions I should wish to see resolved before I give up my "blind attachment to Moses," or accuse Ezra of interpolating a passage out of mere prejudice against the Gentiles.

Yours, &c.

SENEX.

*** We have hesitated on the propriety of admitting queries which might lead to much literary discussion, and have admitted them only on the principle of counteracting the effect of sceptical insinuations thrown out in other periodical journals; but we must request any correspondent who may favour Senex with a reply to be *concise*.

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A COMPLETE

LIST OF NEW PUBLICATIONS IN FEBRUARY.

*** *In this Month's List will be found a few Publications omitted, or incorrectly stated, in our last: and as it is the Desire of the Proprietors to make this List as complete and correct as possible, the Communications or Corrections of Authors or Booksellers will be always thankfully received.*

N. B. *Arrangements are forming to add the New Publications in Ireland and America, the most interesting of which will also be introduced in the Epitome.*

AGRICULTURE.

Portraits of Prize Cattle and South Down Sheep; together with the Proceedings of the Sussex Agricultural Society. By Edward Scott. Imperial 4to. 15s. Robinsons.

ANTIQUITIES.

British Monachism; or, Manners and Customs of the Monks and Nuns of England. To which are added, Emendations of Bishop Gibson's version of the Saxon chronicle; and the Triumphs of Vengeance, &c. by T. D. Fosbrooke, M.A. F.A.S. 8vo. 2 vols. 14s. Nichols.

ARCHITECTURE.

The New Vitruvius Britannicus, consisting of plans and elevations of modern buildings, public and private, erected in Great Britain, by the most celebrated architects, engraved on 72 plates, from original drawings, by G. Richardson, Architect. Imperial folio, elegantly printed, 5l. 15s. 6d. half bound. Taylor.

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ARTS AND SCIENCES.

The Transactions of the Society for the Encouragement of Arts. Vol. XIX. 8vo. 10s. 6d. Sold at the Society's House, Adelphi.

The Mathematical Works of Bishop Wilkins. 2 vols. 8vo. 13s. Vernor and Hood.

Letter to Noel Desenfans, Esq. occasioned by the 2d edition of his catalogue, and his answer to the complaints of painters, by a Painter. 1s. Faulder, and Wright.

Abrege d'Astronomie, à la Portée des Jeunes Demoiselles. Par M. N. Calemard, Maitresse de Langue Françoise, de Geographie, &c. 10s. sewed, illustrated by 30 plates. L'Homme, New Bond-street.

The British Encyclopædia, or an Universal Dictionary of Arts and Sciences (exclusive of Biography, Topography, Greek and Latin Terms, &c.) formed into distinct treatises, comprehending under one general alphabetical arrangement the substance of every dictionary of eminence at present extant in the English language. This work is intended to make four handsome volumes 4to. to be illustrated with 200 engravings, Part I. and II. making the first volume, each 15s. boards. Manchester, printed by Sowler and Russel; and sold by Bickerstaff, London.

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Collectanea; an Assemblage of Anecdotes, Bon Mots, &c. from foreign authors, small 8vo. 5s. Clarke, Floyer, &c.

The Nonconformists Memorial, by the Rev. S. Palmer, a new edit. 8vo. vol. I. with 10 fine portraits. 9s. 6d. bds. Button and Son.

DICTIONARIES.

A General Pronouncing and Explanatory Dictionary of the English Language. To which is added, a complete vocabulary of Scripture Proper Names, by G. Fulton and G. Knight, Teachers of English, 12mo. 4s. Hill, Edinburgh; Longman and Rees, London.

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**XXXIV. A VOYAGE *round the World, performed during the Years* 1790, 1791, *and* 1792. *By* ETIENNE MARCHAND, *preceded by an Historical Introduction, and illustrated by Charts, &c. Translated from the French of* C. P. CLARET FLEURIEU, *of the National Institute of Arts and Sciences, and of the Board of Longitude of France. 2 vols. with an atlas. 4to. boards, pp.* 1116. *Price* 3*l.* 13*s.* 6*d.* Longman and Rees, Paternoster-Row; and Cadell and Davies, Strand.

THE atlas contains eight plates—No. I. General chart.—II. Stilts of Waitahâ, or Santa Christina, seen in front and in profile, half the size of those used by the natives.—III. Two charts on the same sheet, the one of the Revolution Islands, situated to the north-west of the Marquesas; the other of the north-west group of the Marquesas, called by the English, Hergest's Islands, copied from Vancouver.—IV. The east part of Tupia's chart, which presents the equinoctial islands of the Great Ocean.—V. Sketch of Cloak's Bay, and Cox's Strait, in latitude 54 deg. 10 min. north; Queen Charlotte's Islands, on the north-west coast of America.—VI. Comparative chart of the Sandwich Islands, according to Cook, and of the group of La Mesa, taken from the chart of the galleon.—VII. General chart of the strait between Banca and Balliton, comprising Gaspar's and Clement's Straits, from Point Pesant off Banca to the north, to the isles De la Réconnoisance to the south.—VIII. Particular chart of the same strait, on a larger scale.

The historical introduction to this work commences with the discoveries and conquests of Cortes, in the year 1537, and in noticing the voyage of each adventurer, we are gradually brought to those of our own time. The last name upon the list is that of Malespina, in the year 1790. A recapitulation of discoveries already made, introduce the origin and design of the voyage before us. "The Nootka Sound Company, formed in London under the direction of Mr. Cadman Etches, had in the beginning kept an interesting silence, in regard to the success of the expeditions of Captains Portlock and Dixon, Colnett and Duncan; those of Captain Mears, and of other navigators, were not yet known, and the uncertainty respecting the fate of La Perouse had occasioned the publication of the results of his voyage to be suspended: it was still hoped that he might publish them himself. A fortunate chance procured our merchants and ship-owners the intelligence that was necessary to them for directing their operations. Etienne Marchand, a French captain, on his return from Bengal, in 1788, met with captain Portlock, in the Road of St. Helena, and received from him every information that he could wish for concerning the trade of the north-west coast, and the profits that might be expected from it, if a ship carried her cargo of furs to China, and having there met with an advantageous market for them, secured a cargo for her return to Europe.

Captain Marchand, on his arrival at the harbour of Marseilles, to which his ship belonged, communicated the

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information he had procured to the house of Baux, . . . which gave orders for the fabrication of all the articles of foreseen necessity or utility; and for the construction of a ship of 300 tons burden," named the Solide, in which Captain Marchand, accompanied by two captains, three lieutenants, two surgeons, three gentlemen as volunteers, and a ship's company of thirty-nine persons, making in the whole a complement of fifty persons, sailed from the harbour of Marseilles, on the 14th of December 1790.

Among the numerous birds seen by our navigators in the Great Austral Ocean, one taken with a hook and line is particularly described by Surgeon Roblet. "This bird," says he, "exhibits only two colours, white and black; they are distributed in so diversified a manner, that they give to its robe the most agreeable appearance. The head, which is almost round, and the upper part of the neck, are of the most beautiful black; the throat and the belly of a dazzling white. The mantle, composed of small feathers, rounded at their extremity, and speckled with brown and white spots, presents, on each feather, the figure of a small lozenge, which is a thousand times repeated; the rump is still more remarkable, because these small figures, still more numerous, are here more regular, more distinct, and, in all the individuals of this species which there was an opportunity of examining, present themselves under the form of a square seen by one of its angles. The extent of the wings is two feet and a half, including three inches for the diameter of the body; each wing is furnished with ten quill-feathers, the largest of which have the outer, and two-thirds of the inner edge, of a beautiful black, and the remainder of a fine white; the small quill-feathers are black only at the tip, which produces a border of this colour, completely encircling a white ground. When the bird is in a state of repose, it habitually crosses its wings in the form of scissars. Its tail is composed of eighteen quills in two rows: white prevails throughout two-thirds of their length; a small black stripe, a foot in breadth, terminates the feathers of the first row; and in those of the second, the stripe is not more than three or four lines. The total length of the bird, taken from the tip of the bill to the extremity of the tail, is a foot.

"Its eye is very black, and very lively. Its bill, which is of an ebony black, is only fourteen lines in length, and is slightly hooked at its extremity; which gives it a countenance less stupid than other oceanic birds: this bill is formed, like that of the others, of three pieces, of which the lateral ones join to that of the middle, to which they are attached by ligaments, and a membrane that allow these pieces to have a little play between them. The nostrils, separated in their middle by a cartilaginous partition, have a round form, and are covered by a prolongation of the frontal bone, which appears to add to the bill a fourth piece, whose root is covered by the feathers. The extremity of the upper mandible is terminated by a small and very sharp hook, which is three lines from the the point to the most convex part; the under jaw, entirely filled by the tongue, is exactly adapted to the upper, throughout its whole length, and terminates in a blunt point. The ears are placed as in other birds. The feet are palmated; they have three toes, and a moveable claw to the heel. The leg is black, and two inches in length.

"The character of this bird is very gentle and familiar; frequently, for several hours together, we amused a great number of them with small hooks, which they very dexterously stripped of their bait. We attracted them without any difficulty, by degrees, quite close to the ship's stern. We endeavoured to strike some with a fish-gig, but without success; their too great lightness, and their situation on a fluid, opposing no resistance to the fish-gig, they dived under the stroke without being wounded by it. The cry of this bird, in its sports, or its quarrels, is both hoarse and shrill, *cra, cra, ra, cra, cra.* Those which were taken into the ship did not seem to regret their liberty; although at first they had made frequent efforts to recover it." *p.* 9, 10.

Captain Marchand intended to have sailed directly from the Cape De Verd Islands to the north-west coast of America, without touching at any port, but as the water began to grow putrid, he determined to shape his course to the Marquesas; of which

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islands, particularly Santa Christina, this work contains a fuller account than any other; the author having transcribed the descriptions given, and observations made by former navigators who have visited these islands. We shall content ourselves with selecting from such of the information as appears the most interesting.

"The island of Santa Christina presents itself under an agreeable aspect; it is very lofty, as well as all the other islands of the group. A narrow chain of high hills extends throughout its whole length; and, from the shore, run other chains of equal elevation, which, branching out, join the principal chain. These hills are separated by confined and deep vallies, into which rush some rivulets, or rather pretty cascades, that water every part of the island; fruit-trees of various species here promote coolness, and procure abundance for its happy inhabitants. . . . The soil of the vallies, according to Captain Chanal, is a very strong mould, sometimes black, sometimes red, and very fit for vegetation. Surgeon Roblet says, that, although mountainous, the soil consists of a strong black earth, where grow various species of lichens, grasses, purslains, and shrubs. The thick forests which cover the vallies, the trees scattered on the hills, and the verdure which is seen to reign on the steep sides of some of them, every thing attests the fecundity of the soil. . . . .

"The vallies of Santa Christina are, as I have already said, covered with trees, and all of a handsome growth. Surgeon Roblet gives us the enumeration of those which he particularly distinguished and recognized; the cocoa-palm, the bread fruit tree, the plantain tree, the casuarina, of which the natives fabricate their weapons; a species of dwarf fir; a tree which out-tops all the rest by its height and the extent of its branches; but the substance of which is soft, and may be compared to the wild fig-tree of our West India colonies; another whose blossom and pod, as well as its leaves, perfectly resemble those of the tree which we call *porcher* in the East Indies, but whose trunk is not so straight; lastly, a species of walnut-tree, of which particular mention will hereafter be made. To this enumeration must, doubtless, be added the paper mulberry tree (*morus papyrifera*), since the natives employ the fibres of its bark in the fabrication of their clothes." *p.* 77—79.

To this paragraph are subjoined notes, to illustrate the subjects it contains, from which we select the following: On the plantain-tree it is observed, "It is customary to reckon among trees, the *plantain-tree*, which is rather a large herbaceous plant, than a tree; for there are no trees without wood and branches, and the plantain-tree has neither the one nor the others. But its port and its size represent to the view a tree rather than a plant; and the plantain-tree might be considered as a link of nature between these two manners of growth of vegetables*. On the casuarina or toa: the *casuarina* or *toa* is, next to the bread-fruit-tree, one of the most useful and best that nature has bestowed on the islands of the Great Ocean. It is very hard, very heavy, and of the colour of the mahogany-tree of the West India colonies: clubs, lances, beaters, or mallets, which serve for the fabrication of cloths of the bark of trees, as well as various utensils and instruments, are made of this wood, which is never eaten by worms, and is, in some measure, indestructible.

On the paper-mulberry-tree: "This shrub, which probably is the same as that of which the Chinese fabricate their paper, and which is improperly called *silk paper*, is employed in all the tropical islands in the manufacture of cloths, which may be called *paper cloths*. This tree is planted in layers, and cultivated with the most particular attention. When it has reached nearly the height of a man, it is cut down, and stripped of its bark, which is steeped in water; and it is with this bark, thus prepared and beaten with a flatted mallet, that the islanders fabricate cloths more or less fine, according to the proceedings more or less ingenious, which they employ in their fabrication."

To an observation of Mr. Forster, a former navigator, the following note is subjoined, "It has been observed, that, in general, the cocoa-palm grows to a great elevation in low grounds, and never attains an equal height on the mountains; and, indeed, the finest trees of this species that are to

* See Bomare's *Dictionnaire d'Histoire Naturelle* at the word *Bananier*.

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be met with, are those which are produced on the Coral Islands, where the little depth of the soil neither seems likely to afford hold to their roots, nor to furnish them with a point of support sufficiently solid to resist the efforts of the winds, which agitate their summits, loaded with the weight of their fruits. We are still more astonished, when we know that the principal root of the tree penetrates very little into the ground; but it is surrounded by a very great quantity of smaller roots, interwoven one with the other, which help to strengthen the tree; and it may easily be conceived, that all these little ramifications which run along on the coral-ledges, find means to introduce and fasten themselves into all the interstices of the coral, and into all the numberless holes of those species of stone sponges which enter into the formation of the low islands. The inhabitants of the countries to which nature has granted the cocoa-palm, owe continual thanksgivings to her author: this tree alone satisfies all the wants of man; it affords him food, drink, furniture, cloth, and a great number of implements." *p.* 81.

"Besides the three principal fruits which I have mentioned, there is also a sort of sweet potatoe, a species of apple of the size of a medlar, and of an oblong shape; (its flesh is aqueous, and its flavour agreeable, both of which recal to mind, in some degree, those of the Indian *mango*, if, like that Asiatic fruit, this apple were impregnated with a taste of turpentine;) ginger, cucumbers, like those which grow without culture in our West India islands, water-cress and purslain, in abundance, and of an excellent quality; the yam, as well as some other roots which Captain Cook contents himself with indicating, without specifying them." *p.* 84.

"Santa Christina possesses the sugar-cane, of which neither the Spaniards nor the English make mention; but the inhabitants know not its value. Its sugar is tolerably sweet; it grows to the height of six or seven feet, and is upwards of an inch in diameter; it is not so yellow as that of our sugar islands, and its knots are closer; it more resembles the sugar-cane of the Windward Islands than that of St. Domingo. As it grows in the woods, where it receives the rays of the sun only through the thick foliage of the large trees, it may be conceived that it must be of a quality very inferior to that of the canes of our West India colonies; but it may be presumed that, with a better exposure, means might, without much difficulty, be found to improve its species by culture." *p.* 85.

The Marquesas have been so frequently visited, and the manners of the natives so often described, that we conceive it unnecessary to extract any thing on this subject, as Captain Marchand agrees with our own navigators, only giving a more copious detail, rehearsing former accounts, with his own observations. From these islands Captain Marchand set sail, on the 20th of June 1791, at midnight, and having observed an object while in the bay of La Madre de Dios, steered according to the bearing which he had taken, and which indicated to him the position of a land at no great distance from the group of the Marquesas de Mendoça.

The next morning, at break of day, he had the satisfaction of discovering to the north-west 7 deg. west, a high land, towards which he crowded sail, in order to reconnoitre it; and at half past ten o'clock in the forenoon, he was no more than four miles from the most southern point. . . . . The officers of the Solide, by acclamation, gave to the discovered island the name of "Ile Marchand." As the manners of the inhabitants of this island differ so materially from those of Santa Christina, we are persuaded an account will gratify our readers. As the ship was waiting for information of good anchorage, which a boat had been dispatched to find, "In the mean time," says the author, "a canoe with three islanders approached the ship; one of them ventured to ascend into the chains, he appeared to waver between fear and confidence; Captain Marchand made him some presents, which he seemed to receive with an air of indifference; but he could not be prevailed upon to come into the ship; on a movement made by the sailors in the execution of a manœuvre, his fright was so great that he threw himself into his canoe, and paddled away from the vessel. In the afternoon, other canoes approached the ship, and two islanders came on board without any hesitation; they examined every

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thing with attention, and expressed their surprise by fits of laughter. One of them ventured to go all over the ship, and whatever he saw appeared to please him. At the sight of the hogs and fowls, he gave them the same names by which they are called by the natives of the Mendoça islands; but it was thought that the nails, the knives, and the other trifles which were offered to him were objects absolutely new to him; and thence it may be conjectured that the two groups, although little distant from each other, have no habitual communication. Among other presents that were made him, a looking-glass, in which he saw his face, made him burst into laughter. His companion seemed stupid; he would never quit the first place where he had sat down on entering the ship. These islanders appeared well-disposed, confident, and grateful: in exchange for the presents which had been made them, they offered and gave most cordially their whole stock, which consisted of two caps made of cock's feathers, very dirty, and a fish-hook of mother of pearl; but the gifts of friendship are not calculated, sentiment constitutes their value." *p.* 148, 149.

"Neither habitations nor inhabitants were perceived in the north cove; but in that to eastward, for which the boat steered, about a hundred and fifty natives of both sexes were assembled on the shore, and manifested as much eagerness as curiosity. He who appeared to be the chief of the district put off in a canoe, and came to meet the strangers, in order to welcome them; he was seated on a sort of bench erected in the bow of the canoe. Some presents were made to him; and, in return, he offered cocoa-nuts, fish, and a pearl oyster-shell, perfectly polished. The strangers, on coming on shore, were received with every demonstration of joy and good-will.

"It was not possible that in a visit, and an inspection of a few hours, Captain Masse could acquire of the country, and of the sort of men who inhabit it, a knowledge which might suffice for fixing an opinion concerning either the one or the other; we can know no more of them than what a rapid glance permitted him to catch. It must, however, be admitted, that the man of nature, who shews himself at first what he is, may be better known in a single visit, than would be, after a long intercourse, the civilised man, who has made for himself a countenance, a mask, and whom civilization has, by long habit, taught to dissemble vice, and feign virtue." *p.* 149, 150.

Decency forbade us to transcribe the behaviour of the Marquesan females; we are happy to be able to present our readers with the following contrast: "The women of this island, as to charm of figure, elegance of stature, and other natural allurements, are by no means inferior to those of the Mendoça islands; but the sweet bashfulness of innocence gives an additional attraction to their beauty; decency reigns in their dress, which is composed of the *morus papyrifera*, and fabricated with their own hands in the manner of the Taheitee cloths, though without having their fineness. They seemed not (only) to avoid, but to dread the presence of the strangers; and although their looks fixed on them, and their outstretched necks, revealed the impatience of curiosity, which endeavours to have a nearer view without approaching, the distance which they left between the French and themselves proved their reserve; and it might be imagined that this distance would never have been passed, had not some officious old men gone and taken by the hand the youngest among them, in order to offer them as a homage to their guests, as we offer a seat to him who pays us a visit; but, very far from the shamelessness and effrontery of the Mendoça women, those who had obtained a preference which they seemed to dread, approached only with repugnance, and even trembling; every thing announced that it was on their part an act of submission: like the innocent victim which the priest drags to the altar . . . . . I forbear to proceed. Thus then, old age considers it an honour to prostitute youth and graces! Thus this custom, common to so many people, and so revolting in our manners, is here regarded as a duty so important, so sacred, that the care of its accomplishment can be intrusted only to the sages of the nation! If we pass in thought from one part of the earth to another, we shall discover, at every step, that the moral man offers to the meditation of the philosopher

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differences more striking than those which he observes in the physical man: in the latter, the difference the most characterised is that of the *white* from the *black*, of the inhabitant of Scandinavia from the negro of Senegal; but this transition in the species is not sudden; and if we travel over the known countries of the globe, we shall pass from one country to another by imperceptible shades; it is otherwise with the moral man; can there, for instance, be found intermediate shades between the conjugal fidelity imposed by our manners, and the prostitution honoured among the tribes disseminated over the great ocean? There are then virtues and vices, as there is a beauty and a deformity, of locality and opinion. . . . . I do not say it is *right* that this is so; but I say that facts seem to prove that this *is*." *p.* 151, 152.

Captain M. imposed on this bay, the name of Baie du Bon Accuiel (Welcome Bay.)

Our navigators visited a bay on the north-west coast of the island, where they landed, and "the natives crowded round them, but without confusion, without being importunate, without making themselves troublesome; they seemed to have no other object than to obtain a nearer view of them. Captain Marchand, and his party, distributed to them various trifles, such as nails, looking glasses, knives, fish-hooks, and coloured glass beads; and it is needless to mention that, in the distribution of the presents, the modest virgins were not forgotten. They received in exchange from these inoffensive islanders, and from their chief in particular, a lance, a dart, or javelin, two fans made of feathers, and two large pearl oyster-shells."

"Since navigation has made known to Europeans, parts of the terrestrial globe, of which the antients did not suspect the existence, they have persuaded themselves that the whole world belongs to them; and that the lands which they happen to discover, are portions of their universal domain, which nature was to blame to alienate, and which ought to return under their domination: too happy still are the primitive possessors of the discovered countries, if the usurper, in order to establish the rights of sovereignty, has not recourse to that thundering weapon invented in our Europe, with which the antients were so fortunate as not to be acquainted, and which, in the space of a century, so short when it is compared to the duration of the world, has destroyed, or submitted to a few men, half of the human species. Captain Marchand, following the example of his numerous predecessors, thought it incumbent on him to take possession, in the name of the French nation, of the island of which he had recently made the discovery, a possession which involved as a right, according to the received opinion, that of the other islands which he might discover in the same quarter. This ceremony, which would only be ridiculous from its inutility, if it were not contrary to the law of nature and of nations, was performed by fastening with four nails against the trunk of a large tree, an inscription, containing the name of the ship, and of the captain, and the act of taking possession of the island by the French. The natives, who observed with the attention of curiosity all that was doing by the strangers, the object of their admiration, certainly did not suspect that the latter were solemnly taking possession of the land where the bones of their forefathers reposed, and were giving them a master in a hemisphere which neither they nor their ancestors ever heard of. But though the peaceable disposition of these islanders might afford the hope that they would respect this monument, which, however, was to last no longer than till the rust should consume the nails, or time or men throw down the obelisk, it was thought that prudence commanded far greater safety, and *ad perpetuam rei memoriam*, the inscription to be written on three sheets of paper, which were rolled up separately, and put into three glass bottles, corked and sealed; one was deposited in the hands of the venerable chief of the district; the second was delivered to a man of a certain age; and the third was intrusted to the custody of a young girl: three generations scarcely seemed sufficient to answer for so valuable a deposit. Of all the presents that were made to the inhabitants of the country which had just been united to France, the bottles were those they received with most pleasure, and to which, without suspecting that they contained the

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act of their union to an empire of Europe, they appeared to attach the greatest value. From this disposition on their side, no doubt was entertained of their preserving them carefully, and their visitors were convinced that a conquest in bottles is secure against every event. Would it not be supposed that the French wished to have it understood by all the navigators who have conquered the world *post haste*, that an act of taking possession, if performed in the style of theirs, has all the fragility of the glass which is to protect its title from the injury of ages?

"As soon as this awful ceremony was concluded, the north-west bay of Marchand's Island was proclaimed La Baie de Possession (Possession-Bay) without any opposition or remonstrance on the part of the ancient proprietors; and their silence must, forsooth, be interpreted as a tacit assent.

"The astonishment of the natives of this island at the sight of Europeans and European commodities, their ignorance of traffic, their simplicity, their confidence—every thing seems to indicate that the French are the first navigators who have set their foot on this island. The mild, peaceable, and friendly disposition which these kind islanders manifested, they owe wholly to nature; for they were not aware with what strength those men, whose species and power were till then unknown to them, came armed; and the marks of good-will and friendship, of which they were so lavish towards a handful of strangers, who could not have appeared to them formidable, cannot be attributed to a sentiment of fear, with which no act on the part of the French either could or ought to have inspired them; for our voyagers did not even indulge themselves, either in Welcome Bay or Possession Bay, in firing a single shot at any sea-bird; they were apprehensive that the report of a fire-arm would spread terror among simple and inoffensive men, to whom they owed gratitude. These worthy people are yet ignorant of the effect of European arms; and may they never know it! Marchand's Island will then be reckoned in the too small number of the islands of the great ocean, the discovery of which has not been polluted by the effusion of human blood." *p.* 158.

"In the afternoon of the 29th of July, 1791, in latitude 42° 40′ and longitude 150° 40′, the sea being perfectly smooth, the yawl was detached to pick up on the water a plant, which appeared to belong to the family of the *fuci*, better known to seamen by the name of *sea-weed*, and which, at a distance, the motion that was given to it by some fishes which were round about, had occasioned to be taken for a turtle. I shall bring into one, the separate descriptions given of it by Captain Chanal and Surgeon Roblet.

"The length of this plant was thirteen feet and a half, according to the one, and fourteen feet according to the other; and its circumference, at the thickest extremity, was fifteen inches, according to the former, and eighteen, according to the latter; it gradually diminished throughout its whole length, was reduced to about one inch at the other extremity and terminated in a point: the thick end, according to Captain Chanal, was swelled in the shape of a bottle or bladder. Its flexible stem had the form of a hollow bamboo, but without knots, which occasioned it to be called *sea bamboo*. Its exterior surface, which was smooth and even, was, from one end to the other, covered with small shells of the species of muscles, according to the former, of that of barnacles, according to the latter, which were attached to it by pedicles of four, five, and even six inches long; these diaphanous pedicles, says Surgeon Roblet, of a fleshy and elastic consistence, resembled glass tubes filled with water, and had their transparency; the summit of each pedicle was terminated by a hinged shell of the form of a fish's head, composed of *four moveable pieces*, united by a membrane, which pieces contained *a little animal with eight feet*. Surgeon Roblet, to whom this last part of the description belongs, says that he is ignorant of the name of this animal, but he believes that it is called a *barnacle*. *p.* 180, 181.

After some curious observations on the barnacle and the hermit crab, the Author proceeds, "I am of opinion, that it is to the plant of which our voyagers have given a description, that the editor of the account of Anson's voyage has given the name of *sea-leek*, of which it has nearly the form

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and figure amplified; and this is the name too which has been given to it by Captain Cook, who saw similar plants nearly in the same latitude where Captain Marchand met with it; but neither of the English navigators have given of it a detailed description." *p.* 183.

On the 7th of August, 1791, the Solide arrived in sight of the north-west coast of America, and made Dixon's Norfolk Sound, where they cast anchor and traded with the natives, who name the place Tchinkitânay, and are thus described: "The natives who occupy the environs of Tchinkitânay Bay are of a stature below the middle size; none of five feet four inches (French) are to be seen; their body is thick but tolerably well proportioned; their round, flat face, is not set off by their snub, but sharp nose, little watery eyes sunk in the head, and prominent cheek bones. It is no easy matter to determine the colour of their complexion; it might be imagined to be red or light brown, but a coat of natural dirt, thickened by a foreign mixture of red and black substances, with which they smear their visage, suffers no remnant of their primitive skin to be discovered. The coloured strokes which they trace on their face, present not all the same design; but all equally add to their natural ugliness. Their coarse, thick hair, covered with ochre, down of birds, and all the filth which neglect and time have accumulated in it, contributes to render their aspect still more hideous. They wear their beard only at a certain age; the youths carefully eradicate it; adults suffer it to grow; and it is at this day well proved, by the unanimous account of the different voyagers who have visited the north-west coast of America, that all the Americans have a beard, in contradiction to the opinion of some of the learned, who refused it to the men of the new world, and wished to make this want of hair a variety in the human species. It is probable that the face of those at Tchinkitânay Bay would be less disgusting, if they preserved that which nature has given them; for the young boys have an agreeable, and even an interesting countenance, but age, and still more the trouble which they take to make themselves ugly by wishing to embellish themselves, and in giving them hard, coarse, and even ferocious features. Surgeon Roblet attributes their air of ferocity to their frequent expression of the passions by which they are agitated. *Tattooing* is little in use among the Tchinkitânayans; a few men only are *tattooed* on the hands, and on the legs below the knee; almost all the women are tattooed on the same parts of the body." *p.* 218.

(To be continued.)

XXXV. THE INCOME TAX *scrutinized, and some Amendments proposed to render it more agreeable to the British Constitution. By* JOHN GRAY, *LL.D.* 8*vo.* 84 *pp. Pr.* 2*s.* H. D. Symonds.

DR. G. highly approves of the principle of this tax, but conceives it should be levied on national income only. We cannot better express his idea than by copying the concluding paragraph of the pamphlet.

"To conclude, the sum of the whole is, that whatever affords an income to one person, without detracting from the income of another person, is both a private income and a national income; that what affords an income to one person by detracting from the income of another person, is a private income, without being a national income; and of this kind are the incomes of every person in society, excepting those of the farmer, the fishermen, and the merchant, in so far as his profits are not made upon his fellow-subjects; that it ought to be one of the first cares of government, that the national income should superabound, and consequently that storing and exportation of corn are both good things; that production, and not consumption, is the natural source of public supply; that the income tax is a tax that ought never to be departed from; but that it ought to be drawn from the real national income, and not from imaginary national incomes; that a possessor of real income, who should withhold his just proportion of supply for the defence of the state would act as dishonourably as a military man, who in a day of battle should contend for the privilege of standing in the hindmost rank."

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XXXVI. A DICTIONARY *of Mohammedan Law, Bengal Revenue Terms, Shanscrit, Hindoo, and other Words, used in the East Indies, with full Explanations; the leading Word of each Article being printed in a new Nustaleek Type*. To which is added, an Appendix, containing forms of Firmauns, Perwanehs, &c. By* S. ROUSSEAU, *Teacher of the Persian Language.* 12*mo.* 352 *pp.* 8*s. bound.* Sewell, and Murray and Highley.

MR R.'s Préface shews a work of this nature to have been long a desideratum, not only to gentlemen going to the East Indies, but to others who wish to understand at home the affairs of that country: and to the Preface is added an Introduction, giving a brief description of the three provinces of Bengal, Bahar, and Orissa, which is equally instructive and entertaining; and the Dictionary itself is not a mere explanation of terms, but contains many interesting articles, as may be judged from the following extracts.

"*Banyan*, or *Banian Tree*, among the Hindoos, is a sacred plant: from its various branches shoots, exactly like roots, issue, and growing till they reach the ground, fix themselves and become mothers to a future progeny; they thus extend as far as the ground will admit.

"There are two sorts, the *pipler*, which is the female, and the *ward*, which is the male. This is the same tree which is called by botanists the *ficus orientalis*. The following description of a Banian tree, in the province of Bahar, was written by Colonel Ironside. 'Near Mangee, a 'small town at the confluence of the 'Dewah (or *Gogra*) and the *Ganges*, 'about twenty miles west of the city 'of Patnas, there is a remarkable large 'tree, called a *Bur*, or Banian Tree, 'which has the quality of extending its 'branches, in a horizontal direction, to 'a considerable distance from its stem; 'and of then dropping leafless fibres or 'scions to the ground, which there catch 'hold of the earth, take root, embody, 'grow thick, and serve either to sup'port the protracted branches, or, by 'a farther vegetation, to compose a 'second trunk. From the branches, 'other arms again spring out, fall 'down, enter the ground, grow up 'again, and constitute a third stem 'and so on. From the opposite pretty 'high bank of the Ganges, and at the 'distance of near eight miles, we per'ceived this tree of a pyramidical 'shape, with an easy spreading slope 'from its summit to the extremity of 'its lower branches. We mistook it 'at first for a small hill. We had no 'quadrant to take its height; but the 'middle or principal stem is consi'derably higher, I think, than the 'highest elm, or other tree, I ever 'saw in England. The following 'comprise some other of its dimen'sions, which were taken with a cord 'of a given length.

	Yards.	Feet.
'Diameter of the branches	121 or	363
'Diameter of ditto from 'north to south - - -	125 or	375
'Circumference of the sha'dow of the extreme 'branches taken at the 'meridian - - - -	372 or	1,116
'Circumference of the se'veral bodies or stems, 'taken by carrying the 'cord round the outer'most trunks - - -	307 or	921

'The several trunks may amount to '50 or 60.

'*N. B. The dropping fibres shoot down from 'the knots or joints of the boughs.*

'This tree, as well as the *peeple*, 'and many other large trees in India, 'is a creeper. It is often seen to spring 'round other trees, particularly round 'every species of palm. The date, 'or palmyra, growing through the 'centre of a banian tree, looks ex'tremely grand; and yet none of the 'European landscape painters, who 'have delineated views of this coun'try, have introduced this character'istic object into their pieces. I have 'frequently observed it also shooting 'from old walls, and running along 'them. In the inside of a large well, 'it lined the whole circumference of 'the internal space of it, and thus 'actually became a tree turned in'side out.

'Under the tree sat a *fakir*, a de'votee: he had been there twenty'five years; but he did not continue 'under the tree throughout the year, 'his vow obliging him to lie during 'the four coldest months, up to his 'neck in the Ganges, and to sit, dur'ing the four hottest months close to 'a large fire'." *p.* 30—32.

"*Cauzy*. A Mohammedan judge.

* We have been obliged to omit these characters in our extracts.

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"*Cauzy ul kezaat.* That is, judge of judges, or head judge.—There is one at Moorshedabad, whose deputies are established in most of the Bengal districts. The cauzy ul kezaat formerly held a court at Moorshedabad, which took cognizance of causes concerning marriage contracts and settlements, the division of inheritances, testaments, &c. At present this judicial power is not exercised by the cauzy, being absorbed by the Dewanny, or Fouidary jurisdictions. The cauzy ul kezaat has now a seat in the Nizamut Adawlut, at Moorshedabad; but the separate authority of himself and his deputies seems confined to giving fetwas, celebrating Mohammedan marriages, and attesting with his seals all deeds of purchase, mortgages, settlements, and the like." *p.* 53.

"*Gunny.* A coarse sort of bags, wrappers, &c. used generally in the East. The materials from which they are made grow in the greatest profusion in Hindoostaun. If the gunny bags and wrappers were carefully preserved, they might become a considerable article of trade, since they have been found of material service in the manufacture of paper. Paper made from these bags, many specimens of which have come within the knowledge of the editor, and some of which have been printed upon by him, might be made as substantial and durable as that which is generally used in England for printing." *p.* 105.

"*Haram* or *Seraglio*—A Mohammedan woman's apartment. The *zenana*. The haram is an inclosure of such immense extent as to contain a separate room for every woman, whose number sometimes exceeds five thousand. They are divided into companies, and a proper employment is assigned to each individual. Over each of these companies a woman is appointed *darogha*; and one is selected for the command of the whole, in order that the affairs of the haram may be conducted with the same regularity and good government as the other departments of the state.

"Every one receives a salary equal to her merit. The pen cannot measure the extent of the emperor's largesses; but here shall be given some account of the monthly stipend of each. The ladies of the first quality receive from 1,610 rupees down to 1,028 rupees. Some of the principal servants of the presence have from fifty-one down to twenty rupees; and others are paid from two rupees up to forty. At the grand gate is stationed a *mushreff*, to take account of the receipts and expenditures of the haram in ready money and in goods. Whenever any of this multitude of women want any thing, they apply to the treasurer of the haram, who, according to their monthly stipend, sends a memorandum thereof to the mushreff of the grand gate, who transmits it to the treasurer of the king's palace, and he pays the money. In payment of these demands no assignments are given but only ready money.

"An estimate of the annual expences of the haram being drawn out, the mushrem writes a draft for the amount, which is countersigned by the ministers of state, after which it is paid in a coin that his majesty has caused to be struck solely for that purpose. This money is paid by the grand-treasurer to the paymaster-general of the palace; and by a written order being sent by the mushreff of the gate, it is distributed amongst the inferior paymasters of the haram, and by them paid to the different servants thereof. And this money is reckoned in their salary equal with the current coin.

"The inside of the haram is guarded by women, and about the gate of the royal apartments are placed the most confidential. Immediately on the outside of the gate watch the *eunuchs* of the haram, and at a proper distance are placed the *rajpoots*, beyond whom are the porters of the gates; and on the outside of the inclosure, the *omrahs*, the *ahdeeans*, and other troops, mount guard, according to their rank.

"Whenever the begums, or the wives of the omrahs, or other women of character, want to pay their compliments, they first notify their desire to those who wait on the outside, and from thence their request is sent in writing to the officers of the palace, after which they are permitted to enter the haram; and some women of rank obtain permission to remain there for the space of a month." *p.* 111—113.

"*Khaun.* Literally this word signifies lord, or noble. In Persia, it is applied to a prince or governor of a province; but in Hindoostaun it sig-

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nifies the lowest order of the Mogul nobility. It is a title conferred by the king of Delhi, for which, according to some, it is supposed, the person maintained two hundred and fifty horse-soldiers, of which he is the commander, for the king's service. It is likewise a general appellative to distinguish the Patans, and given to every man of rank." *p.* 134.

"*Killedar.* A petty officer, having two pagodas for his monthly pay. These officers were frequently promoted by Tippoo Sultaun to the office of Meer Suddoor (super-intendant-general of forts, &c.) By such ridiculous promotions as these Tippoo Sultaun is said to have given umbrage to many of the great men of his country." *p.* 141.

"*Shilinga.* A sort of Indian vessel used on the flat coast, where there are not any harbours. M. Bartolomeo informs us, that, in company with M. Berteaud, he went on board a small Indian vessel called by the inhabitants shilinga. As it is exceedingly dangerous and difficult to land at Pondicherry and Madraspatnam, these shilingas are built with a high deck, to prevent the waves of the sea from entering them. This mode of construction is, however, attended with one inconvenience, which is, that the waves beat with more impetuosity against the sides, raise the shilinga sometimes towards the heavens, again precipitate it into a yawning gulf, and, at length, drive it on shore with the utmost violence. In such cases the vessel would be entirely dashed to pieces, if the mucoas, or fishermen, who direct it, did not throw themselves into the sea, force it back by exerting their whole strength, and in this manner lessen the impetuosity of the surf. On the flat coast of Coromandel there are no harbours, and for that reason neither people nor goods can be conveyed on shore, but in these shilingas. This labour is very dangerous even for such small vessels, as the flatness of the coast for so great an extent renders the breakers extremely violent." *p.* 203.

"*Zemindar.* A person who holds a tract of land immediately of government, on condition of paying the rent of it. He is first in rank among the landholders: if a zemindar be unable to pay up the amount of his engagements with government, at the end of the year, such a part of his zemindary shall be sold as will discharge the balance, and a sunnud from the khalseh granted to the purchaser. If he be dispossessed of the management of his zemindary, he is, nevertheless, exclusively responsible for all debts incurred by him during his possession, unless a mortgage was given on the zemintlary, or the money borrowed applied to the payment of the revenue; in both which cases the zemindary is answerable, in such manner, however, as only to deprive the new zemindar of a part of his profits; but not to subject him to any loss, or affect the revenue of government; but no mortgage is deemed valid, unless it be registered in the public cutcherry. Zemindars, by the nature of their tenures, have no longer a right to their lands, than whilst they pay their revenues; in case of failure, the sale of their land consequently is a more just and useful recompence to government than subjecting them to corporal punishment: should they, however, at any time be prevented fulfilling their engagements by unavoidable accidents, rather than by their own mismanagement, equity will point out what indulgence they may be entitled to on that account." *p.* 243.

LETTERS ON EDUCATION. BY MISS HAMILTON.

(Concluded from page 75 of our last.)

IN treating of the importance of an improved and correct *judgment* to the female mind, this lady observes—

"Beautiful imbecility will be admired, it is true, but let us apply to numerical rules, and calculate the period of this admiration. What proportion does it bear to the length of human life? What is the sum total of the advantages to be derived from it, when compared with those which would be experienced in the capability of fulfilling, with honour and propriety the duties of a wife, a mother, the mistress of a family, the prudent adviser, and the faithful friend? Is it acting with wisdom and consistency, in the first place, to do all in our power to deprive beings of the use of this faculty, and then to plunge them into situations where its exertions are absolutely necessary?—This is the argument (and

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an unanswerable one it is) which can alone be used with propriety by the advocates of the frail fair ones, when pleading in extenuation of their foul offences in our courts of justice.

"Were this argument to be adorned, as it might, by the eloquence of an Erskine, or a Garrow, it would do more towards opening the eyes of the public to the consequences of an education merely ornamental, than all that can be written upon the subject by the divine, or the moralist."

After a severe censure upon inattentive mothers, our author proceeds, "Without judgment there can be no knowledge of first principles; without first principles, there can be no rule of conduct or of duty. How, then, can creatures be said to transgress against principles which they never had it in their power to comprehend? They were taught, that the sole duty of woman was *to be amiable*. That, in order to be amiable, must be accomplished and genteel; that is to say, that they must learn to dance, and dress, and 'nickname GOD's 'creatures;' to talk sentiment, to affect sensibility, and to follow fashion into whatever follies she may lead Have they not done all this? and now mark the inconsistency of man! They are accused of sinning against the laws of GOD and of their country; when they can call GOD, their country, and their parents, to witness, that their judgment was never sufficiently cultivated to pronounce upon the truth and propriety of a single precept, moral or divine. They were taught to look on personal admiration as the chief good; when they found it was no longer to be expected from the husband, were they to blame for seeking it in the admirer? Of all that they were taught to believe amiable, they are still possessed, for no one estimable quality of the heart or understanding was in the catalogue. Sensibility and sentiment comprised their only notions of virtue; and by giving way to sensibility and sentiment they became adultresses, or to speak in the more delicate terms of modern refinement, *amiable unfortunates*.

"To the effects of a pernicious education, and not to the frailty of the sex, ought the natural consequences of a want of principle to be assigned. Such a change in the mode of education as would expand the powers of intellect, enable the mind to embrace truth, to perceive the utility and advantage of moral rectitude, and to regulate the passions and affections of the heart by the laws of piety and wisdom, would do more towards putting a stop to the career of vice, in every rank and station in society, than all the laws and punishments the legislature can devise." *p.* 212—215.

The proposition, "*that the same cause will always produce the same effect*," the author says, may, in its words, be unintelligible to children; yet it may be explained by some simple actions. Miss Hamilton instances first in objects familiar to the senses, and then applies the same principle to morals.

"Never, in all our researches, shall we find an instance, where unostentatious benevolence, justice, wisdom, and piety, were refused the esteem and approbation of mankind, unless where *party hatred*, by its deadly poison, blinded the eyes and envenomed the heart. By this was the furious multitude influenced against the Saviour of the world! By this have many who *call themselves* his disciples, been inflamed to cruelty and vengeance against their more deserving brethren.

"The analyzation of party spirit can never take place in the moment of fermentation; but when that has sufficiently subsided to permit us to examine it minutely, it will appear compounded of fear, hatred, pride, envy, malice, and cruelty. As it operates most violently upon ignorance, there can be no better preservative from its attacks, than a strong and cultivated judgment, together with conceptions so clear, acute, and accurate, as to embrace the whole of the arguments, and to perceive the whole of the errors, on both sides of every question that is agitated.

"Nothing can be more inimical to the cultivation of judgment, than an early initiation into party prejudices. By these the conceptions are misled, and the judgments concerning right and wrong must consequently be often erroneous. It is, at any time of life, fatal to the integrity of the moral character, to approve or disapprove according to the dictates of affection. The habit of doing so is to the young particularly injurious; it not only warps the judgment, but depraves the heart." *p.* 221, 222.

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In neglecting the cultivation of this faculty, it is observed, "Thus we produce a race of praters, who know nothing; of talkers, who never think; of light, trifling, and fantastic beings, alike destitute of intellectual vigour and of solid principle." *p.* 228.

Letter VIII. *Observations upon the Method to be pursued in reading History.—Premature Cultivation of Imagination hurtful to Judgment.—Other Obstacles to its Improvement.—Mode of Female Education formerly adopted, more favourable to Judgment than the modern.—Examples.*

In a former letter an objection is made to the use of abridgments of history, in the instruction of children, which is in this thus explained: "Hence it appears to me, that the judgment will be exercised to more advantage by a minute investigation of a detached period of history, judiciously chosen, than by the perusal of the abridged history of ages. Fully apprised of the narrow limits of its information, the mind will be in no danger of that shallow conceit which constantly attends the superficial. It will be prompted to acquire further knowledge for itself; and, by having been put upon the method of exercising judgment upon every subject it investigates, its inquiries will never fail to be attended with advantage." *p.* 232.

The second topic in this letter is intended to prove the danger which arises from the perusal of those works which address the imagination only, and exemplifies their effects in the characters and manners of the natives of the East.

Novels, in the next place, fall under the severe censure of our author; she describes their fascinating nature, and baneful influence, in stupifying the mental faculties; and introduces a contrast between a novel reading Miss and the young lady whose attention is engaged in the perusal of works calculated to inform her mind, and cultivate her judgment; the pleasures of each are described, with the peculiar advantages derived by the latter.

The first obstacle to the improvement of the judgment is by trusting to the evidence of sense; this is illustrated by the erroneous opinions formed by mankind in the infancy of science, concerning the system of nature, in judging the world to be an extensive plain, &c. "And though more enlightened notions . . . . are now made familiar to children, even in the nursery, than was formerly known to sages, still by trusting to the evidence of their senses, children are liable to errors of judgment, which, if not attended to, may lay the foundation of future prejudice." The credulity natural to youth is another fruitful source of erroneous judgment. On this topic our author observes: "It is only the imbecility of ignorance, or the vanity of scepticism, that supposes any thing to exist without a cause. A sensible child will soon be convinced that it is impossible; and the mind cannot be better exercised in early life, than in discovering the causes of appearances with which it is familiar, but for which it knows not how to account. A boy observes that his top spins as long as it is kept in motion; tell him, when he asks you why it does so, 'that it 'is the nature of all tops,' or that 'it 'spins because it is whipped,' and you lay the foundation for indifference or credulity. But if, instead of giving these foolish answers, you explain the real cause, and teach him to look out for similar examples of the operation of the laws of gravitation, you will probably be doing the faculty of judgment a greater service than it could have received from the longest and most laborious task." *p.* 247.

Another very ample source of erroneous judgment is found to proceed from that arrogant confidence which frequently attends the consciousness of quickness of parts. Miss H.'s arguments here are too pertinent and impressive to be omitted; she says, "All mothers wish their children to be distinguished by a quick capacity; but dearly do they sometimes pay for the accomplishment of this wish! Soon does the child perceive the mother's incapability of affording it information. She seeks to engage its affections by indulgence—by indulgence it learns to despise her authority. She is solicitous for the improvement of the genius in which she glories; every step which the child advances in the path of knowledge, is a degradation to the mother in its esteem. Her admonitions are without weight, her injunctions without authority. If it be a son whom she thus sees exalted to a superior, she

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may, perhaps, be proud to acknowledge the superiority; and though she feels herself neglected and despised, rejoice in the world's acknowledging her son for a man of genius; but if it be a daughter, whom she has thus taught to look down upon her, deep and many will be the wounds of her heart." *p.* 248, 249.

"Another source of error, concerning which it behoves us to be upon our guard, is that disposition to rest upon authority, which, if we do not take care to prevent it, may spring from that confidence in our superior wisdom and knowledge, which it is essential that the pupil should possess.

"It requires, I confess, great delicacy of conduct to impress the pupil with perfect confidence in our judgment, and at the same time to lead him to exert his own as if he had no such authority to rely upon."

To promote this principle, the following exemplification is used as a motive. "This reliance upon authority is represented by some writers as the very essence of female virtue.

'God is thy law—thou mine; to know no more,
'Is woman's happiest knowledge, and her praise.'

So said Milton, but so said not a higher authority than Milton, when in emphatic language he commended the 'better part' taken by Mary, who, not contented with hearing the words of truth and wisdom at second hand, gave her whole soul to the attentive consideration of the divine doctrines it was her happiness to hear delivered. According to the common prejudices of society, the praise was Martha's due. Her attention was solely directed to the objects within her *proper sphere*. Enough for her to hear the heads of her divine master's discourse related by her brother, on whose better judgment she might implicitly rely for explanation of all it was necessary for her to believe or practise. And so certain was she of acting with propriety, that, confident of her own superior merit, she did not scruple to appeal to our Lord upon what she thought the faulty conduct of her sister. The rebuke she received establishes it not only as a privilege, but as a duty, in the sex, to hear, to inquire, and to judge for themselves. The contrary is evidently Anti-Christian doctrine; and, like all others of the same stamp, is found by experience to be repugnant to the principles of common sense.

"To the being who is taught to receive all opinions from authority, judgment is an useless gift. In such beings, therefore, judgment will lie for ever dormant; and without judgment, how is she to choose the authorities that are to be her guide? If her early associations of good and evil have been erroneous, they must remain erroneous for ever; for it is by these associations that her choice of authorities will be directed. If the clearest, the most momentous truth be delivered from a quarter, against which she has been prejudiced, the truth is contemned as falsehood. If the most flagrant and fatal error has been embraced by the authority she esteems, she receives it 'as truth of holy writ'." *p.* 256—260.

Letter IX. *Further Illustrations on the Method of cultivating the Judgment.—Education of the lower Orders.—Religious Instructions of the Poor and of the Rich.*

An explanation of the nature and use of those things which are within the sphere of the observation of the children of the lower order, is recommended as a principal mean for their instruction. The use of the Scriptures is enjoined, as of high importance in the instruction, both of the rich and of the poor, selecting and explaining such parts as are suitable to the apprehension of children, and calculated to impress the mind with ideas of the wisdom, power, and goodness of GOD manifested throughout the works of creation. On this interesting subject is the following reasoning: "As we do not profess to have one religion for the poor and another for the rich, whatever upon this subject applies to one class applies to all. It was the emphatic description given by our Saviour to prove his divine mission, that *to the poor the gospel was preached*, and by the poor it was ordained, in the wisdom of Providence, that the glad tidings of salvation should be first dispensed throughout the world.

"Before *our* religion the distinctions formed by human pride vanish; in *its* presence worldly pomp and worldly honours are annihilated. Stript of his adventitious greatness, man

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appears as he is: whatever be his station, the frail child of dust!—however humble his lot, the heir of immortality!

"While all those ideas of equality, which philosophical or interested speculatists have endeavoured to establish, tend to inspire hatred, envy, pride, and discontent, the equality taught by the Gospel inspires the purest benevolence. It teaches humility to the rich, and contentment to the poor; and fraternizes (if I may so express myself) the human race." *p.* 287, 288.

Letter X. IMAGINATION AND TASTE. *Imagination defined.—Necessity of its Operations being guided by Judgment.—Illustrations.—Definition of Taste.—Mistakes concerning the Cultivation of this Faculty.—Union of Conception and Judgment essential to its Cultivation.—Illustrations.*

Miss Hamilton's definition of imagination.—"By imagination, in the sense to which I have confined myself, is understood that power of the mind, which is exerted in forming new combinations of ideas. The power of calling up at pleasure any particular class of ideas is properly denominated fancy. A creative imagination implies not only the power of fancy, but judgment, abstraction, and taste. Where these are wanting, the flights of imagination are little better than the ravings of a lunatic." *p.* 301, 302.

Among the illustrations of this subject we present the following to our readers:—"To produce a work of genius, the power of imagination must be possessed in a very eminent degree; but unless a certain portion of the same imagination be possessed by the reader, the works of genius will never be perused with delight. Nothing can be relished but in proportion as it is understood; and thoroughly to understand an author, we must be able, with the rapidity of thought, to enter into all his associations. This can never be done by those who possess a very limited stock of ideas. The beautiful allusions, which at once illustrate and adorn the works of the learned, are lost upon those who are unacquainted with classical literature; and we may be assured, that many of the beauties of the antient orators and poets, are in like manner lost upon the learned of our days, from their ignorance of the associations which produced them. A small number of ideas will, indeed, suffice to pursue a simple narrative, and accordingly we find that narrative, either of real or fictitious events, is the only sort of reading which is relished by the uncultivated mind. Do we wish to inspire a taste for studies of a higher order? Then let us lay a solid foundation for such a taste, in the cultivation of all those faculties which are necessary to the proper exercise of the imagination. Let us by the exercise of the reasoning powers, as well as of the conception and the judgment, produce that arrangement in the ideas, which is alike favourable to invention and to action. In such minds the trains of associated ideas are, if I may so express myself, harmonized by truth. The ideas being numerous, distinct, and just, are called up in proper order; and as arrangement in our associations is the true key of memory, every idea that is wanted obeys the call of will. It is then that the power of imagination comes forth to irradiate the mind, and to give a new zest to the charm of existence. The combinations which it then presents, arranged by judgment, selected by taste, and elevated by the sublime ideas of divine perfection, give an exercise to all the intellectual powers." *p.* 307—309.

Our author describes taste as the peculiar privilege to perceive and to enjoy whatever is beautiful or sublime in the works of nature or of art; and in pursuing the subject, observes, that "The more deeply we examine this curious subject, the more fully shall we be convinced, that the emotions of taste entirely depend on the train of ideas which are called up in the mind, by certain objects of perception. If the mind has not been previously furnished with a store of ideas that can be thus associated, the finest objects of sublimity or beauty will never give a pleasurable sensation to the breast. They may be viewed with wonder, with admiration, but will never produce emotions of sublimity or beauty.

"The above observations may be further illustrated, by reflecting on the manner in which a taste for the beauties of the material world, and for the beauties of poetry, enhance each other. A young mind, accustomed to the contemplation of rural

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scenery, is enraptured by the poetical descriptions which present a transcript of all that had so often charmed the imagination.

> 'When Nature charms, for life itself is
> 'new.'

The elevated sentiments and sublime ideas of the poet give, on the other hand, a number of new associations, which are henceforth called up by the scenes of nature, and become to the mind of sensibility a new and inexhaustible source of delight.

"By the ideas associated with them, a thousand sounds that are in themselves indifferent, nay, some that are rather in their natures disagreeable, become pregnant with delight. I have for this last half hour been leaning on my elbow, listening to the distant tinkling of a sheep-bell, a sound so perfectly in unison with the surrounding scenery, as to appear enchantingly beautiful. Upon reflection, I believe it to be just such a bell as is tied to the pie-man's basket, which I have often in town deemed an execrable nuisance. The different emotions which it now excites can only be resolved into the different trains of ideas with which the sound is associated." 317—319.

This reasoning is applied to music and the fine arts, and further illustrated thus:—"Every person of taste, who has heard the Messiah of Handel at Westminster-abbey and at the play-house, must be sensible of the advantage with which this sublime composition was heard at the former place, where every object tended to produce associations in unison with the tone of the performance. At the play-house, these associations were forcibly broken, trains of discordant ideas obtruded themselves on the mind, and thus the effect was lost.

"Why is our church-music in geral so poor, so deficient in sublime expressions, and so ill calculated to produce the sublimity of devotional sentiment? Why, but because the sublimity of devotional sentiment was unknown to the composers. Had the musical compositions of David happily been handed down to us, I make no doubt we should have in them examples of the elevated and sublime in music, which would have harmonized with the tone of his own inimitable poetry." *p.* 327, 328.

Our author also shews the influence of taste upon fashion, and observes, "Taste rejects whatever is incongruous; it requires fitness and harmony, and therefore taste will always reject the affectation of singularity. It will always for this reason adopt the mode of the present fashion; but it will adopt it under such limitations, as are agreeable to its general principles. Wherever cultivated taste prevails, one general sentiment, whether of simplicity or magnificence, will pervade the scene. In the furniture of the house, in the œconomy of the table, the same predominant idea will be expressed; and every ornament will be rejected, that does not give additional force to the expression. If inanimate objects can be so disposed as to produce an undivided emotion, surely the decorations of the human form ought to be able to produce the same effect. Their true taste must revolt with inexpressible disgust from whatever does not perfectly harmonize with the character. Where purity, modesty, and virtue, dwell in the heart, it is not taste that will decorate the form with the fleering dress of the wanton.

"A knowledge of the principles of taste would teach our sex to preserve the appearance of modesty at least, even if the reality were wanting. In female beauty, I believe no one will deny, that softness graced with dignity, modesty, gentleness, and purity, are ideas that perfectly harmonize with the object. Let these associations be broken by discordant images, and the emotion of beauty will be no longer felt.

> 'But,' says Miss Pert, 'young men
> 'are strangers to the emotions of
> 'taste, to please them other associa-
> 'tions must be excited. By dressing
> 'in the stile of women of a certain
> 'description, we call up trains of
> 'ideas favourable to passion.'

"True, young woman; but know that she who glories in this species of conquest, degrades herself beneath the rank of those she imitates, and stands upon the brink of a precipice, with nothing but a little pride betwixt her and destruction. Few, however, very few of the numbers who adopt modes of dress incongruous with sentiments of modesty, are influenced by any other motive than the desire of being in the very extreme of fashion. The cultivation of taste would mo-

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dify this species of ambition in the young; and would lead those who have arrived at the sober autumn of life, to adopt that mode of decoration which harmonizes with the season." *p.* 336—338.

Letter XI. ABSTRACTION. *Different Modes of Reasoning.— Use of general Terms.— Generalization; its peculiar Advantages illustrated in a variety of Instances.—Deficiency in the power of Abstraction: its Consequences, &c.*

Letter XII. *Character of those who object to the Cultivation of the Reasoning Faculty in the Female Sex.—Other Objections stated and examined.— Means to be employed in preparing the Mind for the Exercise of Abstraction.*

Among other instances St. Paul's Discourse at Athens is employed by the author to define a suitable mode of reasoning; the nature of the subject is described, and in both letters the use of abstract reasoning is applied in general, and its peculiar advantages for domestic purposes clearly evidenced in particular.

Letter XIII. REFLECTIONS. *Different Applications of the Term.—Sense in which it is at present used.—Advantages of Reflection.—Foundation of it to be laid in early Life.—Inutility of Reflection, when not exercised under the Influence of religious Principle.— Illustrations.—Conclusion.*

The principal part of this letter is occupied in shewing how far the advantage to be derived from the exercise of reflection is increased or diminished by religious principle; on which subject Miss H. argues, "I presume it will on all hands be admitted, that whatever tends to augment the benevolent affections, and to destroy the influence of the malevolent passions, has likewise a tendency to increase the happiness of the individual and of society. When a person, whose notions of moral obligation are founded on the selfish principle, takes a view of the operations of his own mind, and perceives the unworthiness of the motives by which his best actions have been sometimes influenced; when he is made sensible of the errors of his judgment, and the fallacy of his reasoning; what is the result? Instead of humbling himself before the Searcher of hearts, and imploring the divine assistance, he looks round upon the world, and in the follies and the crimes of others, finds excuse and consolation. A sense of his own weakness diminishes not the force of pride, or abates the arrogance of presumption. If obliged to confess that some appear to act more wisely or more virtuously than himself, it is to superior cunning, or superior good fortune, that he attributes the difference. The knowledge of his own motives produces suspicion with regard to the motives of others. The consciousness of his own erroneous judgment begets scepticism with regard to their opinions. These feelings and associations are not of a nature to inspire benevolence, they are, on the contrary, intimately allied to all the malignant and dissocial passions.

"Very different is the improvement that will be made by the man of religious principle, from the conscientious exercise of the power of reflection. A sense of the many instances in which he has been influenced by those passions which it has been his endeavour to subdue, will beget contrition and humility: conscious that his actions are known to the world, while his contrition and repentance are unknown to all, save GOD and his own heart, he will naturally suppose it to be the same with others, and will, accordingly, be inclined to pity rather than to censure. The difficulty he finds in keeping his good resolutions, and in acting up to the calm decisions of enlightened judgment, will lead him to reverence and esteem those whose conduct evinces a greater degree of energy and consistency; while, at the same time, it will render him careful of attributing bad motives to all who are guilty of improper conduct. In tracing the source of his erroneous judgments, he will discover so many associations originating in circumstances over which he had little or no controul, that he will view the prejudices of others with as much candour as he considers their actions. Never will the person who is capable of the exercise of philosophical reflection, presume to take the prerogative of *judgment* from the Most High; never will he arrogantly decide upon the acceptance or reprobation of a fellow mortal, on account of the speculative opinions he may have embraced. Every emotion excited, every affection produced, by

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serious reflection, are (while reflection is exercised under the impression of religious principle) of the benevolent class. Humility, diffidence, earnest desire of divine assistance, hope towards GOD for future aid from a sense of former mercies, and love and gratitude springing from the same source, are each allied to benevolence. Wherever devotion produces affections of an opposite tendency, there we may assure ourselves reflection has been uncultivated." *p.* 421—542.

This work, on a subject highly interesting to the feelings of every parent, concludes with some very serious reflections; and the author has subjoined a few notes and observations at the end, tending to elucidate or confirm particular passages in the preceding Letters.

XXXVIII. *The* CONSTITUTION *of the United Kingdom of Great Britain and Ireland, Civil and Ecclesiastical. By* FRANCIS PLOWDEN, *Esq. Price 8s.*

(Concluded from page 115.)

Chap. III. *Of the State of Society.*

THE origin of society is represented to have arisen from man's sensibility of his own insufficiency, and his application to his neighbour for assistance, which formed men into distinct bodies, each having its own respective views and interests. Subsistence, preservation, and defence, enforced the necessity of order and government. This is followed by the formation of the body politic, according to Locke; and a description of the political and civil state: on which the author insists, "That the real basis of the political and civil power which exists in each state, is the original agreement, compact, or contract of the society or community, which forms that state, to depute and delegate the rights which were with them individually in the state of nature, to those whose duty it should become to rule, protect, and preserve the community." The existence and renewal of such compact is next considered. The liberty of individuals shewn to be compatible with the power of the civil magistrate. The relative nature of the rights of each community. On the subject of emigration we meet with the following argument: "The liberty or right of locomotion never was transferred from the individual; and, therefore, the state cannot, without some special reason, prevent the emigration of her members. Every man is at liberty to withdraw himself from any particular society; but he is not free to disturb, overturn, or destroy the government of that society, of which he is a member." *p.* 18.

This chapter concludes with Price's opinion of the deference due to the civil magistrate.

Chap. IV. Of temporal, human, or civil authority, contains a definition of authority, and its necessity; that it proceeds from God—is temporal and spiritual. The source of distinctions among men considered; and the permanence of the moral laws of society, on which the author infers, "No community, nor civil power, nor human legislative body, can directly impose any conscientious obligation upon individuals: that directly and immediately arises from God's general injunction to all mankind, *to obey the powers that are*, for the preservation of the moral order established in the dispensation of his providence. An Englishman in China, as to any conscientious obligation, is as little bounden by the laws of England, or the commands of the King of England, as if he were a native of Canton. And on the other hand, a Chinese, whilst in London, is as conscientiously obliged to submit to the laws of England, and to obey the King of England, as if he had been born within the liegeance of his Majesty. But where God vouchsafed immediately to interfere in the appointment of rulers, and in the formation of laws, the conscientious obligation of submitting to them was absolute: I presume, therefore, that a Jew, during the time of the theocracy, could not, by quitting Judea, have conscientiously thrown off his obligation of obeying the divinely appointed ruler of Israel, or of submitting to the Jewish laws which were enacted immediately by God, and personally bound every Jew, in whatever part of the world he might have been." *p.* 24.

The Author maintains the position, that all civil or political power is from the people, and argues, that though government is enjoined by God, yet

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the way in which, and the person by whom, they are to be governed, is left to the appointment of the people.

This chapter concludes with Sydney's principles and St. Chrysostom's opinion on this subject.

Chap. V. Of the sovereign power of a state, and of passive obedience and non-resistance.—The Author describes an absolute monarchy, which vests the power in one person, and he contends that passive obedience and non-resistance are applicable only to such a government; observing, "the power of a constitutional king of Great Britain is commensurate with the known line of the law: beyond this boundary, his power extends not." After reasoning on the subject, he closes the chapter with the following illustration of his position, that passive obedience and non-resistance is not applicable to our constitution; "If a king of this country, as was imputed to James II. were to attempt to make or repeal laws of his own authority, and force them upon his subjects, in such attempts he ought to be resisted; as much as the House of Commons ought to be resisted, should they pretend, by a vote or act of their House only, to repeal or alter the statutes of the realm. If, because one constituent part of this constitution have a portion of *lawful* power annexed to it, we are not to resist any usurped power that such constituent part may choose to assume, and which the constitution has not given to it, there will be an immediate subversion of the whole constitution, whenever one of the three parts of it shall be bold enough to exercise power which it has not. Such was the power assumed by the House of Commons in the days of Oliver Cromwell, which operated as a temporary extinguishment of the constitution." *p.* 37.

Chap. VI. Of the general constitution and government of Great Britain. In this chapter the constitution is defined; its advantages, and the basis of its security pointed out.

Chap. VII. Of the king as the supreme executive power. This chapter explains the natural and political capacity of the king, his duties, the foundation of his title, the sovereignty of power, and where resident. As Mr. Plowden considers, that kings do not derive their authority immediately from God, but the appointment of the people, *jure divino* and indefeasible hereditary right are controverted. In his political capacity it is asserted, the king never dies; is not subject to infancy, as in case of regency every act is done in, and signed with his name; he can do no wrong; from whence arises the responsibility of ministers, who are liable to impeachment. *Monstrans de droit* and petition of right illustrated. Controul of legislature with regard to prerogatives. Dispensing power. King's representative capacity; he is the fountain of honour, justice, and mercy; generalissimo. In addition to these observations on subordinate prerogatives, the mutiny bill, standing army, pensions, admirable checks on the crown, and the civil list, close this chapter.

Chap. VIII. Of the House of Peers. In this chapter we find the origin, history, privileges, and judicial power of the House of Peers: with a representation of the peculiar excellence of an aristocratical constitution.

Chap. IX. Of the House of Commons. The members of the House of Commons described, their numbers, gradual increase, and privileges. Parliamentary reform, and reasons against it: gradual improvement of state of representation exemplified from history. Reasons for reform. Importance of free elections. Present abuses. Propriety of compelling parliamentary attendance. Qualifications of electors and elected. Proceedings at elections considered as unsuitable to the importance of the subject. In addition to these topics, the chapter concludes with shewing the importance of a free House of Commons.

Chap. X. Of the collective legislative body. The sovereign power of Parliament is explained. The force of an act of parliament with the rights and securities of British subjects.

Chap. XI. Of the revolution of 1688, and its principles and effects. Our Author enters upon the subject with condemning a temporizing spirit, by which men are influenced to direct their actions to the prevailing spirit of the day: he gives the history of the revolution, details the circumstances accompanying it, and shews the effects produced by it.

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The conduct of King James is stated and considered at large, with other political occurrences.

Part II. OF THE ECCLESIASTICAL CONSTITUTION OF THIS REALM.

Chap. I Of the choice, and the civil sanction and establishment of religion. On liberty of conscience it is argued, that "One of the natural rights, which each individual retains independently of the society of which he is a member, is the uninterrupted intercourse of the soul with its Creator. We need not recur to schoolmen to understand or admit this universal maxim of religion, that our dependance upon the Creator demands a grateful acknowledgment of our existence, and an unqualified resolution to follow the light and grace, which God may communicate to us. In this man cannot be controlled by other human beings, collectively or individually, who stand in the same predicament of exclusive responsibility to their Creator. The right, therefore, which each individual possesses of this free and uninterrupted communication and intercourse with his Creator, is essentially paramount to all human, civil, or political power whatever. . . . . .

"Every human being is under an indispensible obligation of adopting that religious cult, or mode of worship, which, after due deliberation in the sincerity of his heart, he thinks his Creator requires of him; it follows of course, that a society composed of such individuals must, collectively taken, be under the same duty and obligation." *p.* 187. It is also maintained, that the truth of religion is not affected by the establishment of it, and that while submission to the laws enforcing the established religion is enjoined, so far as relates to our paying taxes for the support of it, and not resisting it, yet, we are at liberty to exercise religious worship, in the way we conceive to be most agreeable to the will of God.

Chap. II. Of the nature and effects of spiritual power, with reference to the state of it before and since the establishment of Christianity. Our Author professes to treat religious opinions *historically* not *polemically*, and descants upon the Jewish theocracy, and the separation of the spiritual and civil powers under Christianity, he declares the universality of the church of Christ, and maintains its independency upon any, and aptitude to all civil governments. On these topics we extract the following remarks.

"To a candid observer of events it appears to be not the least striking feature of God's providence over his church, that for the first three hundred years it subsisted without the actual protection of any civil power, or without any civil sanction or establishment of any sort of alliance or incorporation with the state. As, therefore, during this space of time, it received no *civil* establishment whatsoever, it seems fair to conclude, that such establishment was neither necessary for its institution or continuance. Few will contend that the Christian religion was less perfect during the three first centuries after its institution, than it has been since that period. Nor do I conceive that many of unbiassed thoughts are convinced of the utility or advantage which the Christian religion has received by being sanctioned and supported by the civi magistrate. . . . . .

"The scriptural accounts of the first propagation of the Gospel are pointed, in marking its independence upon any, and its aptitude to all *civil* governments, by collecting together into the first sheaf of the Christian harvest, individuals of the most distant, discordant, desperate, and hostile states, such as Jews, Greeks, Romans, Parthians, &c. But the example of our divine legislator himself is still a more striking lesson of the independence of his doctrines and laws upon any *civil* power or authority: he assumed or exercised none in his own person; and on no occasion did he call in aid of his mission the arm of the *civil* magistrate. He did every thing in the reverse: he kept up the appearance and the reality of poverty from the cradle to the cross: he humbled himself, washing the feet of his disciples: when the multitude would make him a *temporal* king, he absconded, and made his escape: he would not execute the office of a judge, or administer *temporal* justice; he declined to arbitrate upon civil matters between individuals; he paid taxes to the Roman emperor, and permitted himself to be judged and executed by the executive govern-

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ment of Judea; all which things are contradictory to, inconsistent with, and exclusive of *temporal* sovereignty; he severely rebuked his disciples, who appeared surprised at his not using the powers (which they knew he possessed) of resistance against the unjust sentence of his death.

"The miracles which Moses performed were calculated to remove a whole people out of a land of bondage, and establish them in a land of promise, which were *temporal* objects: the miracles of Christ were calculated to impress the minds of men with general benevolence and charity; he went about doing good, and healing all that were oppressed by the devil. (Acts xvi. 38.) No one act of his mission, jurisdiction, or power, when upon earth, went to affect a single object of *civil* or of *temporal* jurisdiction: he even chose rather to work a miracle, in order to provide himself with the means of paying the tax to the Roman emperor, than to leave it to the judgment of men by what title he could have acquired any *temporal* property. Indeed, all the inspired writers appear anxious to impress us with the conviction, that as he possessed nothing in this world, so *temporal* possessions were no objects of his divine mission.

"Thus did he commission his apostles to go about *tanquam nihil habentes sed omnia possidentes*. He never would permit external or forcible means to be used to promote or inculcate his doctrines; no aid of the civil magistrate was called upon, much less was any enjoined: 'He 'that hath ears to hear, let him hear,' (Luke viii. 8.) 'for faith is from hear-'ing.' (Rom. x. 7.) Preaching was the only mean Christ used, and commissioned his disciples to use: he neither employed, directed, nor authorized any coercive power to compel submission; he allured men by no flattering prospects of a promised land or temporal prosperity; but he foretold to his followers, that they were to expect adversity and prosecution in this world; though such as should not receive and follow his word, should meet with condign punishment; not in this life, but in the next. 'He that believeth not shall 'be condemned.' (Mark xvi. 16.)

"The sacred text is as explicit in describing the nature, as it is in deducing the derivation of the power of the kingdom of Christ; for when Pilate observed, 'that he then profess-'ed himself to be a king,' he answered, 'that he was a king, but a 'king of truth, and for this cause he 'came into the world, that he should 'bear witness unto truth.' (John xviii. 37.) This passage of St. John unequivocally demonstrates, that there does exist in this world a *spiritual power* or *kingdom of Christ*, which is not derived from any temporal source, but comes immediately from God, and which has not for its object any of those temporal things, which are the objects of temporal sovereignties.

"Our divine Lord said, that; 'if 'his kingdom were of this world,' (that is, either by its derivation or nature, *temporal*) 'his constituents 'would rise up in his defence.' (John xviii. 26.) Νυν δε ἡ βασιλεια ἡ εμη ουκ 'εστιν ενθενδε, but now my kingdom is 'not from hence;' that is, it is neither *temporal* by derivation, nor by nature, for the one imports the other; and the conditional supposition of our Lord, Ει εκ του κοσμου τουτου ην ἡ βασιλεια ἡ εμη, &c. 'If my kingdom 'were of this world,' is a conclusive argument, that there are or may be kingdoms of this world, εκ του κοσμου τουτου, ενθενδε, *from hence*, or in other words, which receive their power from men or the people. And here lies the grand difference between the two powers; that which is ενθενδε, or εκ του κοσμου τουτου, is the *human*, or *civil*, or *temporal* power; that which is not so, is the kingdom of truth, established by Christ in person upon earth, and is the *spiritual* or *divine* power.

"The establishment of this kingdom of truth, of which our blessed Redeemer professed himself to be really the king, is the establishment of Christianity, which is essentially separate and distinct from, and wholly independent of any *temporal* or *civil* government or state whatever: it is a kingdom of truth, in which Christ, by force of truth, brings souls to his obedience; and he has by word and example taught us, that it was not to be supported by the means of coercion and force, which are necessary to maintain *civil*, *human*, or *temporal* governments, in due submission or obedience. But as it is a kingdom, it must necessarily be supported by government; and what the nature of this government is, will be the sub-

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ject of the ensuing chapter." *p.* 219—223.

Chap. III. Of church government in general. Our limits will not allow us to do more, than to give the general topics of this and the following chapters. Mr. P. shews the necessity of church government; catholicity of the church; Christ the source of all faith and spiritual power; unity and indefectibility of the church, its governors, and error with respect to them; reasons for exacting the oath of supremacy from catholics; the civil advantages of the clergy; and the distinction between order and jurisdiction.

Chap. IV. Of order and jurisdiction. This chapter treats of the power of the keys; ceremonies of ordination and consecration; *conge d'elire*; doctrines of catholics concerning the pope; differences between catholics and the church of England; and source of spiritual jurisdiction independent of human authority.

Chap. V. Of the objects of spiritual power, contains the foundation of obedience to, and extent of, spiritual authority in England; explanation of infallibility, and the nature of the power given by Christ to his apostles.

Chap. VI. Of the alliance between church and state, and of a test law. This chapter is occupied on the test laws, and subscription to the articles, in which the opinions of Warburton, Paley, and Hooker, are examined, and some of them controverted.

Chap. VII. Of tythes and other church property.

Chap. VIII. Of the civil establishment of the catholic religion in England before the reformation. This is illustrated by extracts from history, and legal opinions and documents.

Chap. IX. Of spiritual or ecclesiastical courts.

Chap. X. Of the king's supremacy. In this chapter many circumstances of history, particularly from the reign of Henry VIII. are inserted, and a discussion of the nature of the oath of supremacy.

The Appendix contains the conditions as specified in the act of union.

In this work we think there appears an evident predilection in favour of the Roman Catholic religion, and the political system of Mr. Locke, and the arguments used are intended to support those systems.

XXXIX. Soulavie's Memoirs of the Reign of Lewis XVI.

(*Continued from p.* 103.)

Vol. II.—Chap. IV.

In resuming these interesting memoirs, the author, in this chapter, describes the childhood of Lewis XVI. who "had an austere deportment, was grave, reserved, and frequently blunt, without any taste for play or entertainments, accompanied with noise, and so habitually addicted to truth, that he was never known to tell a lie. He employed himself chiefly in copying, and afterwards in composing geographical charts, and in polishing iron with a file."

The character of his tutors, the Duke of Vauguyon, and Cœtloquist, the old Bishop of Limoges, are introduced, and the author says, "it is to the former history ought to ascribe the aversion which the king entertained for the Duke of Choiseul."

When he became dauphin, Madame Adélaide attempted to introduce him into the council, that he might be initiated in the knowledge of public affairs. Lewis XV. opposed this overture, and was often heard to say, 'I should be glad to know 'how Berry will be able to extricate 'himself from them:' it was thus that he named him.

"Timidity, beneficence, and modesty, were the three first characteristics which the Duke of Berry manifested when he became Dauphin of France. He repulsed flattery, he gave ear to the complaints of the unfortunate, he desired to know the particulars of their case, he took pleasure in observing the workmen who were employed at the castle or in the gardens, and would frequently assist them in raising a heavy stone or a beam, which they could not well manage. By dint of filing and hammering, he became an expert workman in the making of locks. The Dauphiness, on seeing him with his hands all black, called him by no other name than 'my god Vulcan.' Why have they reproached him with this innocent employment as a crime? Did not Lewis XV. sometimes act the part of a cook? &c. . . . . .

"At the death of Lewis XV. France was so tired of his reign, that

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in every quarter his grandson Lewis XVI. was publicly called by the name of 'Lewis the Desired.' . . . but the partisans of the old court did not relish this title; they opposed to it that of 'Lewis the Beneficent;' and this qualification was generally adopted in works of poetry, in official compliments, and private conversation." . . . . . He himself had said, amidst the licentiousness of the old court, that he wished to be called 'Lewis the Severe.' . . .

"Lewis XVI. was severe and mistrustful towards the nobility of his court. He was not fond of the great. He discovered no taste for noisy pleasures, for balls, gaming, shows, pageantry, and still less for libertinism. He felt no attraction in royal authority, which was always burdensome to him. He was, however, much attached to the glory of his house; he dreaded the undertaking of any enterprize which might tarnish its lustre; he was penetrated with the instructions of his father against the views of the House of Austria, and the principles of the Duke of Choiseul; and his life was a perpetual and secret struggle, in which he was supported by the Duke of Vergennes, against the ambition of his consort. The spies, whom Lewis XVI. retained in the cabinet of Vienna, constantly represented this princess as Austrian, both by character and principle, in the palace of Versailles. He lived with her, nevertheless, as a good husband; but, like a king of France, was always vigilant with regard to the views of the House of Austria, and attempted to elude them. Of this we shall exhibit some proofs.

"When Lewis XVI. ascended the throne, he was about nineteen years and nine months old: he had then been married four years. He had no taste for gallantry, and he avoided the company of women of seductive dispositions. . . . . He was diffident in the company of women, very little adapted to please them, being deficient in the graces, and loving no other than Maria Antoinetta his consort." *p.* 30.

The author describes the king's apartments at Versailles, the furniture of which discovers his skill in geography; and his attention to political information, is evidenced in the careful arrangement of his papers, and the secresy of their security. Here was also a room, in which was a forge, two anvils, and a number of iron tools, with several common locks. There were also private locks, of which some were of copper ornamented and gilt.

"Lewis XVI. was distinguished by such a peculiarity of character, that it may, in some measure, be said, there were in him two men, a man who *knows*, and a man who *wills*." . . . He had an astonishing memory, of which the author gives an instance. "He was one day presented with a long account, in the statement of which the minister had placed an article of expenditure, which had been inserted in the account of the preceding year: 'Here is a double entry,' said the king, 'bring me the account 'of last year, and I will shew you 'that this article is mentioned in it.'

"When the king was thoroughly acquainted with all the particulars of an affair, and discovered any violation of justice, he was severe, even to a degree of brutality. A flagrant act of injustice made him overleap the ordinary bounds of his character; he would then insist upon being obeyed that moment, both to make sure of atonement, and to prevent any similar misconduct in future.

'But in the great affairs of state, the king who *wills*, who *commands*, was not to be found in this monarch. Lewis XVI. was, upon the throne, nothing superior to those private persons whom we meet with in society; so weak in intellectual faculties, that nature has rendered them incapable of forming an opinion. In the midst of his pusillanimity, he placed his confidence entirely in a particular minister; and though, among the variety of opinions delivered in his cabinet-council, he well knew which was the best, he never once had the resolution to say, 'I prefer the advice of such a one.' Here lay the copious source of national misfortune. . . . . .

"He was endowed with an understanding, methodical and analytical: he divided his compositions into chapters and sections. He had extracted from the works of Nicole and Fenelon, his favourite authors, between three and four hundred short sentimental phrases, which he had

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arranged according to the subjects, and had composed of them a second work, in the taste and manner of Montesquieu. The title which he gave to this treatise was, *Of a temperate Monarchy*, with some chapters, entitled, *Of the Person of the Prince—Of the Authority of the different Branches of a State—Of the Character and Exercise of the executive Power of a Monarchy, &c.* If he could have carried into execution all that he perceived of the beautiful and grand in Fenelon, Lewis XVI. would have been an accomplished monarch—France would have been a powerful monarchy." He was endowed with a spirit of foresight, of which his ministers were totally destitute; as he alone beheld from a distance the destiny and ruin of France.

We present our readers with the following anecdotes of this prince as deserving of notice. "In one of the letters sent him by his minister, M. Turgot, who was piqued because the king refused to adopt his plan of reform, is written, that the fate of 'Charles I. or of Charles IX. is that 'of all monarchs who are governed 'by flatterers.'—Lewis XVI. returned this letter, under a cover sealed with the small seal royal, with the following inscription in his own hand: 'Letter of M. Turgot.' He had translated from the English, a language very familar to him, the defence of Richard III. who was accused of crimes of which he was innocent.

"The Count d'Artois, who, from a habit of gaming, was accustomed to play high, wished to excite in his brother the same kind of passion. 'Will you bet a thousand double 'louis-d'ors?' said the Count d'Artois to him one day. 'I will play 'with you with all my heart,' replied the king, 'but I bet no more than a 'crown; you are too rich to play 'with me.' He could not bear to see persons play high at his court.

"Another time, M. d'Angivillers, while the king was on a journey, ordered some repairs to be made in the small apartments. These repairs cost thirty thousand francs. The king, on his return, being informed of the expence, made the whole castle resound with cries and complaints against the extravagance of M. d'Angivillers, 'I 'might have made thirty families 'happy with the sum,' said Lewis XVI." *p.* 25—43.

Chap. V. contains the portrait, character, and anecdotes of Maria Antoinetta, who, immediately on her arrival in France, experienced contradictions which women with difficulty forget. Her mother demanded by her ambassador, that Mademoiselle de Lorraine, her relation, and the Prince of Lambesc, should have rank next after the princes of the blood of the House of Bourbon, at the festivals given upon the marriage of her daughter with the Dauphin of France. This request was made by Lewis XV. an affair of state, but the women of the court opposed a determinate resistance to the formal demand made by the king. They carried their obstinacy so far as to absent themselves from the ball, rather than be deprived of the right of dancing the first. Madame de Bouillon, of all the ladies, distinguished herself the most by the violence of her refusal and her observations on the occasion. Lewis XV. was so much offended at her behaviour, that this lady appeared no more at court. The Dauphiness, on her part, entertained such resentment, that she procured a copy of the letters which Lewis XV. had sent to the peers, saying, as she locked them up in her strong box: 'I shall remem-'ber it.' "Having been educated in the principle, that the Imperial House was the first house in the world, and seeing those who were mere duchesses contest with her family the precedency next to our princes, felt strong resentment on the occasion. In vain did Madame Noailles tell her with respect, but laconically, that the etiquette was severe and inexorable at the court of France: the Dauphiness, from that moment only made her the object of ridicule, and resolved to exclude as much as possible from her house the titled females, that she might no longer be served by ladies who maintained such proud pretensions.

"The four first years that Maria Antoinetta lived in France are the only happy years that she passed in that country. The young Dauphiness had an angelic figure; the clearness of her complexion was remarkable, the colours were lively and distinct, her features regular, her shape slender; but her eyes, though beautiful, were liable to continual fluxions. She had the Austrian under-lip. She was of a caressing disposition, cheerful,

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attentive to please, and well instructed by her mother how to make herself beloved by all the court, had she chosen to follow her lessons. The pulpits, the academies, the most distinguished societies, the journals, the almanacks of the muses, all lavished upon her their applause. Flattery had as yet retained in France the forms and the tone of the interesting reign of Lewis XIV.

"Maria Antoinetta had been educated by her mother to be one day queen of France. She became acquainted at Vienna with our fashions, our usages, our ceremonial; but she was hardly arrived at Versailles when she began to rid herself of every circumstance that imposed upon her any restraint. She went abroad on foot, accompanied by one or two ladies of her court, her gentleman-usher walking at a distance behind. She invited her brothers-in-law and sisters-in-law to dinner and supper, and accepted of the same entertainments from them, without any parade. She was affable, humane, sympathising, and often delicate in her beneficence. A stag, which had been wounded during a chase, when the king was present, struck with his horns a poor peasant. The dauphiness, on hearing of the incident, flew to his assistance, took his wife into her carriage, loaded her with kindness, and granted her a pension." *p.* 50, 51.

Haughtiness of mind produced a growing enmity between the queen and her sisters-in-law, and it is added, she experienced the resentment of the princesses her aunts. "The more the young queen was handsome, amiable, insinuating, bold, rash, frivolous in her taste and desires, ambitious of dominion, and jealous of her title of archduchess, which she displayed on every occasion, so much as to be noticed by the court, they likewise became the more haughty, affecting the superb style of the best years of the reign of Lewis XV. Who could believe that the five princesses, the three aunts, and two sisters-in-law, entertained against the queen such a violent animosity, that they strove with each other who should most calumniate her private life? Whatever one suggested, another confirmed, and a third subjoined her authority to render the anecdotes incontestible.

"The queen, on her part, carried her vindictive resentment so far as to intimate suspicions with regard to the virtue of Madame and the Countess of Artois. To such a length was perfidy extended, that impartial observers of these intrigues accused Maria Antoinetta of having been in league with the men of gallantry, and even with the guards, who exposed Madame d'Artois before the public towards the last years of the monarchy." *p.* 59, 60.

The queen's dress is the subject of animadversion in this chapter, particularly for introducing the fashion of large feathers, which disgusted the aunts, who called these feathers 'an 'ornament for horses.' The king, who was plain in his taste, spoke to her with diffidence of these singular ornaments. But in the beginning of 1776, upon giving her half the diamonds which he had when dauphin, he said to her, 'Keep yourself to this 'dress, which will not be attended 'with farther expence.' This advice of the king had no effect upon her, and her rage for feathers became such, that the cost of a single one was fifty louis-d'ors. 'Your charms,' however, added Lewis XVI. 'stand 'in no need of embellishment.'

"Maria Theresa joined the king in diverting the queen's taste from trifles, which she began so early to display. The queen sent her her portrait ornamented with large and beautiful feathers. Maria Theresa returned it with the following note; 'I would have accepted with great 'pleasure the portrait of the Queen 'of France, but I cannot accept of 'one which represents to me only an 'actress.' Nothing could prevail with Maria Antoinetta to renounce these ridiculous ornaments." *p.* 62, 63.

Chapters VI. and VII. In the former of these chapters we have described the dispositions, the private and political characters and conduct of Monsieur, and the Count d'Artois, brothers to Louis XVI. and in the latter an account of the Duke of Orleans, his connexions, and his son the Duke of Chartres, afterwards Duke of Orleans, and subsequently Philip d'Egalité, who is here represented as the most beastly wretch that ever degraded human nature.

Chap. VIII. represents the English by their agents tampering with the province of Britany; the malcontents of which place deputs their chief to offer the crown to the duke

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of Orleans, father of Philip Egalité, who replied "he had the honour to be first prince of the blood, and that with this title he would die."

Chap. IX. The dissatisfaction of the court of France is expressed in this chapter, with regard to the House of Orleans, which falls into disgrace by the exile of the Duke of Choiseul, and the ruin of the parliaments; and to which the queen adheres on account of her friend the exiled duke.

The Xth chapter contains the portraits of the princes of Condé, Conty, and the Duke of Penthievre. The following anecdote of the Prince of Condé deserves notice. Having with a separate body of troops, of which he had the command, gained several advantages over the prince of Brunswic, Lewis XV. in recompence, made him a present of the cannon taken from the enemy; and the Duke of Brunswic having since paid him a visit at Chantilly, and not finding the cannon, which the Prince of Condé had caused to be withdrawn from his sight, 'You seem inclined,' said he, 'to conquer 'me twice; in war by your arms, and 'in peace by your modesty.'

Chap. XI. and XII. The Author divides the reign of Lewis XVI. into ten epochs, the first is contained in these chapters, which describes the recal of M. Maurepas to the administration, who is strongly opposed by the queen, on account of his influencing the mind of the king to persevere in resisting the efforts she employed to restore the Duke of Choiseul. The conduct of M. Maurepas is detailed, as well as that of his friend, M. de Vergennes. At the death of M. Maurepas, the queen redoubled her intrigues to deprive M. de Vergennes of the king's confidence: this minister was heard to say, 'One would suppose it was not known 'that I have made a vow to die in 'office.'

The second epoch occupies the eight following chapters.

Chapters XIII. to XX. contains an account of the re-establishment of the parliament, exiled by Lewis XV. and the different opinions of contending parties on the measure, which Lewis XVI. is influenced to by M. Maurepas, notwithstanding the remonstrances of his family, and the intimations he receives that the consequences will be the destruction of royalty; but in this he appears to have accommodated himself to the inclinations of the people. Upon the instalment of this parliament it shews its indifference to the king, and proceeds to acts hostile to his authority. In the last of these chapters is an account of the struggles at court for the maintenance of the royal authority, and the first measures of M. Turgot in the administration.

The third epoch contains the latter twelve in this, and eighteen former chapters in the third volume. In this volume it commences with the twenty-first, and breaks off at the end of the thirty-second chapter. Chapters XXI, XXII, XXIII, XXIV, relate a change in the policy of France, the history, sentiments, and political conduct of M. Turgot. This history is interrupted in Chapters XXV. and XXVI. with an account of a revolt in consequence of a scarcity of corn; the causes of the riot are considered problematical, yet England is suspected of having a hand in it. The conduct of the rioters, and the measures adopted to quell them are detailed, in which the king takes an active part.

Chap. XXVII. continues the administration of M. Turgot, with the elevation of M. de Malesherbes, his friend, to the ministry; and the remaining chapters of this volume detail the opinions and principles of the latter minister, and accounts of state affairs.

Volume III. To this volume is prefixed eighteen miniature etchings of the following portraits: Christopher de Beaumont Archbishop of Paris, Cardinal Bernis, Duke of Choiseul, Duke of Vrillière, Chancellor Maupeou, Count de Maurepas, Abbé Terray, M. de Sartines, Count de Vergennes, Count d'Estaing, Loménie Archbishop of Toulouse, Marshal Richlieu, Malesherbes, Turgot, Necker, La Chalotais, Duprémesnil, Voltaire.

Chapter I. continues the ministry of M. Turgot, who, upon the coronation of the king, found a remarkable occasion to disclose his principles concerning the monarchy. "He proposed, that the ceremony should take place at Paris, partly from motives of œconomy, and to counteract the sentiment of local devotion; and partly to weaken the force of religious recollections, as that of the baptism of Clovis, and annihilate the fable, already discarded by the critics, of the holy oil brought down from heaven in

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the beak of a dove. He also attempted to introduce a change into the form of the oath, conceiving it as it stood, to be too indulgent to the clergy, and too negligent of the people. He disapproved particularly the clause for 'exterminating heretics,' which had already been modified at the accession of Lewis XIII. and Lewis XIV. and, for the illusory engagement, never to extend mercy to duellists, he wished to substitute that of sparing no effort to put an end to so censurable a practice."

After naming the prelates who openly adhered to Turgot and Malesherbes, and constituted the minority of the clergy, the author observes, "Thus at the accession of Lewis XVI. to the throne, the clergy of France was composed of a majority partly distinguished by piety, superstition, and ignorant credulity, and partly by luxury and libertinism, revelling in the pleasures of the capital, to the total neglect of their provincial and episcopal functions."

The clergy were afterwards divided into two minorities, of which one was atheistical and the other fanatical; so that the excess of religion in Beaumont's party, and the deficiency in that of the Archbishop of Toulouse, were in evident contradiction with the mass of the Gallican church, whose nullity and insignificance exposed it to the attack of every opinion and interest.

"On the 24th of September 1775, the Archbishop of Toulouse, invested with the powers of the general assembly of the clergy, proceeded, together with M. Pompignan and the Abbé Talleyrand, to Versailles, for the purpose of presenting the remonstrances agreed upon." They are thus introduced: "Your majesty,' said the deputation, 'will see in the 'memorial we have the honour to 'present, the ministers of what is 'called the reformed religion, raising altars and temples, convoking 'assemblies, forming districts, levying contributions on your subjects, 'administering baptism and the 'Lord's supper, and consecrating 'illegitimate marriages: we flatter 'ourselves, that your majesty, sensible of the temerity of these men, 'will issue orders for the termination 'of their enterprizes.

'The other part of the remonstrances we present to your majesty, 'offers a view of dangers still more 'pressing. Infidelity pervades all 'ages, ranks, and conditions. The 'hydra atheism is become the prevailing opinion. Its fatal influence 'on morals, and their consequent depravity, together with the spirit 'of independence it inspires, are 'truly alarming. The security of 'legal authority cannot exist without 'that of religion. Religion alone 'gives to the throne of kings the 'surest and most unassailable support, the obligation of CONSCIENCE, 'that pillar which sustains the throne 'of God himself in the mind of man.

'We do not dissemble, Sire, that 'it is principally by our instructions 'and examples, that infidelity can be 'repelled; and did we stand in need 'of any new engagement to stimulate 'us to the performance of our duties 'in this respect, it naturally presents 'itself in the earnestness and solemnity with which we have demanded this audience. But the cause of 'God is also that of the king.' *p.* 14, 15.

This preamble contains the substance of the memorial, which, did the limits of our work admit, we should be happy to give at large, as it is well drawn up, full of nervous reasoning, and enforced by cogent arguments: but we observe at the close, a proof of the rooted antipathy manifested to the protestants therein. It discovers the genuine spirit of Popery, against which it is impossible for us to guard too much, and hope, as some of the clergy of France, who drew up the memorial, have found an asylum in England, they are convinced of the superior claim which Protestantism has to the temper of Christ, from the beneficence they have experienced.

To this memorial the king promised, that no measures should on his part be omitted, to arrest the progress of licentiousness and impiety of which they complained; to consider the possibility of adding some effective clauses to the existing laws respecting the sale of books. With respect to the Protestants he would inform himself of the facts which excited the complaints of the clergy; that orders had been issued for repressing certain enterprizes undertaken by these religionists. The assembly, dissatisfied with the king's reply, presented another remonstrance, to which he re-

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turned an answer similar to the last; adding that the rumour which had prevailed, of the protection it was pretended he had bestowed on the Protestants was wholly destitute of foundation,

Chap. II. to XVIII. present to us the history and administration of Count St. Germain; Turgot's celebrated edicts; an account of the work entitled Le Monarque Accompli, which was burnt; a variety of incidents in the ministry, from which M. Turgot and M. St. Germain are dismissed; remarks of the king on a memorial of M. Turgot, containing democratical sentiments; the cabinet divided into two factions; and the last chapter with a dialogue between the Author and Marshal Richlieu.

In this place is introduced a political sketch of Europe, and of her relations with France, from the epoch of the accession of Lewis XVI. to the crown to that of the American war.

The first chapter in this political sketch commences with an account of the princes and governments of Europe, and the most remarkable incidents that have occurred. The second chapter relates the occurrences that transpired in the Court of Rome, gives an account of the factions existing there, the characters of the popes, and exposes the intrigues of the cardinals in their election of a pope. The third chapter states the religious reform in Tuscany, the attack on the Court of Rome by the Court of Naples, and the character of the family of the king of Naples, particularly the influence and conduct of his queen. The fourth chapter refers to the state of Spain relative to France, with political occurrences. The fifth chapter relates to the affairs of Turkey, the sixth of Prussia, the seventh of Poland, the eighth, ninth, and tenth are occupied with the concerns of Austria, the eleventh of France and the Protestant powers, the twelfth of Denmark, which represents particularly the conduct of that court to Queen Matilda, and concludes with a portrait of Catharine II. Chap. thirteenth developes the secret political correspondence of Lewis XV. which was suppressed by his grandson.

(To be continued.)

XL. HISTORY *of the Rise and Progress of the Naval Power of England, interspersed with various important Notices relative to the French Marine. To which are added, Observations on the principal Articles of the Navigation Act. Illustrated by a Variety of interesting Notes. Translated from an original Work in French, by* THOMAS EVANSON WHITE. *8vo. boards, 7s. 6d. pp.* 416. J. S. Jordan.

THE Translator, in his introductory observations, gives the following character of this work: "It commences with the earliest dawn of authentic record, and comes down to the interesting æra of the American war; it is in some parts a condensed memoir, and in others a very general outline of its subject. With respect to the important consideration of authenticity, the marks of it appear in almost every page, references being given for every statement, which, perhaps, might otherwise appear questionable, in that respect, to English and French writers, chiefly historians of established reputation." Notes are added by the Translator to correct inaccuracies and supply deficiencies; they are chiefly extracted from Hume and Smollett

This volume contains four books and an appendix, which give an account of the state of the British navy, and those of the other European powers, with details of the principal actions that have been fought, from the earliest records to the æra of the American war.

Book I. This history of the British navy commences with the reign of "OFFA, king of Mercia, the most powerful prince of the heptarchy, who appeared to be the first that had any pretensions to the empire of the seas. It is said he ventured to dispute it with CHARLEMAGNE. That great monarch, however, did not disdain to court his alliance, in the view, perhaps, that the naval assistance of OFFA would one day be serviceable to him in securing his dominions from the enterprizes of the Normans." An augmentation of the number, and an improvement in the construction of his vessels, were effected by the illustrious Alfred, who had one fleet of an hundred and twenty sail, uniformly allotted to guard the coast. When the East Angles and Northumbrians

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constructed vessels stronger and lighter than his own, he compensated for this new advantage by fitting out expeditiously for sea, vessels with an hundred and twenty oars, in every respect superior to the former.

EDGAR collected a prodigious number of vessels, which some have said amounted to three thousand six hundred, and others to four thousand. A just idea may, however, be formed of it, when it is known, that the largest of those vessels hardly contained fifty men in array. Throughout the year, four squadrons, each consisting of one hundred sail, were armed to protect and cruize along the coasts. Elated with this array of force, EDGAR imagined himself master of the seas, and assumed the vainglorious title of Emperor and Lord of all the Kings of the Ocean, and of 'all the Nations which it surrounds*!' One day being at Chester, he embarked on the Dee, and compelled eight tributary kings to row a barge, which he steered himself. The triumphs of pride are always outrages!

The successors of EDGAR had not an equal maritime force with his; and though the English made a vigorous effort in the reign of ETHELRED, and collected a fleet of eight hundred vessels, equipped at the expence of wealthy individuals; this armament being dispersed by storms, was rendered unserviceable, and the whole kingdom fell under the power of the Danish princes.

The sudden revolution effected by William the Conqueror, the Author observes, gave England so violent a shock, that the nation could little attend either to commerce or navigation. When RICHARD undertook the expedition to the Holy Land, the kingdom was so destitute of shipping that he was obliged to have recourse to foreigners. Though the vessels furnished on this occasion were in general small, some of them might be of considerable bulk, as in an expedition to the Holy Land, they had a ship of such large dimensions, as to cause it to be named 'the World.' Towards the middle of the thirteenth century, we are also informed of a vessel capable of containing eight hundred men. These, however, were rare at that time, they were only to be found in the Mediterranean, where the Venetians, the Genoese, and the Pisans, had expedited the progress of sea affairs.

JOHN, with the assistance and advice of the Earl of FLANDERS, having destroyed the fleet of PHILIPPE AUGUSTE in the port of *Dam* *, "was elated to such a degree, he imagined that henceforth his *maritime ordonances* would be respected by all nations. He had, in the second year of his reign, made one for exacting the *salute* from all foreign vessels, ordaining that, if obedience was not yielded to his officers, they should be compelled to it, and even to chastise the captains, either by confinement, or by corporal punishment †. Absurd and unjust pretensions are often imputable to weakness. Who could imagine that a prince, tottering on his throne, would have dared to arrogate to himself the empire of the seas." *p.* 16.

The Author details accounts of several engagements at sea, and represents the British navy to be in a state of fluctuation till the reign of Henry VII. "who laid the foundation of the naval power of his country, by turning the attention of his subjects to their *native* riches. We allude to the *wool*, which at that time was exclusively manufactured by the Flemings, who purchased it at a very low price. He annihilated this source of their wealth, by prohibiting an exportation, which was highly prejudicial to his own subjects . . . . . He made his people sensible of their true

* *Ex chart. eccles.* Wigorn.

* *Dam*, or *Damme*, in the Netherlands, in those days a considerable sea-port town, though now no longer such, its harbours, *&c.* being long since destroyed by the accumulation of the sands on that part of the coast. It is still a place of some note, and lies five miles south-west of the port of *Sluys*, and nearly the same distance north-east of Bruges.

† On the contrary, any ships or vessels laden, or sailing on the seas, that will not lower or take down their flags, at the command of the king's lieutenant, or of the admiral of the king, or his lieutenant, but fight against any of the fleet; such, if they can be taken, shall be reputed as enemies, and their ships, vessels, and goods seized and confiscated, as the goods of enemies. Although the masters or owners should afterwards come and alledge the said ships, vessels, and goods, to belong to the friends of our lord the king; and that the hands on board, be chastised by imprisonment at discretion for their rebellious conduct.

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interests on this occasion; he forthwith brought over Flemish artificers, who instructed them to prepare the wool. He afterwards established manufactures; but did not prohibit the exportation of this precious commodity, until after he had taken those preliminary steps, and secured by treaty to his subjects, the exclusive privileges of their island. The Levant trade was first opened to them under his reign, but it was not carried on with success, until the period of the revolt in the Low Countries, whence the Flemish manufacturers, apprehensive of the impending calamities, emigrated in great numbers into different parts of England, and, in effect, repeopled the towns of Norwich, Colchester, Maidstone, Sandwich, and Southampton, which were then almost deserted." *p.* 56, 57.

The historian describes the naval progress, during the profligate reign of HENRY VIII. and details the endeavours of MARY to promote the designs of her husband against France, by fitting out a fleet of one hundred and forty-sail, which was joined by thirty Dutch ships, much superior in size to the British: the attempt against France was unsuccessful. The taking of Calais by the French is the last occurrence noticed in the first book.

Book II. Upon the death of MARY, a princess more worthy of filling the throne succeeded to it. The historian observes, "Never, under any reign, were seen such sacrifices of private interest or exertions, either to defend, or to make the state respected; in attempting new discoveries, or extending the commerce of the nation. . . . The subjects of ELIZABETH applied themselves, during her long reign, to the principal object for which they seemed intended by nature. The *sea* became their element, and shortly appeared among them, several renowned admirals; excellent seamen were formed, and the ports were filled with shipping. Nothing farther remained than the creation of a royal navy, to accomplish which, arsenals were constructed, magazines provided, and naval stores collected. A revolution so advantageous, appropriated to ELIZABETH the titles of restorer of the maritime glory of the nation, and queen of the northern seas. . . . .

"CASTELNAU, ambassador of France, writing to his court on this subject, thus expresses himself: 'She 'has built a great number of vessels, 'which are the fortresses, bastions, 'and ramparts of her dominions; 'constructing every two years a large 'ship of war; and they are such ves-'sels, that nothing can be found on 'the sea able to resist them. These 'are the buildings and palaces which 'the queen of England has com-'menced, since her succeeding to the 'crown, and which she still conti-'nues'." *p.* 75.

A particular account of the formidable fleet fitted out by the Spanish king is given by the Author, with its destruction. The queen was so transported with her deliverance, that "she loudly proclaimed her joy without much regard to decency, and with all the ostentation of her sex. She appeared sometimes to forget what she owed to fortune, or, strictly speaking, to DIVINE PROVIDENCE; of this, the Dean of St. Paul's had the resolution to remind her, in a sermon delivered in her presence; his text was these words of the *Psalmist*: 'Except the Lord keep the city the 'watchman waketh but in vain.'—The queen perceived the allusion, and had the wisdom to avail herself of the hint; she caused a medal to be struck, on which appeared ships driven by a storm, and running foul of each other, with this pious and appropriate inscription: AFFLAVIT DEUS ET DISSIPANTUR *!"

The Author mentions, that when PHILIPPE was first informed of the misfortunes of his armament, he was engaged in dictating a letter, which he discontinued only to observe, 'I 'sent it to fight with the English, not 'with the wind and waves!' *p.* 91, 92.

The end of the second book brings us to the end of the reign of CHARLES I. One circumstance may claim notice relative to the herring fishery, as well as the perseverance of the British monarchs in maintaining their claim as *sovereigns of the seas*, which was particularly enforced under the reign of JAMES I.

"Under the reign of ALFRED the Great, about the year 836, the

* "This well known motto has been neatly rendered, by a late elegant writer, 'He blew with his wind and they were 'scattered!'"

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Hollanders began to send vessels to Scotland, in order to purchase herrings. This practice continued until the fourteenth century, when being at enmity with the Scots, they proceeded to take the fish themselves. Since that period the fisheries increased so rapidly, and their profits became so great, that they were considered as the chief source of the riches of Holland. It became, to speak metaphorically, the *cradle* of her marine, and the *nursery* of her seamen. The above, and indeed, all the other fisheries, in which the subjects of the United Provinces are engaged, flourished considerably at the accession of JAMES I.* which circumstance naturally revived the former jealousies of that prince.

"When king of Scotland, he exerted himself to secure to his subjects so productive a branch of industry and commerce, on their own coasts. He restrained the Dutch from fishing within the distance of eight miles from the coast. On succeeding to the throne of England, he interdicted the fisheries on the coasts of his three kingdoms to foreigners, declaring, that he would oppose all who should attempt to usurp, or to partake of this right; regarding it as the most essential, as well as the most obvious right of his crown, on account of the sovereignty which he claimed over all the British seas. He appointed commissioners at London and Edinburgh for the regulation of these matters, and charged them not to grant the liberty of fishing but for certain pecuniary considerations." *p.* 105, 106.

Book III. contains a description of the great maritime power and commercial prosperity of the Dutch, with the attempt of CROMWELL to reduce them. The particular circumstances of the several actions during the naval wars between the English and the Dutch, which continued until an advanced period of the reign of CHARLES II. when the Dutch sued for peace. It also gives an account of the weak state of the French marine, during the minority of LOUIS XIV. and the great exertions made under that prince for its re-establishment, and concludes with detailing the various operations of the English and French navies, in the wars between those countries, until the death of WILLIAM III.

Book IV. commences with the state of the English marine at the death of WILLIAM III. and proceeds to the history of the war undertaken by Queen ANNE against France; with a particular account of these several wars in which Great Britain was engaged with France in the reigns of her successors, concluding with the various important operations of the respective powers, and the progressive state of the naval power of Great Britain, with its influence on that of France, is regularly considered until the period of the American revolution, on which event the Author offers some observations, and addresses the people of Europe.

The next subject is, observations upon the most material articles of the Navigation Act, which is followed by an appendix, containing papers relative to politics, and circumstances attending some of the naval actions recorded in the body of the work. From the appendix we present our readers with the account of the advantages the Dutch derived from the herring fishery.

"We may form a judgment of the flourishing state to which the Dutch fisheries had arrived at the commencement of the reign of JAMES I. by the details we find upon this subject, in a memoir presented in 1604, to the council of Madrid, and which we have extracted from valuable collections in MS. of the learned and laborious PEIRESC. We shall content ourselves by giving, in this place, a succinct detail of this article; the Author arranges all their fisheries into five principal divisions.

"1st, That of the fresh-herring fishery, in which six hundred vessels are employed, with a complement of ten men each, and carrying from ten to twenty-five lasts, each estimated at two tons, or four thousand pounds weight, and containing twelve barrels of one thousand herrings; this employs and maintains six thousand men.

"2nd. The great herring-fishery, in which three thousand vessels are employed, of thirty and forty lasts, the former manned with ten men, and the latter with fifteen, employing thirty-seven thousand five hundred men.

* See *justificatory document*, in the Appendix, No. 1.

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"3d, That of chub-fish, of salmon, &c. called the winter fishery, occupies six hundred barks, of from ten to fifteen lasts, with a complement of eight men each, of which the total amount is four thousand eight hundred men.

"4th, That of dried herrings, in which a thousand small vessels, of four lasts, are employed, of six men each, maintaining six thousand men.

"5th, The inland fishery upon the lakes, rivers, &c. which takes up six hundred boats with five men each, and employs annually three thousand persons.

"The sum total of those who gained their livelihood by the different fisheries, amounted then, in 1604, to fifty seven thousand three hundred men. The revenue which the republic gathered upon their produce, amounted at that time to four millions nine hundred and forty-two thousand five hundred florins; a sum with which, says our Author, the rebels so powerfully supported the war against their king."

On the subject of the two tables subjoined, the Author in an advertisement prefixed to the work, observes, whatever the accuracy of those statements may be, the interest of a comparison between them and the English marine at the death of Queen Elizabeth, is not diminished. In that view we have placed the list of the ships of that princess (as stated by Sir *William Monson*) before the table of the British naval force from 1688 to 1777. In the former, the ordnance is not specified, but the *number* of *artillerists* will suffice to give an idea of its amount.

In the latter table we have pointed out by two *asterisks* in the column, those periods in which we have found it impracticable to gain accurate information of the *number* of ships *on the stocks* or *under repair*.

STATE OF THE ENGLISH MA
RINE AT THE DEATH OF QUEE
ELIZABETH.

Vessels	Tons.	Seamen and Soldiers	Art
Elizabeth Jonas	900	460	4
Triumph	1000	460	4
White Bear	900	460	4
Victory	800	368	3
Le Marie Honora	800	368	3
Royal Ark	800	368	3
St. Matthew	1000	460	4
St. Andrew	900	368	3
Just Denial	700	320	3
Garland	700	270	3
War Spight	600	270	3
Le Marie-Rose	600	220	3
Hope	600	220	3
Bonaventure	600	220	3
Lion	500	220	3
Nonpareil	500	220	3
Defiance	500	220	3
Rainbow	500	220	3
Dreadnought	400	180	2
Antelope	350	144	1
Swiftsure	400	180	2
Swallow	330	144	1
Foresight	300	144	1
La Marée	250	108	1
Crane	200	88	1
Adventure	250	108	1
Acquittance	200	88	1
Reply	200	88	1
Advantage	200	88	1
Tiger	200	88	1
Tramontain	**	62	8
Scout	120	58	8
Achates	100	52	8
Charles	70	39	6
Moon	60	35	5
Advice	50	35	5
Spy	50	35	5
Merlin	42	30	5
Sun	40	26	4
Cygnet	20		
George (Hoy)	10		
Penny-rose (Hoy)	80		
Total 42.	16915	7532	819

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TABLE OF THE NAVAL FORCES OF ENGLAND, FROM THE YEAR 1688 TO THE YEAR 1777.

	1st. Rates.	2d. Rates.	3d. Rates.	4th. Rates.	5th. Rates.	Frigates, &c.	Under repair or on the Stocks.	Total.
At the Accession of WILLIAM III. in 1688.	4	2	17	38	2	68	41	173
At the Death of WILLIAM III. in 1702.	7	14	47	62	36	107	**	273
In the Reign of QUEEN ANNE, in 1707.	7	14	45	64	40	114	**	284
Under GEORGE I. in 1721.	4	5	25	13	52	45	62	206
Under GEORGE II. in 1734.	5	11	30	19	45	58	40	208
Under GEORGE II. in 1746.	6	13	31	30	62	124	**	276
Under GEORGE II. in 1755.	5	11	48	36	74	67	**	241
In the Reign of GEORGE III. in 1777.	3	12	56	41	20	156	27 †	315

† All on the stocks, and of which five were three-deckers, seventeen two-deckers, and five frigates.

XII. THE NECESSITY *of the Abolition of Pluralities and Non-residence, with the Employment of Substitutes by the Beneficed Clergy; demonstrated in an Enquiry into the Principles and Consequences of the Establishment of Curates.* 8vo. pp. 324.

IN the introduction to this work, the anonymous author briefly considers the importance of an established order of men, *i. e.* the clergy, for the propagation and preservation of Christianity. The work is then divided into three parts.

In part I. the writer enquires, "Whether the use and establishment of Curates or substitutes among the clergy, be agreeable to the laws of the gospel relative to its ministers, and to the primitive constitution of the church of England?" On both these questions he argues in the negative; that it is not agreeable to the laws of the gospel, he infers, first, from the nature of the Christian ministry; 2d, from the various characters which the ministers of the gospel sustain in Scripture, as shepherds, watchmen, &c. and 3d, from the personal account which they must one day render to their judge.

That the establishment of curacies is not agreeable to the antient constitution of the church of England, he endeavours to prove from the history and canons of this church. About the close of the sixth century, Austin and his clergy were established at Canterbury, on the principle of equal duty and provision; constantly itinerating in their respective circuits, and being supported by a common fund: and as Christianity spread through the heptarchy, this writer

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contends the same plan was adopted in the other provinces, no church being appropriated to any particular minister, except the cathedral, where the bishop statedly resided and officiated. At length, when the whole country became Christian, it was found, that by this method the remote districts were but irregularly and imperfectly supplied with the means of public worship, and to remedy this, stated ministers were appointed to the various churches, which laid the foundation for dividing the country into parishes at a subsequent period. At first, however, our Author insists on it that they were all supplied from the public stock, so that the ministers of the poorer districts were assisted from the income of the richer. In process of time, however, as the nobility built and endowed churches, they insisted that the priests who supplied them should enjoy the fruit of their respective labours, and that their endowments should be confined solely to their own ministers. "And conformably to this design and end," says our Author, "no clergyman before the period of the Norman conquest had more than one church; this he was to consider and love as his lawful wife, and thereat he was obliged to reside and officiate till death. He was not allowed to resign or relinquish it; nor could he be removed from it, unless the bishop, for some very particular reason, should permit it; and if, on some extraordinary account, the bishop granted any clergyman leave to remove to another church, he did not think of retaining his former benefice along with it, and hiring another in his room to perform its duties, whilst he himself received the revenues. Such an idea never entered the minds of the English clergy of these ages; and such a desire or attempt would have been considered as criminal as adultery, fraud, and oppression. Every priest deemed himself bound in duty to perform his sacred function, and considered the benefice as inseparably connected with the office. They thought themselves justly entitled to reward from the laity, in consideration of the religious services which they rendered them; and if, after the performance of such services they would have thought it unreasonable and unjust to be denied the due recompence of their labours, it must have seemed to them equally unjust to receive the reward without performing the offices for which it was designed and appointed.

"The laws of the church, prior to the Norman conquest, are founded on these obvious principles of common equity and reciprocal justice between the clergy and laity, and were conscientiously acted upon and observed by both parties. The inference, therefore, manifestly deducible from this view of the primitive constitution of the clergy in the English church is this; that the use of substitutes by the beneficed clergy is so far from receiving any support from it, that it is directly repugnant to its design and end, and to all the laws on which it was founded; and that the establishment of curates has no precedent to sanction it in the history of the clergy for nearly a thousand years from the first promulgation of Christianity."

Part II. contains "an enquiry into the causes which first induced the clergy to the employment of substitutes, and into the principles on which the establishment of curates was founded." The causes are here stated to be, 1. "The appointment of foreigners to English benefices," in consequence of the Norman conquest. 2dly, "The institution of clerks in inferior orders to ecclesiastical benefices," when they were not qualified to officiate themselves. 3dly, "The appropriation of churches" to the various societies of the religious, to collegiate bodies, and laymen; and 4thly, Pluralities and non-residence, which were the last, and now remain the *only* cause of a *poor* and *stipendiary clergy*." Under this section the Author gives a history of the rise and progress of these evils, and of the various attempts that have been made to check or remedy them.

Part III. contains an "Enquiry, whether the employment of substitutes, or curates, by the beneficed clergy tends to promote the interests of religion and virtue?"

The first ground on which the writer argues is, that a sufficient and liberal support is necessary to the respectability of the order, and that this has not generally been afforded he offers evidence both before and since the Reformation. He informs us, that "during the reign of Henry

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VIII. Edward VI. and Mary, many curates were hired for twenty and thirty shillings with meat and drink, some for meat and drink only, and others were obliged to put themselves into gentlemen's houses, and procure a pittance there by the performance of secular and servile offices.

"Under the government of Elizabeth and James, the people always complained of having very simple curates for their religious instructors, men who did not pretend to preach, who could scarcely read, and were content to serve for ten groats a year, and a canvass doublet; procuring their living by some secular art or occupation. For the patrons of benefices would hire a poor *ygram* soul to bear the name of a parson for twenty marks, or ten pounds a year, whilst they themselves took up for their snap-share as good as a hundred, by which means learning was decayed, England was dishonoured, and honesty not regarded."

In the next reign, though the acts of the usurped powers were declared null and void, something was thought necessary to be done for the relief of the officiating clergy, and though the parliament declined, the king issued several injunctions in their favour. Still, however, complaints were made in parliament, that "*mean* and *stipendiary* preachers were entertained to serve the cures in many places," and the Author endeavours to shew, that notwithstanding all the measures adapted in subsequent reigns for their relief, the same evils remain, and the same complaints exist, even in the present day; and thus, he says, "the national establishment of curates, from its first foundation to the present moment, presents one uniform system of injustice and oppression." *p.* 354.

Our Author next considers the scandal occasioned to the laity by this partial and unequal establishment of the clergy—the occasion it has given for the reproach of infidels—the indolent habits it has introduced—the check it gives to clerical charity and hospitality—and the degradation it puts upon the sacred order.

XLII. THE *most remarkable year in the Life of* AUGUSTUS VON KOTZEBUE; *containing an Account of his Exile in Siberia, and of the other extraordinary Events which happened to him in Russia. Written by himself. Translated from the German by the Rev. B. Beresford.* 3 *vols.* 18*mo.* (*With a Portrait by Hopwood, and other Plates*) *about* 850 *pp.*

THE exile of this celebrated dramatic writer is an event notorious to all Europe; and these volumes contain its history. In April, 1800, Mr. von Kotzebue set out for Russia, accompanied by his wife, who was a native of that country, on a visit to her relatives and friends, but at Polangen he was arrested—his trunks sealed—and his papers forwarded to government. To satisfy the public that they contained no sufficient reason for his arrest, the writer gives a minute detail of their contents, being letters, medical receipts, dramatic sketches, and private memorandums. On one of the articles he has the following remarks. "*A Weimar almanack interleaved.* I had imitated the idea of Franklin's, which, if I am not mistaken, had been published in the Berlin Journal. This great man had scrupulously examined, and made a kind of table of all his failings, with a firm resolution by degrees to amend them; devoting every evening to this plan of self-examination, he became wiser and better, till, at length, he acquired an entire controul over his passions. At whatever distance I remained from my model, I had at least endeavoured to execute his wise and good intentions, and I can declare with truth that the expedient was attended with considerable success, I can even recommend this method from my own experience to every man who has his moral improvement at heart. He will insensibly feel a kind of terror on examining his almanack; he will dread to find the leaves too full of self-reproaches, and often, very often will check the passion ready to obtain the mastery over him, on the recollection that, at night, it will be necessary to put down the particulars faithfully on the paper."

Upon arriving at Mittau, Mr. von K. was introduced to the governor, with whose person he had some previous acquaintance, and whose character he much respected; and assured him he thought himself very fortunate in being able to assert his innocence before him, requesting him

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with as much expedition as possible to proceed with the examination of his papers. "That examination," he replied, "does not concern me; I have orders merely to forward them to Petersburg, and you are to accompany them without delay." At first I was distressed at this answer, but soon recovering myself, I observed, that having never lived separately from my wife, I hoped she would be allowed to go with me. At first I thought he would have acquiesced in my desire, but upon some remark made to him by a secretary, he gave me a positive denial. I then told him I could not answer that my wife would not come and solicit his consent herself upon her knees. 'Spare 'me such a scene,' replied he; 'I 'am likewise a husband, and a father; 'I feel all the distress of your situa-'tion; but I am not able to remedy 'it; I must execute my orders in the 'most exact manner: set off for 'Petersburg, justify your conduct 'there, and in a fortnight you may 'embrace your family again. Your 'wife shall remain here; make your-'self easy, every thing shall be done 'for her that humanity and my own 'good wishes can suggest.'

"On saying this he conducted me to his chamber, and left me for a moment, to give orders which unfortunately concerned me too fatally. There was a young lady of a sweet and interesting countenance in the room, who appeared to be the governor's daughter: she was employed at her needle. On my entrance she saluted me kindly; did not speak, but sometimes raised her eyes from her work, and fixed them upon me. I thought I could perceive more compassion than curiosity in these soft looks, and I frequently heard a sigh escape her. It will easily be conceived, that the interest she took in my situation, did not contribute to allay my apprehensions. The governor soon returned. 'Things are 'no longer in Russia as they used to 'be;' said he, 'justice is now admi-'nistered in the most scrupulous 'manner.'

"I have great reason then to be easy," replied I. He expressed much surprise that I had voluntarily returned, and above all, that I had brought my family with me. Indeed, a man who travels with bad designs, does not take with him his wife, three children, an elderly governess, and two servants: I, therefore, who did so, must have been conscious of my own innocence, and easy in the confidence I reposed in the safe conduct granted by his majesty.

"A person in the uniform of the civil administration of Petersburg, was now introduced. 'Here,' said the governor, 'is the Aulic Counsel-'lor Schstschekatichin, who will ac-'company you on your journey; 'make yourself perfectly easy, Sir, you 'are in good hands'."—This, however, did not turn out a true prediction. The time now came, however, for Mr. von K. and his lady to be separated, which scene we shall give in his own words.

"At length, towards the hour of seven, every thing being ready, I bade adieu to my afflicted family. How did my heart beat at this cruel moment! My hands trembled, my knees tottered, my eye-sight failed me;—even at the present day I cannot recollect this separation without painful emotions.

"The reader will allow me to pause in this painful narrative. Neither my wife nor myself could weep; the source of our tears was dried up, and our hearts were wrung with inexpressible anguish. I kissed my children, I blessed them; their mother threw her arms about my neck, and fainted as she received my embrace.

"The secretary, who had hitherto appeared unconcerned, and had had recourse to common-place motives of consolation, could no longer refrain from shedding tears. Ah! if the kind hearted emperor (for such I know him to be) had been present, with what promptitude would he have put an end to this scene of affliction.

"My wife, who could no longer return my caresses, continued to moan in a low and inarticulate voice; her eyes were closed; I imprinted a kiss on her lips, as if it were the last, and immediately tore myself away. My servants led me to the carriage and took leave of me, deeply afflicted. A crowd of spectators assembled under the gate-way had been dispersed, and the carriage was drawn up there to avoid notice. I mounted with trembling steps and was instantly driven away."—*p.* 78—80.

Our Author was now travelling, as he supposed, for Petersburg; but

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soon after they passed through Riga he discovered that the route was changed, and that they were going to Tobolsk, in Siberia. Now driven almost to desperation, he began to think of attempting an escape. An opportunity speedily offered, and for some days he was concealed in the woods, but hunger and fatigue soon compelled him to surrender, and he renewed his journey. Arrived at Tobolsk, he was received with much respect and tenderness, and hoped here, at least, to rest in peace; but his cup of affliction was not yet full. He was obliged to proceed to Kurgan, on the road to which Mr. von K. noticed a very curious article in natural history. "At a few posts from Tumen, I observed, in a marshy spot, a phænomenon, in botany, which I have mentioned, since my return, to several learned naturalists, none of whom had ever heard of it before.

"On a spot about six hundred acres over, appeared an innumerable quantity of red flowers, and on the top of each there seemed to lie a large flake of snow. Their appearance struck me, and, alighting from the carriage, I gathered several of the flowers, which, I shall now endeavour to describe. On a stalk of about five inches in height, the leaves of which, as well as I can remember, resemble those of the lily of the valley, hung a kind of purse, not unlike a work-bag, about an inch and an half square, with tendrils dangling from the upper end, as it were, for the purpose of tying it up. This bag, which both within and without was of fine deep purple colour, was furnished with a leaf in the form of a heart, proportioned to the other parts of the flower, the top of which was as white as snow, and the bottom of the same colour as the bag. This leaf opened and shut with ease, and served in some sort as a lid. I am unable to express how beautiful this flower (which I must observe had no smell) appeared to the eye. I fear I have not been able to describe it with any degree of preciseness, being but a novice in the science of botany. I can, however, positively assert, that it would prove a very beautiful ornament to any garden. The great quantity of them which I saw, induced me to believe it was a common flower in Siberia, and I therefore neglected to take any of them with me. I have regretted this a thousand times since; for I looked in vain for the flower on my return, and I could find no one that was acquainted with it." Vol. ii. *p.* 33—35.

At Kurgan he was committed to the care, and recommended to the kindness of the first magistrate, who treated him with much kindness, and afforded him every practicable alleviation of his situation. He found a companion in misery, in a Polish gentleman of the name of Sokoloff, and he sometimes went out in company with him a shooting. He had contrived to forward a memorial to the emperor, but had no expectation that, if at all, he could receive any farther intelligence of his fate before the end of August.

"It was now the seventh of July: the morning was fine, and I was engaged, as usual, in drawing up the story of my misfortunes, when at about ten o'clock, M. de Gravi came in, and after a few words of ordinary chat, took up a pack of cards, as he most commonly did, to play at the game of *grande patience*, which he often carried so far as to put my patience to a severe trial. I was sometimes whole hours a witness to his pastime, for the good man could not conceive it possible that any one's time at Kurgan was valuable, and particular an exile's. He continued to play till eleven o'clock: during this time I walked up and down the room in ill-humoured silence, without taking any notice of the game, except once, when he asked me with what view he should turn up the cards: 'Consult the oracle,' said I, peevishly, 'whether I am to see my 'family shortly.' The deal proved fortunate, and he was highly delighted that they were soon to be with me. At length he recollected he had business to dispatch, and took his leave.

"I continued my task. In the middle of a period, my servant interrupted me by saying, 'Well, Sir, we 'have some more news.'

"I paid little attention to him, concluding he was going to entertain me with some new love-affair; (for he had had twenty, and some of no common sort, since he had resided here) and without taking my pen from the paper, I turned myself half round to ask him what the news was.

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'This moment a dragoon is arrived to take you away,' said he. Struck with terror, I started from my chair, and looked him full in the face, without being able to utter a single world. 'Yes, yes,' continued he, 'we shall perhaps set off this very day for Tobolsk.'

'How!' was all I was able to say.

"Instead of answering me, he brought a man to me, who had seen the dragoon, had heard him speak of his commission, had accompanied him to M. de Gravi's, and from thence had run to my lodging to be the first bearer of the news; but who was totally ignorant of the dispatches that were brought.

"What had I to expect? My liberty? Alas, no! for in such case, why was I to be taken back to Tobolsk? The nearest road lay through Ekatarinabourgh, and why make a circuitous journey of five hundred verstes? Besides, the answer to my memorial could not arrive for a considerable time to come. I had therefore nothing better before me than the horrid prospect of being transported from Tobolsk further up the country, perhaps to Kamtschatka. I remained a considerable time in great perturbation of mind, till, rousing myself from a painful train of thought, I took the quire of paper on which I had been writing, together with all the bank notes I had left, and concealed the whole under my waistcoat. I waited for more than ten minutes in the most painful state of suspence, for the arrival of my sentence.

"These ten minutes are to be numbered among the most dreadful of my life. At last I perceived from my window M. de Gravi, accompanied by a crowd of people, turning the corner of the street, and in the midst of them I discerned a dragoon, with a plume that covered his hat: they were too far off for me to observe the expression of their countenances; and I remained more dead than alive, waiting to know my fate.

"I walked with trembling steps about the room, and again drawing near the window, I could distinguish the features of M. de Gravi, which seemed to be very composed. A ray of hope now gleamed upon me, yet heaviness still pressed upon my heart.

"The people were now in the yard. M. de Gravi looked up at my window, perceiving me there, and saluted me in a gay and friendly manner.

"I felt my heart grow lighter,—I attempted to go out to meet him, but was unable; I remained quite motionless, and fixed my eyes upon the door of the chamber;—it opened —I endeavoured to speak, but continued speechless.

"Prosdawläja, wui wobodni—'I congratulate you,—you are free!'—as he uttered these words, the good De Gravi threw himself into my arms, and shed tears of joy. I saw nothing, heard nothing, felt only the tears of De Gravi wet my cheek, while my own eyes remained dry. The cry of *prosdawläja* was repeated by all around me—every one strove to be first to embrace me, and my servant too pressed me to his heart. I permitted all these proceedings, still looking at them with silent stupor: I could neither thank them nor utter a word." *p.* 99—105.

The dragoon immediately delivered to our Author a letter of recall, with a power to command every thing necessary for his speedy and comfortable return. So soon as he recovered his surprize, he began to prepare for his journey, took leave of his newly acquired friends, and sat out with all possible expedition—chiding the slowness of his conductors, and wishing for wings, instead of a kibbick, to convey him. When he came to Petersburgh, his first enquiry was naturally after his wife and family, who had arrived before him; and a friend undertook to prepare them for an interview, of which the following is Mr. K.'s account.

"I was conversing with M. Fuchs, when Graumann, with the countenance of an angel, burst into the room: 'Your wife is here,' said he. I could not contain myself, but uttered a loud cry of joy. M. Fuchs had the delicacy to retire, to avoid disturbing the first moments of our reunion. Graumann was gone to conduct her to me. I stood trembling at the window, which was just over the gateway: I saw my wife enter; I staggered toward the door; she rushed in, and fainted in my arms.

"Who can attempt the description of such a scene! I pity the man who cannot enter into my feelings on this occasion. Yes, there are moments in life which counterbalance

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years, that compensate for a series of years of misery! I would not in this moment have relinquished for the world the remembrance of what I had suffered; the enjoyment of this one moment overbalanced it all.

"With the assistance of my friends, I had placed my wife on the only chair the room afforded: kneeling down and hiding my face in her lap, I wept such tears as I had never wept before, and waited till her senses should return. She recovered, and hanging affectionately over me, mingled her tears with mine. My friend walked silently about the room; he was much affected; he was not an indifferent spectator of this affecting scene; he shared in the transports of it. Generous man! This hour has recompenced thee for all thou hast done for me and mine: thou hast enjoyed a scene which is not often represented on the great stage of the world, and thou felt that my disinterested friendship had contributed to prepare it. After the first transports of delight had in some degree subsided, after we had recovered our speech, what questions we had to ask! What answers! What broken recitals and narrations! How often did we interrupt each other, and smile and kiss off the tear that bedewed our cheeks! it seemed as if our graves had been opened, as if we were rising from the earth, and had become two celestial substances." *p.* 190—192.

The conversation that followed, it may easily be anticipated, related to their mutual sufferings, and is highly interesting, but we cannot stay to transcribe it. In a short time, our Author was introduced to the emperor, who not only received him graciously, but loaded him with honours and emoluments, placing him at the head of the theatre at Petersburgh. This situation was very irksome and troublesome, but could not be refused: in a short time, however, Mr. von K. found means to rid himself of the burden, on receiving a commission to draw up a description of the new palace of Michaïloff, which Paul considered as the eighth wonder of the world. This description was nearly finished at his death; and extracts are given of it in the third volume.

One circumstance is, however, related in the close of the second volume too remarkable to be passed over. All Europe remembers the famous challenge of Paul to his brother potentates, which it now appears was written by his own hand in French, and our Author was employed to translate it into German.

The death of this sapient emperor seems no where to have been more welcome intelligence than at home; and the suddenness of it is a lesson of wisdom and moderation to thrones in general.

"The first measures adopted by Alexander, his proclamation, the first orders he issued, all tended to encourage and confirm the confidence with which his subjects beheld him ascend the throne of his forefathers. He solemnly promised to tread in the steps of Catherine II. of glorious memory; he allowed every one to dress according to his own fancy; exonerated the inhabitants of the capital from the troublesome duty of alighting from their carriages at the approach of any of the Imperial family; dismissed the court-advocate, who was universally and justly detested; suppressed the secret inquisition, that had become the scourge of the country; restored to the senate its former authority; and set at liberty the state prisoners in the fortress. What a spectacle to see these unfortunate people released from captivity, mute with surprise at their delivery, taking their happiness for a dream, and with trembling steps seeking their respective homes.

"I saw an old colonel of the Cossacks and his son brought from the fortress to Count de Pahlen's apartments. The story of this generous youth is extremely interesting. His father had been dragged, for I know not what offence, from Tscherkask to Petersburg, and there closely imprisoned. Soon afterwards his son arrived, a handsome and brave young man, who had obtained in the reign of Catharine II. the cross of St. George, and that of Wolodimer. For a long while he exerted himself to procure his father's enlargement by solicitations and petitions; but perceiving no hopes of success, he requested, as a particular favour, to be allowed to share his captivity and misfortunes. This was in part granted him; he was committed a prisoner to the fortress; but was not permitted to see his father; nor was the

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unfortunate old man even informed that his son was so near him. On a sudden the prison bolts were drawn, the doors were opened, his son rushed into his arms; and he not only learnt that he was at liberty, but at the same time was informed of the noble sacrifice which filial piety had offered. He alone can decide which information gave him most delight. I saw him several mornings together in Count de Pahlen's audience chamber; he still wore his long beard, reaching down to his waist. He commonly sat in the recess of a window, with downcast eyes, and without paying the least attention to the bustle of the surrounding scene. His son, whose noble countenance shone more resplendent from the consciousness of his own heroism, than did his breast decorated by the two orders which he wore, walked about the room and conversed with his acquaintances.

"The audience chamber was indeed a rich field of observation to a looker-on at all conversant with the human heart; and though I had no particular business there, I continued to pass several hours on the spot every morning, nor did I ever leave the groups that surrounded me, without having added to my stock of this species of knowledge. By way of contrast to the affecting scene I have just related, I shall give the reader an anecdote of a livelier cast: It happened, I think, the day after the emperor's death. The room was extremely full; there were probably some hundreds present: I was warming myself at a stove, when suddenly there was a great murmur, and the company, one after another, all rushed to the windows, and kept looking into the street as if something very wonderful had happened. Curiosity at length drew me from the stove; it was with difficulty I could share the interesting spectacle. At length I got through the crowd, and what was the mighty affair? Why truly *the first round hat that had passed by.* This round hat appeared to make more impression upon the minds of the company, than even the liberation of the state prisoners had done: nothing was to be seen but cheerful laughing countenances. Such creatures are men!" *p.* 75—80.

The accession of the new emperor was a happy event also to Mr. K. as it opened a way for his return, the narrative of which, with the circumstances attending it, occupy chiefly the remainder of this volume, and of the work.

XLIII. A DISCOURSE, *delivered April 6th*, 1801, *in the Middle Dutch Church, before the New York Missionary, at their Annual Meeting. By* JOHN N. ABEEL, *A.M. (one of the Ministers of the above Church.)* 8*vo.* 67 *pp.* Printed by Collins and Son, New York.

AS this Discourse is on a subject that has of late attracted much public attention, as it appears to be the composition of a man of talents and respectability, and especially as it is *not* imported for sale, we may be permitted to pay it more attention than we should think ourselves warranted in paying to a single sermon in our own country.

The preacher selects for his text the well-known prophecy of Haggai, (ch. ii. 6, 7.) relative to "the desire of all nations," and after a short exordium, he divides his discourse into two parts. I. He proposes to attend to the character under which the prophet represents the Messiah; and II. "To the events which develope the plans of his grace, and prepare the way for the establishment of his kingdom." Under the first, "the desire of all nations," is considered as—"the source of that information which they need—the only acceptable sacrifice for sin—the dispenser of those present blessings which they most ardently desire—and in all these respects, literally the desire of the Jew, and the hope of the Christian."

From this part of the Sermon we select the following passage, which speaks of Christ as the dispenser of blessings the most desirable—blessings which result from the propagation of Christianity.

"If the best system of morals, enforced by the strongest motives, contribute to the perfection of the human character; if the contemplation of boundless excellence exalt the soul; if love, joy, and peace, residing in the heart, and leading to whatsoever things are lovely and of good report, ensure the testimony of a good conscience; if the firm persuasion of a

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particular providence be the strongest consolation under the calamities of life; if a sense of the divine favour, which strips death of its terrors, and establishes the hope of immortality, be valuable; if, in a word, the pleasures of devotion and virtue, carried to the highest pitch, be the sum of personal happiness; then the influence of the gospel in promoting it, will not be denied.

"In this view, the infidel has sometimes been constrained to commend it, while he has ungenerously charged upon it those persecutions which it forbids, that bloodshed which it abhors, and the dreadful effects of passions which it subdues. The charge has been wickedly supported, by the misconstruction of a passage, in which Christ did not at all allude to the tendency of his religion, but foretold the effects that would result from the unreasonable opposition of its enemies.—'Think not that I am come to 'send peace on earth; I came not to 'send peace, but a sword.' That this passage is not to be taken in the sense which at first view it suggests, is obvious from its connexion with the whole of our Saviour's discourse, and particularly from the genius of his religion, which is so benign, that in proportion as it is received and understood, it cannot fail to improve the state of society. All the evils which have been imputed to it arise from the ignorance, the bigotry, the superstition, the enthusiasm, of which it is the most effectual, perhaps I may say, the only cure. These assertions would admit of strong proof from fact, had we time to contemplate the blessed change which Christianity, notwithstanding the corruptions of it, hath already effected in the state of the world. We might trace its happy influence in all the relations of life, in the constitutions of states, the spirit of their laws, and the mode of administration.—We might enter those charitable institutions, where every want is relieved, every disease mitigated, every calamity softened; and hear the poor, the sick, and even the profligate, blessing the religion of Jesus. We might view his sincere follower travelling through the world, 'not to 'survey the sumptuousness of palaces, 'or the stateliness of temples; not to 'make accurate measurements of remains of ancient grandeur; not to 'form a scale of the curiosity of modern art; not to collect medals, or 'collate manuscripts;—but to dive 'into the depths of dungeons; to 'plunge into the infection of hospitals; to survey the mansions of sorrow and pain; and to take the 'gauge and dimensions of misery, 'depression, and contempt; to remember the forgotten; to attend to 'the neglected; to visit the forsaken; 'and to compare and collate the distresses of all men, in all countries.' We might compare the state of society in those countries where the gospel has had any influence, with the condition of the nations, both in ancient and modern times, which have had no aid from revelation. From these inquiries it would appear, that just so far as men have listened to his instructions, and imbibed his spirit, have their distresses been relieved, and their social blessings multiplied.—And the conclusion would follow, that when he is universally known and acknowledged, wars will cease to the ends of the earth; neither the voice of the oppressor, nor the groan of the prisoner will be heard; righteousness, and peace, and joy will prevail."

In the second part of this discourse the revolutions and convulsions intended by the shaking of all nations, as necessary to the spread and establishment of Messiah kingdom in its final glory. In contemplating this subject, 1. He cautions us not to arraign the Most High, as if these commotions arose from any defect of goodness in him, and shews that they result from the present condition of our nature, and the corrupt state of the world.—He then shews how these very calamities are over-ruled to display the glory and extent of the divine government—especially as they are means of establishing his church, and of destroying their enemies—yea, the very signs of his coming, and the fulfilling of his word.

Speaking of the sovereignty of the Great Supreme, we have the following passage.

"From the elevation of the sanctuary, we behold an Almighty arm supporting the chain of human events, extending its agency or control to the most trivial as well as the most important, the most ordinary as well as the

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most casual. God withholds the rain, and the nations pine under famine: he sends forth his destroying angel, and disease mingles with their breath: he shaketh the earth out of its place, and they are ingulfed in its bosom. The storm is his breath, the thunder his voice, the circle of the heavens his throne. But who rolls in blood the garments of the warrior, and amidst the confused noise of battle, turns the beam of victory? The God of battles suffers the violence of human passions thus to punish and correct the crimes they produce." *p.* 26.

In improving the subject and applying it to the occasion of a mission among the Indians of North America, the preacher draws the following picture of their present state, and of the prospects of usefulness among them.

"I shall not have made the right improvement of my text, till I recal your attention to the importance of the Redeemer's character, and urge you to remember that he is *the desire of all nations*. It is supposed, that at this day, much more than one half of the human race dwell in the dark places of the earth. They groan under the anguish of guilt; but have never heard of the blood which cleanses from sin. They torture their own flesh, and mingle their tears with the pain of the unoffending victims; but the wounded spirit is not healed. On this continent their number is great, notwithstanding the rapacity and vices by which we have exterminated so many tribes. Some of these have come from afar in search of clearer light. The ancestors of that nation to which our efforts were first directed, travelled many moons to the place of their present residence, in search of a people who knew the Great Spirit. It had long been a tradition among them, that far towards the rising sun this happy people would be found.

"For my country, for the profession of Christianity, I blush to think how grossly they have been disappointed—how long they have been suffered to continue in this condition. They found a people who knew more of the Great Spirit, and yet, in general, had less fear of him before their eyes. They found among that people, many who knew his name, yet constantly blasphemed it—who knew his law, yet turned it into an occasion of sin—who knew his worship, yet never did him homage. Be astonished, Oh ye heavens, at this!—They found multitudes who spoke of a Saviour's blood; yet trampled it under foot. Oh my God! lay not this sin to our charge.

"The prejudices, however, which have been raised, have not extinguished the desire of instruction. Their caution is increased; but the missionary receives a fair audience. As soon as it is seen that he hath not come to encroach upon their lands, nor to rob them of their furs, the calumet of peace is put into his hand; their bosoms glow with gratitude for his disinterested zeal; and whenever he opens to them the 'unsearchable 'riches of Christ,' they gather around him, examine his doctrine with shrewdness, and listen with attentive curiosity, or deep emotion. Spirit of the Lord, breathe upon their souls—demonstrate the truth to their understandings—apply to their conscience the blood of sprinkling!

"Their desire of instruction is great encouragement to continue our efforts: but the absolute necessity of this instruction, to their everlasting happiness, would require these efforts with less encouragement; would justify them under opposition. It was observed in the course of the illustration, that this is the great motive to missionary attempts. It is the only motive strong enough to carry us over the difficulties which must ever attend the preacher of the cross; and it can never be addressed to the Christian without effect.

"If we send the gospel to the Indians by those who love it, we shall soften their manners, purify their social intercourse, and rapidly lead them into the habits of civilized life. But I repeat it again, this is not our leading object.—This will never produce the disinterested, patient, persevering exertion necessary to ensure success. The salvation of their souls is our great concern. We preach to them Christ crucified; because there is salvation in no other. Brethren! here is the point of the argument. They are perishing for lack of knowledge, and this proceeds in a great degree from our supineness. It is true, we have made some feeble efforts, and the success of these has proved our sin in delaying the work so long. But how far

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does our zeal in the duty fall short of our obligations to engage in it? What proportion do our exertions bear to the necessity of the heathen, or to the means of the Christian church in this land? My brethren, if they perish through the want of that instruction which we might afford them, their blood will be required at our hands. If we withhold that portion of our substance which we might easily spare for missionary purposes, and with sluggish indifference dwell in our ceiled houses, while the house of the Lord lieth waste, he will blast our comforts. We may sow much, but we shall reap little. We may 'eat, but shall not have enough.' However great our gains, they will be put into 'a bag with holes.' Say not, then, 'the time is not come, the 'time that the Lord's house should 'be built.' But remember that ye in time past 'were without Christ,' having no hope, and without God. Call to mind all that he hath done for you; think upon the privileges he has granted you; restoration to his favour, the joy of his communion, the transforming influence of his truth, the blessings of his house, the support of his promise. From the pleasant habitation of Zion, let your imaginations carry you into the habitations of cruelty—the wilderness where the benighted Indian roams.—Behold the hoary chief. His enemy fell into his hands, and he triumphed in every groan which slow torture could produce. His son offended him, and he plunged a knife into his bosom. His aged mother was accused of witchcraft, and he thought it lawful to take her life. His relatives have been slain, and he thirsts for the blood of the murderers. Weighed down with sorrow and with years, view him stretched upon the bed of death. The Comforter is afar off; the balm of Gilead hath never been applied; no promise is heard to soften the anguish of disease. His only heaven is the country beyond the hills; its highest pleasure, food without the toils of the chace. The grounds of his hope, are the trophies of his cruelty. I see him point to the number of these which hang around his hut: I hear him charge the youthful warrior to emulate his deeds, and to revenge him of his enemies. The earthly scene is closed; the awful realities of eternity open upon his soul. O how hard it must be to die in total uncertainty!—how dreadful under such delusion! If you have seen the demerit of sin, the case now presented will awaken all your compassion. If you have known the value of the soul, you will not cease to pray for its redemption. If you rightly appreciate the instruction, the atonement, the unsearchable riches of Christ, the heathen shall not desire them in vain. If the love of Christ constrain you, neither your substance nor your efforts will be wanting, to spread the savour of his name: and if your faith in his promises be firm, no discouragements will cause you to despond. From the very events which threaten the subversion of all human institutions, your hope will derive stability,—'*For thus saith the Lord of hosts; yet 'once it is a little while, and I will shake 'the heavens, and the earth, and the 'sea, and the dry land; and I will 'shake all nations, and the desire of all 'nations shall come.*'" *p.* 39—42.

To this sermon is subjoined the report of the directors—several Indian letters and papers—with other documents relative to the society.

XLIV. THOUGHTS *on Happiness, a Poem, in four books. Crown* 8*vo.* 94 *pp.* 3*s.* Rivingtons.

UNDER this modest title the author enquires into the true nature of happiness, and the road to its attainment. The varied form of happiness are described in the following terms:

" Hard is the task, in language to express
The varied forms of human happiness.
" You peasant loitering up the village hill,
While nature smiles serenely, sweetly, still
Sees, as he views with ruminating eye,
Each painted cloud that sails the evening sky,
Ting'd by the glitter of some parting ray,
A bird, a castle, or a fish display.
While at yon door, in thread-bare scarlet clad,
The worn-out soldier sits, forlornly sad;

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Half drain'd, and more the cup which pity gave,
There while he lingers the last drop to save,
His eye keeps tracing in the gilded west,
Past scenes still glowing in his aged breast;
He sees deep columns marching from afar,
And fields of ether form the embattled war.
" Each paints, as wild imagination warms,
Not what the sky, but what his fancy forms:
'Tis thus with happiness—a joy to me,
Is to another downright misery.
" E'en while I stray along the mead, to share
The genial softness of the spring-tide air,
Or from the hill, survey the fertile vale,
Or swelling woodland waving with the gale,
Or thro' the walk, high arch'd with nut trees, rove,
While airs melodious, echo from the grove,
Mix in wild concert, as they chance to flow,
With all the murmurings of the brook below,
Haply some eye its censures may impart,
Unseen my motives, and unknown my heart.
" Thro' paths that vary, wide as east and west,
How all mankind are hurrying to be blest." *p.* 10—12.

Among the various objects supposed to yield happiness, the author gives the palm to virtuous contentment.

" Look round the world, and tell me if you can,
Is happiness the certain lot of man?
The aim I'll grant; and yet how often foil'd,
The drone who loiter'd, and the slave who toil'd.
Adorn the object with what name you please,
Wealth, pleasure, business, indolence, or ease,
Who strives too little or who toils too much,
Each hunts a phantom that eludes the touch.
Then surely this must be the magic spell,
To choose right objects, and pursue them well;
Say wealth, or pomp, or pleasure, or renown,
Or aught that virtue need not blush to own:
No, not each singly, nor in compact join'd;
Unless with this—a rightly temper'd mind.
" Contentment then's the source of happiness,
Is blest itself, and has the power to bless;
Not apathy, whose gorgon looks impart
A petrifaction to the feeling heart;
Nor cold indifference, such as stoics preach,
That scarce will taste the good within its reach;
Nor yet disgust, that quarrels for a toy,
With all the happiness it might enjoy;
Nor gleams of pleasure, sunshine of an hour,
The glittering presage of a coming shower:
But what they feel, whom faith empow'rs to see
A hopeful prospect of eternity.
Contentment only on that base can last,
Which joins the future, present, and the past.
No gloomy mists in dreary order roll,
To cloud that calm tranquillity of soul,
Whose genial light, which on to-day descends,
O'er life's whole landscape its bright beam extends.
Each rugged hill we lately travers'd o'er,
Struck by its rays, is rugged now no more;
Each rock that frowning lifts its awful head,
And theatens all the path we have to tread;
Those clouds that darken all the distant view,
This cheering pow'r can soften and subdue;
Ting'd by its lustre every gloom subsides,
As distance smooths the mountain's craggy sides.
" The vacant mind, tho' letter'd yet untaught,
Or with the dregs of human knowledge fraught,

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Deems this alone true happiness below,
To seize the fleeting pleasures as they flow:
But what is pleasure?—here the world divides,
Points different ways, and chooses different sides.
Part thro' the paths of sensual pleasure stray,
To pluck each flower that blossoms in their way;
The wiser part, each sensual wish suppress'd,
Choose what will bless them, and will keep them bless'd." *p.* 20—23.

Supposing these specimens sufficient to put the reader in possession of the author's sentiments and poetic talents, we only add from a note on the back of the title, that the profits arising from the sale of this poem, will be "applied to the fund of the Charity for the Relief of necessitous Widows, Sons and Daughters of Clergymen within the Archdeaconry of Coventry."

XLV. THE *Peasant's Fate: a rural Poem, with Miscellaneous Poems. By* W. HOLLOWAY, *small* 8*vo.* 148 *pp.*

THE first and chief poem is divided into two books. *Argument:* Invocation to the Rural Muse, and to Remembrance. General View of the former and present State of the Country. Moral Reflections. The Suicide. The Ghost. Old and new Farm-Houses contrasted. The Fairs. Farmer's Daughters. The Church. Vicar and Curate. Smith's Shop. England compared with the most fertile Countries. Prayer for Great Britain. *Book II.* Recurrency to early Life. Bird-catching. Bathing. Poor Susan's deserted Hut. Her Calamities and Death. Squire and his Lady—their Mansion. Old English Hospitality. Former Indulgence to the Peasantry. Rabbit-Catching. Woodman. His Boys. Their Employment. Winter's Day. Woodman's Return. Futility of Happiness. Exemplification of former Remarks. Reuben's early Prospects. His Farm. Engrossing of small Farms the cause of his Misfortunes. He embraces a military Life. Jenny's Death. Storming a Fort. Reuben's fall in the Action. Reflections on War. Excitement to necessary Defence. Concluding Eulogy.

From this Poem we give the following extracts.

THE GHOST.

"Oft has my grandam begg'd me me to refrain
From boyish pranks, which gave another pain;
For still her heart to sympathy inclin'd,
Benevolently felt for all mankind;
And oft, affectingly, would she recite
The tale of Simon and the fiery sprite!
"Twas in her prime, when simpler manners reign'd,
And at their board plain farmers entertain'd
The village taylor, oft whose stated care
The rustic wardrobe kept in due repair.
The dext'rous Simon, late one Christmas eve,
Receiv'd his groat, and took respectful leave,
With ale replenish'd, and with bosom warm,
The plowman's lantern dangling on his arm:
Tho' moon nor stars dispens'd one cheering ray,
He whistling homeward, urg'd his ready way.
The barn, the cow-house, and the bridge he past,
And reach'd the solitary lane at last,
Beneath whose mould'ring banks, at even-tide,
'Tis said, a restless ghost was wont to glide:
Where oaks, o'er arching, form a deeper shade,
And rising breezes rustle thro' the glade;
Midst the quick hedge a ghastly form he spies,
With bald, transparent head, and hollow eyes,
The mouth, from ear to ear, extended wide,
With long black teeth, abundantly supply'd.
A rushing horror curdled all his blood;
Fast beat his heart, his hair erected stood;
His knees, that now together 'gan to smite,
Could scarce assist him in his backward flight;

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His lantern meets an interposing post,
In stench and smoke the welcome light is lost;
While clanking chains, to aggravate his fears,
Pour their dread discord on his startled ears;
His implements of trade, where'er he trod—
Goose, shears, and bodkin, strew'd the darksome road:
One short ejaculation 'scap'd his tongue,
And prone on earth he stretch'd his length along.
The wags, alarm'd, burst from their sly retreat,
And rais'd their trembling victim on his feet;
To calm his fears, the *hollow turnip* bore,
And show'd the chains that on their arms they wore,
In vain!—At home arriv'd, he sought his bed,
Where many a painful, feverish month he led,
And still, whene'er this fatal day return'd,
The same sensations in his bosom burn'd." *p.* 16.

THE DEATH OF ROGER AND HIS MOTHER.

——"Returning from the fair,
At which he annually produc'd his ware,
Poor Roger on a dark and starless night,
Mistook his way, and rov'd in hopeless plight:
The miller and his mill in peace repos'd,
And not a cot one twinkling ray disclos'd;
The banks were slipp'ry, and the weir was full;
Still was the stream, and deep the sluggish pool;
His mother watch'd till day-break, all alone,
Lamenting dolefully her absent son,
And he return'd not!—But when morning rose,
To fill the measure of her mighty woes,
She learnt,—the game-keeper, who that way pass'd,
Some footsteps to the river's brink had trac'd,
And sounding, with his fording-pole, around,
At the mill-head the bloated body found!
Alas! poor Susan!—Farewel peace and joy!
Ten tedious years she mourn'd her duteous boy;
Oppress'd by poverty and pinching care—
For times grew hard—too hard indeed to bear!—
And half depopulated was the vale—
With scarce one neighbour to attend her tale,
To smooth her sad, sick bed, or with her pray,
While life's last hour was weaning fast away;
But Faith and Hope—a radiant pair!—stood by,
To wait her spirit to their native sky.
Long her misfortunes claim'd the ready tear,
And still the country holds her memory dear." *p.* 48.

THE SQUIRE AND HIS LADY.

"The worthy squire will be remember'd long,
The theme and pride of ev'ry cottage song;
His lady too—the patroness and friend
Of all whom merit, worth, or *want* commend;
Whose heart benevolent, and lib'ral mind,
Nor prejudice, nor narrow views confin'd,
With grateful joy the widow heard her voice,
Which bade e'en pale infirmity rejoice,
While virtuous orphans, objects of her care,
Translated to her household, flourish'd fair.
Their well-known mansion, on the green-hill side,
O'erlook'd the village with a decent pride;
But not with pompous arrogance deter'd
The meanest wretch that there his suit preferr'd.
Its windows catch the morning's orient glow,
And flash the colours of the varying bow;
Lilacs and jess'mines form a shubb'ry round,
And showers of rose-leaves decorate the ground,
Shook from their stems, projecting from the bush,
By gold-bill'd blackbirds, and the mottled thrush,

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The cultur'd garden opposite is seen,
With shelt'ring walls, and walks for ever green;
Blossoms or fruits on every branch abound,
And gentlest breezes waft their fragrance round;
Where half the village shar'd our grateful toils,
And youth and age partook the autumnal spoils;
There too, the bard has rov'd, a favour'd guest,
While youthful transports warm'd his ardent breast.
At the last bell that tinkled from the hall,
The hospitable board was spread for all
Whom business brought, or ancient friendship led,
Secure of ungrudg'd cheer and needful bed;
Round went the mantling horn, the butler's boast!
Nor one refus'd to pledge the accustom'd toast,
Till each warm heart with thankfulness o'erflows,
And gives the tongue each secret that it knows.
Where now the park extends, and useless deer
Along the solitary glades appear,
Rich corn fields wav'd in spacious prospect spread,
Nor felt one villager the want of bread.
"Nor then the copse its store of game deny'd,
Withheld by av'rice or ingross'd by pride:
Where the keen bill had clear'd the brushwood scene
Of sprouting hazle, broom, and alder green,
When, thro' the bed of snow, the rude stumps shoot,
The peasant trac'd the limping leveret's foot,
Or drew his net across the pathway deep,
While boys and dogs perpetual clamour keep,
And rabbits, bolting from the thickest shade,
Caught in the toils, are struggling captives made." *p.* 51.

To the above poem are subjoined the pieces following: *Quakers' Wood.—Radipole.—Poor Jack and Gilbert.—Catherine.—Patty.—Impertinence rewarded.—Epitaph.—Stanzas on Peace.*

XLVI. BRIEF *Commentaries upon such parts of the Revelation, and other Prophecies, as immediately refer to the present times; in which the several allegorical Types and Expressions of those Prophecies are translated into their literal meanings, and applied to their appropriate events: containing a Summary of the Revelation, the prophetic Histories of the Beast of the bottomless Pit, the Beast of the Earth, the Grand Confederacy, or Babylon the Great, the Man of Sin, the Little Horn, and Antichrist. By* JOSEPH GALLOWAY, *Esq. formerly of Philadelphia, in America, Author of Letters to a Nobleman, and other Tracts on the late American War.* 8vo. *pp.* 490.

PRECEDED by a short introduction, this work commences, in the first chapter, with a summary view of the prominent events contained in the apocalypse briefly stated, and which are detailed at large in the following chapters.

The tenth chapter of the Revelations is prefixed to the second chapter of this work, which contains *an introduction to the prophetic history of the Western Church, and of the beast of the bottomless pit.* The events referred to in the chapter prefixed are applied to the present times, which is fully expressed in the Author's explanation of the second verse: he writes, "The angel having proceeded so far, set his *right* foot upon the *sea*, and his left foot upon the *earth*, with a design, no doubt, to signify to the prophet, the general nature, and vast extent of the important events to be revealed, on his reading the little book, which were to come to pass upon 'the sea' as well as upon the *land*; in other words, that the dissensions and wars which were to ensue, should be waged between the most powerful *maritime* and *continental* states upon 'the 'earth.' Here the prophet begins already to unfold his vision, and to allude to the wonderful events of the *present times:* the present wars having been waged by a greater number of states, both by sea and land, than have ever been waged within the same space of time, since the world began. They have been carried on by powers which are properly *maritime*, such as Great Britain, Holland, France, Russia, Spain, Sardinia, Na-

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ples, Malta, Turkey, and the United States. So many states, maritime as well as continental, have never before been engaged in war at the same time, and no event ever yet foretold, has been more completely fulfilled." *p.* 35.

The Author comments upon each verse, and proceeds to the third chapter; the subject of which is, *a brief prophetic history of the western part of the church, and of the beast of the bottomless pit.* The eleventh chapter of the Apocalypse is here introduced and discussed; the outer court of the Gentiles is applied to the *Mohamedan* and *Papal* hierarchies; the origin of which the Author states to have been in the year 606. The two witnesses are considered to mean the Holy Scriptures, to which alone the Author thinks they can with justice be referred: and that which is predicted of their power in the 5th and 6th verses has been accomplished in the remorse of conscience felt by infidels on their death-beds, exemplified in the cases of "Voltaire, D'Alembert, and Diderot, the three principal authors of the French Encyclopœdia (that dark abyss of premeditated disbelief) these inveterate enemies of the two witnesses or testaments, who had been rendering their souls callous to the truth, by all possible means nearly half a century; have we not known these very men 'smitten' on their death-beds by all the agonies of torturing guilt, and of that consuming *fire*, remorse of conscience *? And after such striking examples, verifying the truth of the text, can any person doubt, but that the principal leaders, and thousands of others of the atheistical conspiracy, who have perished, have died under an agonizing sense of the supremacy and justice of that God, whose power they had defied, and whose very existence they had presumptuously denied.'

Famine, our Author supposes to be intimated in the power of the witnesses to shut heaven, that it rain not: and which he considers accomplished, in the scarcity experienced, in the city of Paris, the country of Normandy, and other parts of France. And by the murders and massacres produced by the French Revolution, he explains the turning of the waters into blood.

* See l'Abbé Barreul's Memoirs.

The next subject treated of is, the 'Beast of the Bottomless Pit.' The following questions are proposed and answered:

"1. What political power did the prophet intend to designate by the 'beast of the bottomles pit?'

"2. When, according to the prophecy, was it to 'ascend on the 'earth,' out of the bottomless pit?

"3. What are we to understand by its 'making war against and over-'coming, and *killing* the two wit-'nesses of God?'"

In the solution of the first question, the Author describes the place from whence this beast was to ascend, which, he apprehends to be the same political monster foretold by St. Paul, under the descriptive and emphatic tropes of '*that* man of sin, THE SON 'OF PERDITION,' observes: "In the literal sense, they convey the idea of *an abyss*, or a hole of unfathomable depth in the earth; and a place of such darkness, that neither the light of the *stars*, nor of the *moon*, nor even of the *sun*, the great luminary of the world ever enters. In the allegorical and scriptural sense, they mean a bottomless abyss of error, ungodliness, and sin; into which neither the *light of reason*, nor of *conscience*, nor of the *revealed word of God*, ever penetrates. It is the region of the '*angel 'of darkness*, whose name in the He-'brew tongue, is *Abaddon*, and in the 'Greek, *Apollyon*, THE DESTROYER.' It is the proper kingdom of the great 'red dragon,' that old serpent called the *Devil* and *Satan*, who deceiveth the whole world, the greatest enemy of God and man. In fine, it is the source of all those errors and crimes which alienate mankind from God their Creator, lead them into all manner of evil, and finally into the depths of EVERLASTING PERDITION. 'A 'beast ascending' out of a place of this horrid description, it must be confessed, is a proper and complete metaphor to illustrate the coming of an *atheistical* power, that shall conspire against, and 'kill the two wit-'nesses of God;' or as I have said before, extinguish in the minds of men all sense and influence of the sacred truths revealed in the Old and New Testaments: truths, upon the belief and practice of which, the order, peace, and happiness of man evidently depend, both *here and hereafter.*" *p.* 63.

(To be concluded in our next.)

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ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

MR. EDITOR,

HAVING lately had the curiosity to look over a curious book that fell in my way, and observing it had not been honoured with a place in your work, except in the Monthly List, I take the liberty of presenting you with an analysis, and some remarks, which, if not admissible in the body of your work, may, perhaps, obtain a place in your Original Department.

The work to which I allude is entitled, "*Religion without Cant*: or a Preservative against Lukewarmness and Intolerance, Fanaticism, Superstition and Impiety. By R. Fellowes, A.M. of St. Mary Hall, Oxford."

As this gentleman assumes the title of a *Christian Philosopher*, it becomes us to approach him with respect and reverence; and if we offer any remarks on his principles or arguments, to handle them with that gentleness and tenderness which they certainly require.

Your readers will easily anticipate that the principal object of this writer's attack is, *fanaticism*, or rather *the fanatics*; and that we may be at no loss who these are, he very soon informs us, by a note (p. 2.) "Where I use the *word* fanatic and fanaticism, the reader may, if he pleases, in *most* places, substitute the words *methodist* and *methodism*;" which certainly are very convenient terms, as having no explicit meaning in themselves, they may be made to signify any thing that the imposer pleases.

Most writers generally cite the authors they refute; some readers, therefore, may expect to see quotations from the writings of *reputed* methodists, in order to shew that they hold the dangerous opinions which he imputes to them; but whether he considered this as below the dignity of a philosopher, or feared to sully the purity of his pages; whether he suspects the fact, that they do not in general believe or teach any of the doctrines which he ascribes to them, or whether he never read any of their publications (which one would charitably hope to be the case)—"or whether this or that be true," certain it is, that our Author calls no witnesses, but rests the whole evidence on his own *ipse dixit*, which, as he is "a Christian philosopher," who shall be rude enough to question?

In offering an analysis of this extraordinary work, I shall not confine myself to your method, nor to my author's, but simply state the principal doctrines he espouses, and the morals he recommends, with a few specimens of his controversial skill.

As the author avows himself a true son of the Church of England, it is very natural that he should take his *alma mater* for his guide in all his enquiries after truth. But what are we to understand by the church? Certainly not the stone and mortar of our parish edifices; what then? The articles and homilies? No: the liturgy and devotional services? No: the writings of its founders and reformers? No: what then? Have patience, gentle reader, and as our philosopher has "spoken clearly and intelligibly," you shall have it in his own words.

Speaking of the doctrine of original sin, he says, "though the doctrine should be more expressly authorized by the articles than it appears to me to be, yet it cannot well be called the doctrine of the Church of England, *when* it is not the doctrine of the *majority* of the members who compose that church: for we must remember, that the church of England is not a non-entity, or an immaterial abstraction, but a visible, palpable, corporeal reality. It is not a dead but a living body. When, therefore, we wish to ascertain the true doctrine of the church of England, we are not to inquire so much what WAS the doctrine and belief of its clergy in past ages, as what is the doctrine and belief of the church, at the present day. That which *was* the doctrine and belief of the church, was the doctrine and belief of the church in *their* time; and that which *is* the doctrine and belief of the church in *this* age, is the doctrine and belief of the church in our time: for a church is not only a mass of bricks and mortar, or of stone and sand, but a col-

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lection of faithful men, warm with animation and life, inculcating the duties of the gospel, and instructing the people in the way of righteousness. The sermon of a clergyman of the present day may not entirely accord with the tenets of the majority of the clergy, who lived two hundred years ago, and so far may differ from the doctrine of the church of England two hundred years ago; and yet they may not differ from the preaching of the great majority of the clergy in his own time; for as the majority of the *living* members, and particularly the most learned, upright, and judicious members of the church of England, constitute the church of England, they may, without formally repealing any of the articles, *put any construction upon them which they think best*; and that construction is the *legal doctrine of the church in their time*; and, in that sense, and according to that construction, the articles may and ought to be subscribed; and he, who thus subscribes them, maintains what it is so necessary to maintain, an unity of doctrine with the majority of his brethren; *and is, consequently, a better friend to the church of England, than he is who may subscribe the articles in a sense more agreeable to the letter, but more adverse to the general construction of the clergy; and consequently to the received doctrine of the church.* As the church of England is not an union of dead men but of living, an unity of doctrine must mean, not an accord of opinions with the dead so much as an accord of opinions among the living; and as the creed of the church of England ought not to be considered in any other light than the general creed of its living teachers, those who oppose that creed, though they may maintain opinions *more congenial to the articles*, yet, as the opinions which they maintain, are hostile to those of the great corporate body of the establishment, they must be considered rather as foes than as friends to the real interests of the church to which they belong. Consider this, ye evangelical preachers, and take to yourselves the reproaches with which ye are so eager to oppress the reputation of others. . . . .

"There is a general usage in matters, ecclesiastical as well as civil, which abolishes some laws, without formally repealing them, and establishes others, without formally enacting them. A law, like many in the English statutes, is often suffered to die a peaceful death. The power of enforcing it is not taken away; but general disuse suspends its operations; and it becomes as if it did not exist. None of the articles of the church of England have been formally repealed; but it is very certain, that the literal sense of some of them has been, in a great measure *explained away* by the constructions, and, if I may so express it, abrogated by the unanimous consent of the most illustrious divines. In the writings of Jeremy Taylor, Barrow, Tillotson, Clark, Whitby, Jeffery, Butler, Warburton, Balguy, and other ornaments of the church of England, we meet with many passages, which *indirectly attack the spirit*, and with others which are *directly contrary to the plain sense and letter of the Articles.*

Now, the practice of the greatest divines gives to other members of the church of England the *privilege of dissenting*, and *a right to dissent from those Articles* which they opposed; and which the majority of the living clergy, whose animated bodies constitute the corporate legal reality, and whose avowed opinions constitute the actual doctrine of the church, do not approve."

Now, Mr. Editor, with your leave, for a few remarks.

1. We may for ever bless the name of this philosopher for pointing out to us a short road to religious truth. First, beginning with St. Paul's Cathedral, or the Abbey (no great matter which) make the tour of all the parish churches and chapels of ease in and about London (taking great care by the bye, not to blunder into any fanatical conventicle), then take horses and travel post through every parish in the kingdom, (there are but 10,000 in the whole), carefully enquire into the sentiments of every regular clergymen; minute them in your journal; arrange them; compare, sum, balance; and when you have attained the opinions of the majority, then you have the doctrines of the church of England, and consequently the *truth*, in which you may securely *rest*.—No, gentle reader, this is not a system to encourage indolence, as the doctrine of the church is that of the majority of her priests; and as their opinions must be always changing, so you may prepare for another journey,

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and once in seven years, at least, it will be necessary to renew your enquiry.—A very pleasant, and certainly a very healthful method of enquiring after truth!

2. We have a new way of defending the church, by which it appears that the Church of England consists wholly of the clergy, because the doctrine of the clergy, is the doctrine of the church; unless our author means to say that the laity have no principles at all, but pin all their faith upon the sleeve of their priests. Again, by this new logic, it seems the best way to preserve the church in purity, is to "explain away" her articles, and to repeal, tacitly, her laws:—That by conforming to the church, and repeatedly subscribing her articles, we may obtain "the privilege of dissenting"—yea, "a right to dissent from those Articles:—Lastly, that those are the most "upright and judicious members of the church of England," who, on being required to subscribe and swear to the Articles in "the literal and grammatical sense," preach and write "directly contrary to the plain sense and letter of the Articles."—"Consider this, ye evangelical preachers, and take to yourselves the reproaches with which ye are so eager to oppress the reputation of others!"

But it is high time to shew how this doughty champion of the church defends her doctrines, by "explaining away" her Articles, and the scriptures on which they are founded, which we shall arrange under the following heads.

Original Sin. So far from it being true as stated in the 9th article, that "man is very far gone from original righteousness, and of his own nature inclined to evil," we are informed, in the words of Bp. Taylor, that man's "natural power of election seems rather *to be encreased* since the fall"—and "he is better able to obey God than he was before, (Note, p. 89.)—That "man remains as upright as he was created." (p. xl.) That he has the same natural and moral powers that Adam possessed in Paradise, and that his present and future happiness depend upon their right use and exercise. "If he do good he continueth in favour with God; if he do evil, he falls, as Adam fell, under his displeasure." (p. 74.) But that all mankind are not thus fallen he thinks evident from the words of our Lord himself, "that he came not to call the righteous but sinners to repentance," implying that there are some righteous persons "who need no repentance." As to the scriptures in favour of the doctrine of natural depravity, they give our author very little trouble. When David says he was "conceived in sin," it was only "an *hyperbolical* form of *aggravating* sin." (Note, p. 154.) And as to St. Paul, he wrote "many things hard to be understood:"—"His style is tinctured with rabbinical idioms; and the matter perhaps, in *some degree*, with the rabbinical philosophy." (Note, p. 13.)—So easy is it to "explain away" the scriptures.

The doctrine of *faith* occupies a considerable part of this volume, and we have three chapters, or sections, "about it." The discussion however all end in *smoke*, for we are told in a note (p. 131.) that ministers of the establishment ought to be *compelled* "to teach *nothing but* that *pure morality* which Christ taught, without any *cant* or *mystery!*" "And it is a favourite axiom with our author, that "christianity is *nothing more* than a *rule of life!*" (p. 299.)

The doctrine of *regeneration* is stated to be a favourite theme with the *fanatics*; and it is very modestly confessed, that notwithstanding the natural purity of human nature, our obedience is in some instances imperfect, and that our lives are "sometimes *not sinless!*"

"Habits of righteousness, like habits of sin, are not so uniform as to admit of no transient variation. A drunkard may be accidentally sober, and a sober man accidentally drunk. But when we estimate the worth of the human character, we are not to form our calculations on the conduct of one single day, but we are to take the average of many days and years, and see what proportion a man's violation of his duty bears to its performance; his virtues to his vices, or his sins to his righteousness, a few occasional offences, a few *venial* and *transient* errors will not countervail the *merits* of a life devoted unto righteousness!" p. 211.

Regeneration and repentance are, however, in some cases admitted to be necessary; namely, to those who have actually and grossly sinned; and in such cases regeneration is stated to imply "a reformation of bad habits," and to be "only another name

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for repentance confirmed." (p. 161.) To such unfortunate persons repentance is indeed "affectionately recommended" in some degrading expressions, which seem to intimate strongly, the author had forgotten the passages above cited. (See p. 219 and sequel.)

The great point, however, as we have seen, is morality. "Moral good is the greatest good." This proposition is discussed "theologically and philosophically." (p. 340—400.) This is the point in which the fanatics (alias Methodists) are declared to be chiefly faulty. They, alas! "imagine that a very small share of moral purity will suffice for their salvation." (p. 175.)—I shall therefore conclude with some specimens of our christian philosopher's moral system.

We have seen above, that a "few venial and transient errors" such as a sober man," being "accidentally drunk," &c. make no material abatements in "a life of righteousness," provided the man be not a methodist; but the following passage will perhaps surprize those that are unacquainted with the sublime ethics of the "Anticalvinist."

"A man may, indeed, deviate from the laws of his animal nature, he may be guilty of *excess in eating and drinking; and in criminal pleasures*, and which may have a direct influence on his present physical good; but he may not be conscious, at the time, that he is doing any thing morally wrong; and therefore, the act, not being a *wilful* breach of any moral obligation, may have no connection with his condition in another life. It may not be a transgression for which he will be called to account; for a man may offend against those laws, by which a due moderation of all the appetites is made subservient to his present interest, without knowing that he is sinning against the will of a superior power, which it is his duty to obey; and therefore the transgression, though it may be physically injurious, may not be morally destructive; though it may, from the natural association of cause and effect, be hurtful to the body in this world, it may not affect the state of the soul in the next." *p.* 344.

"Bravissimo!" thou sublime Christian philosopher; so then *gluttony, drunkenness*, and *debauchery*, may be innocently committed, and not numbered among the transgressions to be accounted for in a future state!" Consider this, ye evangelical preachers!" —but had you offered such an apology for vice, how loudly would the trumpet of alarm have been sounded! Well might you then have been numbered with infidels and atheists—and we might have been justly told, it is difficult to determine on which side the guilt preponderates!" *p.* 131.

Having, I hope, sufficiently developed the religious and moral system of our author, and occupied more room than I intended, and perhaps more than you can spare, I shall leave the Methodists to defend themselves, if they think proper, subscribing myself, as I truly am, an enemy to all

CANTING FELLOWS.

TO THE EDITOR.

SIR,

WHILE your Abstract and Epitome assist your readers to form their own opinions of publications, I am glad to observe, from the tenor of the pieces inserted in your *original* department, that the support of genuine Christianity is your aim. It appears, therefore, not unsuitable to your plan to admit of needful cautions against those insinuations to the prejudice of the Scriptures, which abound in some periodical publications of the present day.

Of these none is to be compared, for subtilty or effrontery, with the *Monthly Magazine:* and of all the papers in which it has attempted the subversion of Christianity, numerous and various as they have been, none seems to me more remarkable, than (what the editor calls) the "half yearly retrospect of domestic literature," in the Supplementary Number published last January: a more suitable title might have been, "Criticism run mad." Its extravagance, throughout, implies some disorder in the brain of the writer, either natural or incidental. Take, as a specimen, his concluding paragraph.

"But I am spinning out prate—without the leisure to splice its incoherence—to tinge it with ornamental colouring—to braid it into connection with the pamphlet to which it is at-

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tached—or to clip off its fag ends—the imps of Faustus tug!"

So ends the critical dissertation, by which we are to be guided in judging the merits of works on every topic published in England during the last half year, and by which we are expected to decide against the evidences of christianity; yet there is meaning in this madness. No complaint expressed in the passage I have quoted is ungrounded, except that relative to ornamental colouring. Of *colouring*, there is a redundancy, but perhaps not strictly ornamental.

From this curious production, it appears that infidelity is seriously alarmed, lest all classes of christians should combine for its extirpation. I refer to a paragraph, much too long for citation, strangely placed under the article of Dr. Campbell's Lectures on Ecclesiastical History. Without dwelling upon that paragraph, or upon others in which infidelity rears its head unmasked, I beg leave to point out *one* passage, which was doubtless intended to advance the same object in the minds of persons, of some literary knowledge, whose inclination to scepticism would render absurdities palatable. The writer appears to have suspected that his insinuations would be too gross to be generally understood, without exciting a disgust that might endanger the cause he had at heart. For this reason I shall attempt to unfold them.

In characterising Wrangham's thirteen practical Sermons, the reviewer observes, that "the life of St. Peter is by no means *well understood*." He adds, "It is probable that the Simon mentioned by Josephus (19 Ant. 7. 4.) is the Peter of Acts; that he was imprisoned by the zeal of Herod, and released by the tolerance of Agrippa; and that the narrative contained in the 12th chapter of Acts, is, in fact, the very anecdote of Josephus. If so, it throws light on the mode of narration adopted by the apostolic writers."

The passage in the antiquities here referred to, I will give in Whiston's translation, as I find it sufficiently accurate.

"There was a certain man, of the Jewish nation, at Jerusalem, who appeared to be very accurate in the knowledge of the law. His name was Simon. This man got together an assembly, while the king was absent at Cesarea, and had the insolence to accuse him as not living holy, and that he might justly be excluded out of the Temple, since it belonged only to native Jews. But the general of Agrippa's army informed him that Simon had made such a speech to the people. So the king sent for him, and as he was then sitting in the theatre, he bid him sit down by him, and said to him with a low and gentle voice, "What is there done in this place that is contrary to the law?" But he had nothing to say for himself, but begged his pardon. So the king was more easily reconciled to him than one could have imagined, as esteeming mildness a better quality in a king than anger, and knowing that moderation is more becoming in great men than passion. So he made Simon a small present, and dismissed him."

I intreat each of your readers to take the first opportunity of turning to the 12th chapter of the Acts of the Apostles, and of reading it with attention. Herod, there spoken of, is the same person whom Josephus calls Agrippa; but his conduct toward the apostles was diametrically opposite to that described in the account I have cited, and the circumstances related are entirely different. If, therefore, "the narrative contained in the Acts, be in fact the very anecdote of Josephus," and we are to consider the latter as "throwing light on the mode of narration adopted by the apostolic writers, the unavoidable inference is, that *their mode of narration* is *fictitious*, *calumnious*, and *blasphemous!*

This instance, however, sufficiently illustrates the *mode of representation* adopted by the *Monthly Magazine* concerning matters which affect the truth of christianity. Whom the reviewer meant by Herod, as contrasted with Agrippa, I know not. The only person of that name, beside Agrippa, who ever reigned in *Jerusalem*, had been dead more than forty years before the latter came to the throne. The writer therefore appears to be as ignorant of Jewish History as of the truth of Christianity.

I am, SIR,
Yours, &c.
DIEREUNETES.

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MODERN RULES OF CRITICISM,

OR

An easy way to get rid of a hard Text.

MR. EDITOR,

IT being so many years since the last authorized translation of the Bible was published, it may easily be supposed the translators were not Christians of the *modern* stamp, hence the necessity of a new translation to keep pace with the late improvements in Christianity, and hence the difficulty that rational Christians have found to make the vulgar believe that their scheme is founded on the Scriptures. For the use of such I beg leave to offer a few hints, by the aid of which the most troublesome texts may be easily got rid of, and any passage whatever made to harmonize with the most refined and modern systems.

1. The simplest and most easy method, is to make a small alteration in the punctuation. Sometimes the mere removal of a comma, or the insertion of one, may have great effect: for instance, when our Lord says to the dying thief, "Verily, I say unto thee, to-day shalt thou be with me in Paradise;" this appears to imply the doctrine of a separate intermediate state; whereas only remove the comma a little further, and you get rid of the objection in a moment—"Verily, I say unto thee to-day,—thou shalt be with me in Paradise."

But the most useful of all the points or stops, is that "little crooked thing that always asks questions"—the note of interrogation; by which you may often turn the tables on an adversary most completely: *ex. gr.* when it is said of Christ, "In him dwells all the fulness of the Godhead bodily," add a note of interrogation, and your question clearly has the force of a direct negation. But this method must be used sparingly, and with caution.

2. A very slight change in the *order* of *words*, or the insertion of the simple verb *be*, will often wonderfully improve a text—*ex. gr.* Instead of "He thought it *no* robbery to be equal with God," read, with Dr. Clarke and others "He thought *not of the* robbery, to be equal with God.—In the following text insert *be*—"who is over all, God *be* blessed for ever!"

3. There are various other ways of altering a translation—the original words are often equivocal, and you may always use the term most suitable to your purpose: the Hebrew is very convenient to this purpose, and the Greek too if you take in all the senses in which words are used by the classic authors.

4. When this fails, you may have recourse to *various readings*, of which you will find a great variety in Kennicott and de Rossi on the Old Testament, and in Mill and Wetstein on the New. To the various readings of the text you may add those of the versions, which are still more numerous, and if none of these suit your purpose, you have another resource,

5. Conjectural emendations; this indeed can hardly fail, as you may conjecture any thing; and Houbigant, Bowyer, &c. will furnish a rich variety of examples; only, in general hit upon a word as similar as you can to the present in letters and sound; for the less remarkable the alteration, the more easily will it generally be admitted. Though it is hardly possible all these methods should fail—yet, for the sake of variety, I shall subjoin two or three others.

6. Study the doctrine of metaphors, and consider their frequent and liberal use in all Asiatic writers, this will help you through many difficulties: for instance, is any expression too strong for your purpose, call it an *hyperbole*; or does it seem to imply some antique notion call it a *bold eastern figure*; thus the Spirit of God may be reduced to *high wind*, or a *hurricane*, as Dr. Hurdis calls it.

7. If the difficulty does not rest in a word or two, but in a whole passage, or a considerable part of one, see if you cannot find some ground to suspect an interpolation of the whole or part. Does no ancient father omit some part in quoting?—And does not another who should have quoted it, omit the whole? Nay, is not the book itself of doubtful authority? Was not its authenticity denied or doubted by some early writers, or some ancient council?

Lastly, Your grand *coup de main* is still reserved: suppose none of the above methods altogether satisfies, then you may consider: 1. Whether the Old Testament is any essential part of Revelation (except the pro-

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phecies) or whether it be not a collection of Hebrew records of uncertain date; and of the poetical exercises of some pious persons—inspired only by devotion, or by the Muses. The New Testament you may divide into two classes, historical and epistolary.—In the former are comprehended the Gospels and the Acts, which were the composition of good, but fallible men, who chiefly wrote from memory, and were therefore very liable to mistakes. The Epistles you may consider only as the private correspondence of the Apostles, in which is a great deal of bad Greek—of false logic, and enthusiastic rant—which last character particularly applies to the Apocalypse. And now, Sir, with these rules before us, I think we may fairly bid defiance to all the impertinence of dogmatists and enthusiasts, and with the greatest ease explain away any text in all the Bible.

Yours, &c.

MENTOR.

Remarks on the Monthly Review.

SIR,

IN looking over the Monthly Review for last January, my curiosity was particularly excited to read the critique on Dr. Priestley's last performance, which I had lately perused with a kind of disappointed pleasure, and was now a second time disappointed in the perusal of this Review—though I cannot say so agreeably. The pamphlet of Dr. P. here alluded to, is "an Enquiry into the Knowledge of the antient Hebrew concerning a future state, in which I was gratified to find (contrary to my expectation) that the Dr. takes the affirmative side of the question in opposition to the author of "The divine Legation:" the Reviewer, however, who appears to be a *Warburtonian*, can see no evidence in the Author's proofs, and no force in his arguments; though both appear to be much more simple, clear, and forcible than I have met with in his former works. The Reviewer charges the philosopher with arguing on "presumption and improbabilities," because he asserts that the doctrines of a future state composed part of the ancient creed of most nations, and thinks it extremely improbable, therefore, that the Hebrews should be ignorant of it, especially as the general tradition appear to have been derived from their ancestors—the Patriarchs. "Is it at all probable (he asks) that the nation which has been most favoured with divine Revelations, should be more ignorant of this most important of all truths than any other people?" *p.* 4.

To me this question appears very forcible, and the absurdity implied in its negative extreme. The Dr. however, does not in this case rest on probabilities. Contrary to his usual method, he argues fairly and plainly from a variety of Scriptures, to which, in this case he allows a weight and authority which, in other cases, he is indeed too reluctant to admit.

Among the arguments he insists upon and supports with pertinent texts of Scripture, the following struck me as peculiarly forcible:

"The absolute assurances of the final happiness of the righteous, and of the certain destruction of the wicked, which are frequent in the scriptures of the Old Testament, could not have been given in any consistency with the frequent complaints of the prosperous condition of the wicked, and the sufferings of the righteous in this life, without a view to a state of recompence." (p. 20.) See Ps. lxxiii. throughout.

Dr. P. also argues with great effect from the following passages, which speak evidently of a resurrection of the body, certainly implying a future state both of rewards and punishment. See Is. xxvi. 19.—lxvi. 17.—xlix. 16. Ezek. xxxvii. 12. Dan. xii. Ps. xvi. 10.—xlix. 14.—lxxi. 20. Job xiii. 15.—xiv. 7.—xix. 23, &c.

I do not mean, however, to give an unqualified approbation to the whole of the Doctor's pamphlet, in which are some strong insinuations against a future state, &c. but I think it is much to be regretted that the least exceptionable of all his works, should be the most objected against in this celebrated Review.

Before I conclude, I beg leave to present your readers with the concluding paragraph from the preface, which bears the signiture of T. L.

"The editor begs leave only to add, that perhaps it may be of importance

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on the subject of this essay, to consider, that the divine lawgiver was not delivering a system of religion founded on abstract principles, but such as was suited to the circumstances and situation of the people he was to govern. And knowing, that the belief of a future state of some sort was universal, especially among his own people, being part of the *primitive religion* derived from Noah, he held it not needful to insist upon it. But as the heathen nations, in the midst of whom the Israelites lived, who had retained the knowledge of one supreme God from the same source, had adopted the idolatrous notion of many inferior deities besides, who were the managers and dispensers of all things here below: his chief business was to impress his own nation with the knowledge of the one true God, and the duty of looking up to and worshipping him alone, and no other besides him, in opposition to the heathen ideas, that they were unregarded by the supreme Being, and under the government of tutelar deities; and to teach them particularly by a code of laws for the constant regulation of their conduct, that the Divine Being had a special regard to this world, and the moral conduct of his creatures in it; and made their present good and prosperity, to depend upon a strict adherence to him and to his statutes and commandments: but this did not preclude their being at the same time influenced by a view to the divine favour, or the fear of his displeasure in a future world. So that *virtually* a future life was the sanction of the law of Moses.

"This accounts for the omission of the express mention of a future state by Moses, without any of those ingenious hypotheses which have been framed for the solution of the difficulty." W. T.

Answer to Queries *in our last.*

SIR,

IN answer to the enquiries of *Senex*, the following brief reply is at your service.

1. The derivation given in Gen. xi. 9. may be justified on the supposition that the first ב beth is not radical, but the prefix *in*—viz. "In confusion."—In aftertimes it is probable the Heathen might endeavour to get rid of the disgrace of this etymology, by adopting another in which בל Bel is taken for the proper name of the idol, and the prefix ב Beth in the sense of *to, unto*, i. e. a temple *unto Bel*, which agrees with the account of Heroditus, and even with the derivation of Dr. Hager, *the court of Bel*. Nor is it at all improbable that while the Hebrews called it *Babel* in one sense, the Heathen might so call it in another.

2. I know of no reason to suppose the passage interpolated.

3. I should think it very ridiculous to give up the authority of any antient writer, merely because we cannot account for a few of his etymologies.

4. I certainly prefer Moses to Heroditus; but in this case I see no contradiction. The suppositions of Senex are not improbable.

Those who wish for farther information on this curious subject, I would refer to Calmet's Dictionary (Taylor's new edition) under the word BABEL, and to the Fragments appended, No. civ. and cclxv.

ALEPH.

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We announce to the public the intended translation into English of the very curious and interesting itinerary of Giraldus Cambrensis through Wales in the year 1188, illustrated with views and notes, descriptive of the several abbeys, castles, and other places mentioned in the itinerary, by Sir Richard Hoare, Bart.

In the course of the present year will be published, Observations on the Theory and Practice of Landscape Gardening, by H. Repton, Esq. To be elegantly printed in large quarto, and illustrated with many plans, some of them coloured. Subscriptions received at Taylor's Architectural Library, in Holborn.

In the press, and speedily will be published, handsomely printed in 4to. with a map and other engravings of views, Natural History, &c. a 2d volume of An Account of the English Colony in New South Wales, containing the transactions of the settlement for two years subsequent to the former account; and containing some interesting particulars of the discovery of Bass Strait, and further observations on the customs and manners of the natives of New Holland, by Lieut. Collins, author of the former volume.

A new work, nautical and commercial, on India and China, with a frontispiece. Capt. H. M. Elmore, late Commander of the Ventura, extra East Indiaman, acquaints his friends, that under the patronage of the Hon. East India Company, he has now in the press a work, the result of sixteen years actual experience, which will tend considerably to facilitate and improve the navigation of the Indian and China seas. Captain Elmore has also, from his knowledge of the country trade of India and China, explained the exports and imports, customs, duties, how to choose the different articles of commerce, and the mercantile character of the natives of most of the countries to the eastward of the Cape of Good Hope. This publication is expected to prove a valuable acquisition to British merchants, the commanders and officers of the company's regular and extra ships, the country trade in India, and to navigation in general. To be printed by Bensley.

A Glossary of the Ancient English Language, in two parts: the first comprising provincialisms, or such old words as still exist in the various dialects of the provinces; and the second, such archaisms, or old words, as being lost even to the provinces, are now to be found only in old English and Scottish writers, intended to be a supplement to Dr. Johnson's Dictionary, by the Rev. Jonathan Boucher, M. A. vicar of Epsom.

In the course of the present year will be published, dedicated to Lord Nelson, A Concise History of the Orders of Knighthood at present existing in Europe; translated from the German of Cichler, with considerable corrections and additions, by J. P. Ruhl, writer in the Chancery of the Equestrian Order of St. Joachim.

Rev. *Rowland Hill* is engaged in writing a 2d volume of Village Dialogues, part of which are already in the press.

Proposals are issued for printing by subscription, on a beautiful paper, and in a handsome style, The History of Bunhill-Fields Burying Ground, an estate in the possession of the city, dedicated, by permission, to the Lord Mayor, the Aldermen, the Sheriffs, and the Common Council of the City of London, by John Rippon, D. D. The history here announced, which is the result of much application during the last ten years, is designed to introduce into the bosom of candour, an object highly estimable for more than a century, and whose beauties have increased with its age. The astonishing enclosure called Tindall's burying ground, or Bunhill Fields, never mentioned in the circles of respectability but with veneration, confessedly ranks high as a favourite of the religious public; and, for a combination of excellencies, is not perhaps to be equalled by any repository of the dead in all Europe. The precious dust of Puritans, Non-conformists, and Dissenters of various denominations, with the invaluable remains of others, probably forming together the vast total of more than 75,000, cannot but endear this remarkable part of the suburbs of the great city to multitudes; especially to such whose ancestors, ministers, or dearest earthly friends, are here interred; and with whom they intend their own dust shall mingle, till the sleeping inhabitants awake, and every grave shall be re-animated by the voice of the Archangel and the trump of God. This publication is to comprehend an account of whatever appears to have been interesting in the lives and deaths of the most eminent ministers, private christians, and other distinguished characters among the nobility and gentry, whose remains have been deposited in this renowned and capacious spot, through the two last centuries, quite down to the end of the year 1800. A fair copy also will be given of all such inscriptions on the several thousand tombs and grave stones as are legible; of many which are now entirely obliterated; and of others, the tablets of which are mouldered into dust. The whole to be printed according to alphabetical arrangement, embellished with about one hundred portraits, and fac-similes of the hand writing, of the worthies interred in this cemetery,

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executed by the first artists. The work, it is calculated, will extend to six large elegant volumes in 8vo. To this will be added a map of the whole ground (36 inches by 29), with exact place of every tomb, &c.

Prospectus of a work, dedicated by permission to His Royal Highness the Prince of Wales, being an Analytical History of the World, upon a simplified and improved plan, divided into two parts, ancient and modern history. The first will consist of six sheets elegantly engraved, forming together a map six feet square, which presents, at a single view, the origin of the various nations of the earth, with their changes and occurrences, natural and political, with their respective dates, in three numbers, to be delivered monthly, each containing two sheets. The first number comprising the doubtful period from the creation to the first olympiad. The second from the first olympiad to the end of the republic of Rome. The third from the establishment of the Roman Empire to its invasion by the Barbarians. The second part will comprise, upon the same plan, the time elapsed from the rise and re-establishment of the present European states (in similar divisions and numbers) to the Definitive Treaty, in 1802.

In the press, and speedily will be published, Travels in Italy, by the Abbé Barthelemy, author of the voyage of Anacharsis; printed from his original letters to Count Caylus; with an appendix, containing several pieces never before published, by the Abbé Winkellman, Jacquire, Zarillo, and other learned men; translated from the French.

A short View of the Administrations in the Government of America, under the former presidents, the late General Washington, and John Adams; and of the present administration under Thomas Jefferson, with cursory observations on the present state of the revenue, commerce, manufactures, and population of the United States.

The Rev. Mr. *Johnson*, Minister of St. George's Chapel, Manchester, has announced the plan of a Literary Atlas, or Universal Language, by which all the nations of the world may with ease converse together without learning each others language.

Mr. *Lowell* has given up his design of publishing Dr. Doddridge's *Sermons*, in consequence of his whole works being about to be published by Mr. Parsons and Dr. Williams.

The Progress of Maritime Discovery, vol. 1. by J. S. Clarke, F. R. S. will appear in the course of the month ensuing.

By the 1st of June next will be published, under the patronage of, and dedicated by permission to his excellency the Earl of Hardwicke, Lord Lieutenant of Ireland, &c. the first number of Hibernia Depicta; or, the antiquities, castles, public buildings, noblemen and gentlemen's seats, cities, towns, and picturesque scenery of Ireland; illustrated in a series of finished etchings, from accurate drawings made on the spot by John Claude Nattes, and executed by James Fittler, A. R. A. and engraver to his Majesty. The whole accompanied with descriptions, antiquarian, historical, and picturesque. Price half a guinea each number, by T. Bensley.

In a few days will be published in 8vo. price 5s. A Specimen of the Conformity of the European Languages, particularly the English, with the Oriental languages, especially the Persian; in the order of the alphabet, with notes and authorities, by Stephen Weston, B. D. F. R. S. S. A.

ERRATUM in our last Number.

Page 118, col. i. line 14 from bottom, for "*tempestuous*" read "*temptations.*"

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THE

MONTHLY EPITOME,

FOR APRIL, 1802.

XLVII. MARCHAND'S VOYAGE ROUND THE WORLD.

(Concluded from our last. p. 136.)

WE left our navigator animadverting on the natural and artificial deformity of the Tchinkitanavans.

He proceeds:

"The women, more fair, or less dark than the men, are still more ugly; a big and clumsy head; a circular face; a nose squeezed in about the middle of its length; eyes small and inanimate; cheek-bones very prominent; hair, or rather a mane, thick, bushy, and coarse, tied behind with strips of leather, either in the form of a cue or club; the shoulders, strong and broad; the neck low, tolerably firm and well rounded in those who are not sixteen, but extremely flabby and pendent in those who have suckled; a waist short and thick; knees and feet turned in, sufficient to strike against each other in walking; and, to complete the whole, a filthiness truly disgusting. They have thought proper to add to their natural ugliness, by the use of a lip ornament, no less whimsical than inconvenient. The people belonging to Cook's ship, who first perceived females decked with this ornament, reported to their captain that they had seen women *with two mouths*: and in fact, they have very much that appearance. In order to procure them a charm, from which, no doubt, they expect complete success, since to obtain it, they submit to suffer for a long time; a longitudinal slit, parallel to the mouth, is made about six lines below the under lip; in this is first inserted a skewer of iron or wood, and the bulk of this foreign substance is increased gradually, and from time to time, according to the progress of age; at length means are found to introduce a piece of wood, neatly wrought, the shape and size of which are nearly those of the bowl of a table spoon. The effect of this ornament is to depress, by the weight of its projecting part, the under lip on the chin, to develope the charms of a large gaping mouth, which assumes the shape of that of an oven, and to expose to full view a set of yellow and dirty teeth. As this machine is removed and replaced at pleasure, when it is taken away, the transversal slit of the lip presents a second mouth, which from its aperture, is not inferior in size to the natural mouth: and in some women it is upwards of three inches in length. The men do not allow themselves to make use of this ornament; it is the exclusive attribute of the fair sex."

The following extract appears to evince the sagacity of this people, and therefore deserves notice.

"Although the natives of TCHINKITANAV have long been in possession of European hatchets, they do not yet make use of this instrument for felling the tree which they intend for the construction of a canoe; they have preserved their ancient method of undermining its foot by means of fire: it is by the assistance of the same agent that they contrive to hollow it out; it is also with this instrument, which is docile in their hands, and the action of which they know how to direct and regulate, that they fashion the tree on the outside, so as to give it the form best calculated for being supported by the water, and

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for dividing the fluid by either of its extremities indifferently. We shall cease to be surprized that, since they are acquainted with the hatchet, which seems to afford both facility and dispatch, they have not preferred the use of it to the laborious and long proceeding which they continue to employ, if we do not forget that fire has the property of hardening the wood to which it has been applied, consequently of procuring it greater density, and of rendering it more impervious to the water. It cannot be doubted that they have discovered in fire this property of rendering wood more compact, and of prolonging its duration when it is to be exposed to moisture, since, when they make a point to a stake which they intend to be driven into the ground, they take great care to harden, by means of fire, all the part that is to be buried." *p.* 234.

In the account given of their manners, it is worthy of observation, that "the men appear to have for the women the regard and attention which their weakness claims; they are not seen here, as among most of the savage nations of AMERICA, charged with the rudest labours, and frequently treated no better than our beasts of burden. The men have reserved for themselves every laborious occupation, hunting, fishing, and the preparation and cooking of meat and fish. The employments of the women consist in cleaning the skins from their last grease, and sewing them and making them into dresses. Their difficulty in walking, and their *embonpoint* announce that their life is very sedentary. They were seen sometimes to handle a paddle, but in cases only when they were alone in the canoe, or when the men were not in sufficient numbers to manage it. They appear very subordinate to their husbands; but the latter have for them the greatest respect; and they seldom take the liberty of concluding a bargain without consulting them. The women eat in common with the husband and the children; and it is well known, that among the greater part of the tribes which occupy the islands of the GREAT OCEAN, and among some of those of the continent of AMERICA, the men never admit the women to their table." *p.* 242.

From the foregoing extracts our readers may form an estimate of the work. There is much similar information. We shall just state the method, and mention the remaining subjects.

The first volume is divided into six chapters; the first contains the departure from Marseilles, and arrival at Santa Christina. The second gives a general description of the Marquesas, and a particular one of Santa Christina, taken from accounts of the Spaniards, English and French; the accounts of the soil, productions, manners, &c. of this place, are very copious and particular. In the third is a description of a newly discovered island, at a short distance from the Marquesas, with an account of its inhabitants, and the run of the ship from thence to the North-west coast of America.

In the fourth chapter is given an account of their arrival at the North-west coast, and their putting into Dixon's Norfolk Sound, with the events during their stay; their traffic with the natives for furs; and a particular account of the place and the people. The fifth contains their departure from Tchinkitanay, discovery of three good harbours on the coast, and the directing of their course to China, it being the object of this voyage to obtain furs from the north-west coast of America to dispose of in India. The sixth chapter concludes this volume, with offering conjectures respecting the manner in which the north-west coast of America may have been peopled.

The second volume contains three chapters, and considerable additions to the work. In the seventh chapter is described the passage from the north-west coast of America to the Sandwich Islands, where they obtain refreshments, and make for Macao through the Archipelago of the Mary Anne Islands; the introduction of furs into China, by the southern ports, had just been prohibited. In the eighth chapter the passage of the China Sea is described in their departure from Macao, with the pass through Gar-par's Strait, and the navigation from thence to the Isle of France. In the ninth chapter is the departure of the voyagers from the Isle of France; they pass the Isle of Bourbon, stop at St. Helena, and from thence return to Toulon, after an absence of twenty months.

The design of the voyage, in point

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of trade, was totally unsuccessful, owing to the prohibition abovementioned: and as the cargo was sent to Lyons with the hope of an advantageous market, but arriving just before the destruction of that place; the furs were seized, and being forgotten under the seals, notwithstanding the remonstrances of the proprietors, through delay they became a prey to worms and were lost.

The chapters are succeeded by vocabularies of the languages spoken in some of the islands which they visited, and additions to the narrative of the voyage.

We then find 274 pages occupied with results of the observations for the latitude and longitude, made in the course of the voyage, serving to determine the changes occasioned by the currents in the apparent course and rate of sailing of the ship, in the different tracts of the sea which she crossed, as well as the error in the calculation of the dead reckoning in the interval of the observations, and at the period of each land-fall.

The whole work concludes with a journal of the voyage.

XLVIII. Soulavie's Memoirs of Lewis XVI.

(Continued from page 156.)

Fourth Epoch, or the Liberty of America; preceded with the History of the Causes of the War against England.

THE first and second chapters contain an account of the remote and immediate causes of the American war, between France and England; to which Lewis XVI. was not inclined, as appears from the following note written by him, in the margin of the ministerial papers: "What a situation is mine! Why should I be obliged, by reasons of state, and the pretext of a great military operation already entered upon, to sign orders which my heart condemns, and to which my opinions are adverse?"

The third chapter shews the flourishing state of England after the peace of 1763, the dissatisfaction of the Americans, and the clandestine succours granted by France to the English colonies.

In the fourth chapter is a descriptive portrait of the character and virtues of George III. and of his queen, with an account of the persons who composed his cabinet.

The fifth chapter describes the insurrection of the Americans, the opposition in the British Parliament as favourable to the colonies, and the character and portrait of Lord Chatham, called by the Author, the soul of the opposition, and the idol of England.

The sixth chapter informs us of the conduct of France under these circumstances, with the representation made by Count Broglio to Lewis XVI. of the hostile designs of the English. The seventh contains the opposite opinions of the British government, and the opposition respecting the Americans; the portraits of Lord Chatham and Mr. Burke; the celebrated speech of the former in favour of the Americans, with his hatred against France, and the education of Mr. Pitt, his son, in his own sentiments.

In the eighth chapter is recorded the manifesto of France against Great Britain, with the notes of Lewis XVI. printed in separate columns. As the notes of the king to this manifesto appear to us highly interesting, particularly as they display the disposition and sentiments of that prince, we are prompted to transcribe a part as a specimen.

DRAUGHT OF THE MANIFESTO OF 1779.

"His Majesty plainly declared to the King of England, that he was not, and did not pretend to erect himself into a judge of the quarrel between Great Britain and her colonies; nor

OBSERVATIONS OF LEWIS XVI.

"We have done more, we have pronounced them a free people; we have communicated to them existence as a nation; a claim which, when it is disputed by the power which is in

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did he pretend to avenge any supposed injustice of England.

"His majesty has been under the necessity of inviting the Catholic King to unite with him, by virtue of their engagements to redress their respective grievances, and to set bounds to the tyrannical usurpation which England has entered into and persists in, in all affairs of a maritime nature.

"The King might devote to silence and oblivion the calumnies and mistakes, on which the king of England founds his defence; and it is with the greatest repugnance, that he feels himself obliged to take some notice of them.

"He remained a tranquil spectator of the contest between Great Britain and her colonies; and the utter aversion he felt for every thing which could excite the slightest suspicion of his taking any part in the business has prevented him from entering into correspondences of any sort with the insurgents of America."

possession of the sovereignty, cannot be confirmed but by the recognition of foreign powers. It is this act of recognition into which we have entered, which we are bound to prove to be an act legal and just.

"As this tyranny is the true and only cause of the hostile proceedings of France, I conceive, that an exact representation of the English empire, and the use they make of it, is absolutely necessary, as a justifying document in behalf of all the measures we may take against Great Britain.

"I ought not to impute to the King of England the possibility of having calumniated me; according to the most notorious principles of English law, he cannot be guilty of a calumny. His ministers are universally responsible; they are alone held to be guilty; and it is to them we ought to attribute the calumnies of which we may have to complain. This remark as of essential importance.

"It would be difficult to persuade the French nation, the English, or the people of Europe, that France has taken no part in the troubles of the English colonies; it would, therefore, be better not to utter a syllable on this subject; since, true or false, our asseveration will scarcely be believed." *p.* 398—401.

The ninth chapter contains considerations on the effects of the alliance of France with America; in which it is remarked, that, "The French monarchy was indebted for its splendour to the submission of its inhabitants, to the directing and absolute controul of their government; and the troops of the king went, sword in hand, to support at Philadelphia the doctrine of the act of American independence, which maintained, expressly and unequivocally, that the just power of governments could only be derived from the consent of the people." *p.* 413, 414.

"In fine, Lewis XVI. sent to Philadelphia the flower of his troops, conducted by young officers, who, when they quitted Paris, carried with them the manners of Frenchmen, and a disposition strictly conformed to despotism and the Court of Versailles; but who, when they arrived at the place of their destination, found themselves called upon to expose their lives in the maintenance of opinions of such a nature as, at all times, and in all countries, have given a concussion to the human mind; have let loose the passions of our species; have placed governments in the most perilous situations, and have utterly annihilated all those whose genius and force were inferior to the genius and force of the people who attacked them." *p.* 414, 415.

It is therefore argued by the Author, that the nobility who abandoned their order in 1789, performed their revolutionary studies in the United States; and that the interference of the French in the American contest was one great mean of producing a republican government in France.

The tenth and last chapter in this volume gives the sentiments of the opposition in France relative to the American war.

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At the end of this volume are some official papers, relative to the administrations of Turgot, Malesherbes, and St. Germain.

Volume IV. The etchings prefixed to this volume represent the following persons: Rousseau, Buffon, Abbé Mably, D'Alembert, Diderot, Abbé Raynal, La Fayette, Bailly, Mirabeau, Beauharnais, La Rochefoucault, Talleyrand Perigord, Menou, Roederer, Barnave, the brothers Lameth, Lally Tollendal, Lebrun, Cambacérès, and Defermont.

The first chapter in this volume introduces to notice the Marquis of Pezai, friend of M. Necker, who, by his temerity, and the coquetry of his sister, Madame de Cassini, was advanced to the favour of the king; and in the space of a few months made by his influence two ministers, and procured for himself the office of Inspector-General of the coasts of the kingdom. In the fifth chapter is given an account of the fate of this marquis by the stratagems of Messrs. Maurepas and de Sartines, who designed and accomplished his ruin.

The second, and thirty following chapters, contain the particular plans formed by M. Necker, and the events of his administration; being a Genevese, and a Protestant, his elevation gave great offence, and the clergy in particular murmured at the choice; we meet with an anecdote on this subject worth preserving: "I will have done with him," said M. Maurepas to an archbishop offended at his nomination, "if you will engage to pay the national debt." In these chapters are, the observations made upon his plans of finance and reformation of abuses; an account of his enemies, and the causes of their opposition; a description of his character by his enemies and his friends, with that of his wife; and the particulars and manner of the resignation of his office.

M. Necker is succeeded in office by M. Joly de Fleury, and M. de Ormesson, whose characters are given in the thirty-third chapter, in which we find the result of M. Necker's operations. M. de Castries proposes to the king to restore that minister. This and the following chapter gives the sentiments of Lewis XVI. of M. Necker.

The thirty-fifth chapter contains an account of a work written by M. Necker, which he addresses and presents to the king. It gives great offence, and the ministers use their utmost endeavours for the proscription of the work and its author.

This period concludes with the thirty-sixth chapter, giving a definitive analysis of public opinion, which is discomposed in proportion as the revolutionary spirit divides, neutralises, or changes itself.

(To be concluded in our next.)

XLIX. ILLUSTRATIONS *of the Truth of the Christian Religion. By* EDWARD MALTBY, *B. D. Domestic Chaplain to the Bishop of Lincoln.*

THE intention of this work is to establish the truth of the New Testament, for which purpose the author produces the following arguments.

The first chapter discusses "the internal evidence of genuineness and authenticity in the books of the New Testament, by a brief statement of external evidence, and a particular enquiry into the proof arising from internal marks: such as, 1st. The style and idiom: 2. The minuteness of detail: 3. Absence of all party spirit: 4. Candour of the writers in relating their own failings: 5. Agreement of the facts, with the supposition of a miraculous interference: 6. Uniform preservation of character; and 7th. Various proofs arising from a comparison of the genuine scriptures with the apocryphal books."

The second chapter exhibits, "the proof arising from the nature and strength of the prejudices of the Jews." This is instanced in the "peculiarities of the Jewish people. The prophecies concerning the Messiah, and expectations formed in consequence of them—The appearance of false prophets. A short view of the conduct of some of them, and of their pretensions, is introduced, to mark distinctly the difference between them and the true Messiah." The next topic is to shew "in what manner Jesus appeared in the character of the expected Messiah," with a lively and pathetic description of "his conduct and doctrine," and the manner of preaching the gospel after his death. Arguments are urged to prove that the christian religion is not founded

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in imposture, or enthusiasm, and the actions of Jesus are considered with a reference to each of these suppositions. Jewish zealots are described; an inference is drawn from the foregoing facts, and the chapter closes with a recapitulation of the subjects it contains.

The third chapter represents, "The conduct of the Disciples;" and is introduced with shewing how far they resembled their countrymen; who they were; and the nature of the address Jesus delivered to them after they were chosen. Their conduct is exemplified in their ignorance of their Master's real office, and distrust of his power. Their behaviour at the transfiguration is considered as an evidence of their disposition to interpret the prophecies literally, which is confirmed by the dispute among them who should be greatest.

The candid representation of their own conduct is urged as a proof of their veracity. The triumphant entry of Jesus Christ into Jerusalem; the occurrences in the garden, and apprehension of Jesus; with the sentiments and conduct of the disciples at that event, are introduced and followed by the circumstances attending the Resurrection, upon which the Disciples are convinced, and boldly preach a crucified Messiah. How this change is to be accounted for is next considered. The author then shews that they retain some remnant of their old prejudices and mistakes, instanced in the circumstances attending the conversion of Cornelius; the relation of which is accompanied with some reflections. The Edict at Jerusalem is the last incident noticed in this chapter, which finishes with the conclusion warranted by these facts and others harmonizing with them.

The miracles wrought by the Disciples during the Life of our Lord, are considered in the fourth chapter.

In discussing this subject the Author adopts the following plan. In the first place he proposes to shew, that the extraordinary power of working miracles was really conferred; and secondly, that it was as certainly exercised; thirdly, he considers the purposes for which it was bestowed; and lastly, the effect it seemed to have upon the minds of those to whom it was imparted. One instance against the exercise of this power examined, with the reasons assigned for it, and reflections upon the subject. The uniformity of the divine dispensations considered, which is followed by the result of this enquiry, proved to be favourable to the truth of our holy religion and the vindication of the Apostle's character, with which the chapter closes.

Chapter the fifth describes the scheme of the Gospel. In this chapter the difference between the mode and extent of Christ's preaching and that of the Apostles is stated, which is observed to be made the ground of an objection by infidels; this objection is refuted by the author, who shews the design of the gospel, that it was offered to the Jews first, but intended from the first to comprehend the Gentiles, and offers various proofs of this intention. The rejection of the gospel is shewn to be foretold by our Lord, as well as the destruction of the Jewish polity. It is argued, the Disciples acted in conformity with the views and directions of their Master; and if they had made any alteration, it would have been of a very different kind from that imputed to them, as no motive can be assigned for their conduct in this particular, but their well grounded confidence in the pretensions of Jesus to the title of Messiah, and the improbabilities of any other supposition.

The character of Jesus is described in chapter the sixth. This chapter is introduced by describing the malignity and extent of the charge urged by unbelievers against the Christian Religion, particularly as it affects the character of Jesus; an objection against producing the testimony of his friends is obviated in this place. Concessions of his adversaries; some of the most considerable infidels are named, and objections extracted from their works, which are here obviated; and after answering the enquiry, what the intentions of Jesus must have been according to the assumptions of his enemies, the author shews their own concessions to be at variance with these assumptions. The different grounds of argument taken by unbelievers is examined, and the imputation of imposture shewn to be inconsistent with the character of the virtues they allow him to have possessed. The near inspection to which the conduct of our Lord was subjected; and yet no instance of any deviation

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from moral rectitude is to be found in his history, argued in his favour. He is compared with Minos, Numa, Lycurgus, and Mahomet. The scheme of Jesus, if founded in fraud, proved to be less excusable than those of these acknowledged deceivers, consequently not imputable to one of his good character. The inquiry, whether he could have been actuated by any good motive to assume false pretensions, answered in the negative.

In chapter the seventh, Mr. Godwin's misrepresentations of the Christian Religion, and the character of its founder, are examined.

A passage from Mr. Godwin's Enquirer is quoted, and the charges in it are reduced to three heads. 1. That bigotry and intolerance are encouraged by the Christian Religion. 2. That an improper stress is laid upon faith. 3. That there are certain moral defects in the character and temper of Jesus Christ. Each of these charges is examined separately, and confuted, partly by historical documents, and partly by critical enquiry into the texts, Mark xvi. 16. and Matth. xxiii. 33. This writer is shewn to have misunderstood or perverted them. A fair deduction is then made from the subjects of the enquiry in favour of christianity.

Persuaded that our readers will be gratified with a perusal of able and decisive arguments against such gross misrepresentations of the Christian religion, it is with pleasure we extract the following refutation of the charge, that bigotry and intolerance are sanctioned by the doctrines of the Christian religion. "This author (Mr. G.) is so eager to fix the odious charge of bigotry upon the Christian system, that he seems to represent such a spirit as not having been introduced into the world, till this religion arose to discover and to cherish it. It appears then that he is ignorant of the bigotry of the Egyptians; between two of whose tribes an animosity arose, from a difference in religious sentiments, which cannot be characterized in stronger terms than in those which the satyrist has employed."

'Inter finitimos *vetus atque antiqua* simultas,
Immortale odium, et nunquam sanabile vulnus
Ardet *adhuc*[1].'

[1] Juvenal, Sat. xv. 33. See xv. 78, &c.

"It may be that he has forgotten the glowing picture which the same poet has drawn of the consequences of bigotry, with which the ingenuity of malevolence itself cannot slander Christianity, as having the most remote connection. It may be, that he has passed slightly over a scene, from the barbarity of which human nature almost recoils—in which, however an infidel historian, with perfect consistency, finds only 'some obscure traces of an intolerant spirit.'"

"If, without the authority of the Areopagus, any one had attempted to introduce the worship of a strange god, the laws of Athens assigned death for his punishment[2]. But were a similar severity to be employed in a Christian state, it would be imputed

[2] Gibbon, c. ii. note 3.

[3] Joseph. c. Apion ii. 37. Νόμῳ δ' ὃν τοῦτο παρ' αὐτοῖς (Ἀθηναίοις) κεκώλυμεν, καὶ τιμωρία κατὰ τῶν ξένων εἰσαγόντων θεὸν ωρίσε θάνατος.

See Wesseling's note on Petit's Legg. Att. p. 69. Even Mr. Hume has shewn his tenderness to the religions of antiquity, when he says, that 'except the banishment of Protagoras, and the death of Socrates, which last event proceeded partly from other motives, there are scarce any instances to be met with in antient history, of this bigoted jealousy with which the present age is so much infected.' I readily agree, that other considerations, beside those of religion, actuated the persecutors of Socrates; but if impiety had not been made the pretext, his countrymen would not have put him to death; and this circumstance it became the candour of Mr. Hume to point out. I must further observe, that Mr. Hume passes in silence over the case of Anaxagoras, who certainly was compelled to quit his country because he was accused, or at least suspected of impiety. Diogenes Laertius is content with telling us, περὶ τῆς δίκης αὐτοῦ διαφορα λέγεσθαι; but the δίκη, to whatever extent it might go, evidently was on account τῆς ασεβείας αὐτοῦ. According to Plutarch, he was not condemned, nor even regularly accused; but by the advice of Pericles he left Athens, for the purpose of avoiding accusation. That advice however was given in consequence of the law which Diopithes had proposed to the people; (εἰσαγγέλλεσθαι τὰς τὰ θεῖα μὴ νομίζοντας,) and which alarmed Pericles for the safety of Anaxagoras. Vidend. Plutarch in Vit. Pericles. See also the whole chapter of Josephus above cited, in which many instances of intolerance among the antients, and particularly the Athenians, are stated and commented upon. Respecting the charge brought against Anaxagoras, consult Mitford's History of Greece, cap. xxii. sec. 3. Vol. v. p. 141, 8vo.

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not merely to the policy of governors, but to the temper of priests. The odious bigotry of Antiochus Epiphanes[4], will not easily escape the recollection of any, but of those who will impute no fault, nor arraign any crime, except it be found to involve in its consequences the friends of revealed religion. Had the law which was inscribed in the xii tables, *Peregrinos Deos ne colunto*[5], been considered as the edict of a Christian prince, we should probably have heard the loudest complaints against the spirit of bigotry by which it was dictated: and if the demolition of the temple of Seraphis and Isis had been effected by the order of an ecclesiastical synod, instead of a heathen senate, it would doubtless have been styled an atrocious outrage upon the unalienable rights of private judgment, instead of being represented as proceeding from the use of a 'common privilege,' and ascribed to the 'cold and feeble efforts of policy[6].' But it is particularly remarkable, that a spirit of intolerance should be represented as owing its introduction to Christianity, when the violent means which were adopted for the purpose of crushing this very religion at the time when its professors are universally acknowledged to have been inoffensive and unambitious, are too well known to be controverted. The force of historic truth is in this instance too powerful to be suppressed, or evaded: upon this occasion, therefore, the historian, who would gladly co-operate with any plausible attempt to injure Christianity, must be brought forward to oppose the statement of his zealous coadjutor in the cause of infidelity. Mr. Gibbon admits, that the religious policy of the ancient world seems to have assumed a more stern and intolerant character, to oppose the progress of Christianity. About fourscore years after the death of Christ, his innocent disciples were punished with death by the sentence of a proconsul of the most amiable and philosophic character; and according to the laws of an emperor, distinguished by the wisdom and justice of his general administration. The apologies which were repeatedly addressed to the successors of Trajan, are filled with the most pathetic complaints, that the Christians, who obeyed the dictates, and solicited the liberty of conscience, were alone, among all the subjects of the Roman empire, excluded from the common benefits of their auspicious government[7].'

"So far a check is put upon the assertion of Mr. Godwin with respect to the *introduction* of bigotry. But the zeal of the historian does not allow him to continue long the advocate of the church, since he immediately seizes the opportunity of making the following observation: 'From the time that Christianity was invested with the supreme power, the governors of the church have been no less diligently employed in displaying the cruelty, than in imitating the conduct of their pagan adversaries!'

"Still, however, the historian does not keep pace with the philosopher. Consistently enough with their different provinces, the former satisfies himself with diligently remarking the facts, which in his opinion disgrace the cause of Christianity, while the latter more boldly aims his attack at its very principles, and at once endeavours to strip it of all pretence to divine origin, by declaring that the odious spirit, of which he complains, is countenanced in its doctrines. Upon this ground also we are ready to meet him; and here it is obvious to remark, that he has been led into the vulgar error of confounding the principles of the Christian doctrine, with the mistaken notions and corrupt practices of some, who have professed themselves bound to obey that doctrine implicitly. That too many in-

[4] 1 Maccab. i. 41. 'I am unwilling to urge the conduct of Cambyses, when he stabbed Apis, and ordered the priests to be scourged, and put the leading men at Memphis to death.' See Herodot. b. iii. c. 29. 'The vexations of Cambyses from his misfortunes probably produced a phrensy, and that phrensy burst out in acts of violence, where intolerance was plainly mixed with impiety and revenge. It is however impossible to exonerate the Persian Magi, or Xerxes, who acted under their direction, from the charge both of intolerance and fanaticism.' Nec sequor magos persarum; quibus auctoribus Xerxes inflammásse templa Greciæ dicitur. Cic. de Legg. lib. ii. sec. 10. Edit. Emerti.

[5] Separatim nemo habessit Deos; neve novos, sine advenas, nisi publice adscitos, privatim colunto. Cecer. ibid. sect. 8.

[6] Gibbon, Vol. I. p. 33. and note 15.

[7] Vol. I. p. 519.

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dividuals, and even parties, styling themselves Christian, have deviated from the spirit of their religion so completely, as to encourage bigotry and practise intolerance, is certainly true; but that such doctrines or practices are authorized by scripture, we are warranted by its whole tenour in denying. If Mr. Godwin will take the pains to learn to recollect what the national spirit of the Jews was, and what their inveterate prejudices, before Jesus appeared among them, and will then remark all that *he* did to enlarge their minds and purify their hearts; that his doctrines were those of the most unbounded philanthropy, and his life one uniform scene of benevolence; Mr. G. will blush at the charge he has adduced against the Christian religion and the character of its founder. Jesus, who first pronounced a blessing upon the merciful and peace-makers, who inculcated the return of good for evil; who enforced in the most authentic and persuasive manner, the virtues of humility, mutual forgiveness, and universal good-will, could not preach a religion of bigotry and intolerance. He, who rebuked his disciples, when they would have called down fire from heaven upon the inhospitable Samaritans; who himself healed the wound, which had been inflicted in his defence by the unseasonable zeal of one of his followers[8]; he, who taught the rejection of the Jews, and admission of the Gentiles into the Messiah's kingdom; he, who breathed out a prayer for his murderers, when they were piercing his body with the instruments of torture[9]; he, surely, has thus taught the most effectual lesson against every species of bigotry and intolerance. Nor is it merely by the force of his example, and the obvious sense of his precepts, that he fully repels the odious imputation; but the manner in which his religion was offered to the acceptance of mankind, both by himself and by his disciples, abundantly shews how foreign from its nature is every thing which partakes of a desire to prevail with any other weapons than those of truth and reason. Far from requiring assent to assertions destitute of proof, far from expecting conviction without the legitimate means of enforcing it, Jesus supported his claim to the character he assumed, by a series of close and connected reasoning[10], which prejudice indeed did resist, and sophistry may still elude, but which can never be addressed in vain to men of sober and dispassionate judgment. The instruments which reason is accustomed to use in the search or the defence of what it conceives to be truth, were employed by Jesus to confound the petulance, to correct the mistakes, and to enlighten the understanding of his adversaries. Indeed it is impossible for the most captious infidel to suggest any fair and adequate mode of demonstrating his divine mission, which was not at some time or other produced in the sight, and in the hearing of the Jewish people. The disciples exacted not a blind obedience from those whom they addressed; but they reasoned from the prophecies contained in the Scriptures, and enforced their arguments by the evidence of facts. 'With 'great power gave the Apostles wit-'ness of the Lord Jesus.'—'And 'Paul, as his manner was, went in 'unto them, and three sabbath days 'reasoned with them out of the Scrip-'tures, opening and alledging that 'Christ must needs have suffered, and 'risen again from the dead.' Nor must we forget the generous encomium which is passed by the sacred historian upon the Jews of Berea, not for acquiescing without examination, nor for assenting without enquiry, but because 'they received the word with 'all readiness of mind, and searched 'the scriptures daily, whether those 'things were so[11].' To the same effect are many passages in the Epistles of the first propagators of the gospel.

[8] Compare Luke xxii. 51. with Matt. xxvi. 52. "Christianity," (observes Newcome) "is very far from promising a special protection to those who have recourse to violence and arms, in support even of truth and right." p. 283. How different is this from the spirit of Mahometism and of Popery!

[9] See Newcome, pp. 390, 439.

[10] In the sermon on the mount, Matt. cap. v. vi. and vii. are many admirable specimens of close reasoning and logical inference, as also in the 12th chapter of the same evangelist. In St. John, however, are to be found the greatest variety of instances, in which the force of argument is directly applied to establish the divinity of Christ's mission. See chapters iii. 11—20; v. 31, 39; vii. 18; viii. 46—54; x. 25—34; xiv. 10—29; xv. 24.

[11] See Acts iv. 33; xviii. 2, 3. and 11.

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St. Paul, after enjoining his proselytes to examine themselves whether they be in the faith, openly makes this acknowledgment; 'we can do nothing 'against the truth, but for the truth.' In the character of a Bishop, drawn by the same Apostle, he is described to be, 'holding forth the faithful 'word, as he hath been taught, that 'he may be able by sound doctrine 'both to exhort and to convince the 'gainsayers[12].' St. Peter also exhorts to the same effect: 'Be ready always 'to give an answer to every man 'that asketh you a reason of the hope 'that is in you with meekness and 'fear[13].'

"Thus we see that Jesus and his disciples, in publishing the gospel, proposed and adopted the criteria, to which recourse must be had in the investigation of all truth. They appealed to the convincing evidence of facts, and enforced that appeal by the powers of reasoning. They brought forward testimony, which it was competent to their antagonists to disprove or object to, if there had been any grounds of objection; and they reasoned in defence of the conclusions they formed from sources, which it was equally in the power of their hearers to examine and to understand. And as if for the express purpose of guarding against a too hasty assent, they urged their investigation of those sources of information, and praised as noble the conduct of those men who searched the Scriptures daily, whether those things were so. Now surely no conduct can be more free from the suspicion of artifice, or the imputation of bigotry. To lay your claims to assent fairly and fully before the world, to desire that they may be scrutinized with all possible exactness, and to expect acquiescence only as you have the means of enforcing conviction, is a proceeding so equitable and reasonable, that it might be thought no one could refuse such a cause the hearing, and still less object to it as containing in its principles the odious spirit of intolerance.

"Whether therefore we look to the doctrines of the Christian religion, as published by its author, or as enforced by his friends and followers; or whether we consider the manner in which those doctrines were offered to the general acceptance of mankind; it is surely impossible not to acknowledge, that the charge of *introducing* bigotry into the world is directly contradicted by the most unequivocal testimony that history can supply: and with respect to the charge of *perpetuating* it, I scruple not to assert, that there is not, in the whole compass of the New Testament, a single passage upon which it can be founded, without bidding defiance to all the established rules of accurate interpretation. Such is my conviction upon the question of fact; and it well deserves to be remarked, that, having so few worldly means for propagating his religion, Jesus would have acted a most unwise and inconsistent part, in encouraging that intolerance, which must have alarmed his hearers for the safety of his own favourite tenets, and determined to resist, even with violence, the introduction of any other." *pp.* 288 to 300.

The eighth and last chapter exhibits a view of the defects of the evidence in favour of the Mahometan religion.

After shewing the connection of the proposed enquiry, with the design of the work, the situation of the Roman and Persian empires; and the genius and temper of the Arabs, the author proceeds to relate the pedigree, patronage, qualifications, pursuits, and influence of the impostor, and other things relative to the opinions of his followers. The claims in favour of the Koran refuted; the deficiency of its evidence proved; and the chapter closes with an appeal to infidels in behalf of our holy religion.

At the end of the illustrations are two Latin pieces. The first is a Thesis, Nequit per se humana ratio cognitione satis plenâ et certâ assequi, quo potissimùm modo Deus sit colendus, quæ sint hominum officia, vita denique futura sit; necne, æterna.

The second, Concio ad Clerum*.—

[12] Mr. Wakefield's translation of this verse expresses the sense of the original still more clearly, "Keeping to the true doctrine which he hath been taught, that he may be able to encourage *some* by wholesome instruction, and confute others who contradict." The words τῷ κατ' ἐμὲ λόγῳ, appear to me to mean, that series of facts and doctrines, which formed the substance of the apostles' preaching, and was entirely worthy of credit.

[13] See 2 Cor. xiii. 8. Tit. i. 9. 1 Pet. iii. 15.

* Judic xi. comm. 39.

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Expletisque duobus mensibus reversa est ad patrem suum: et fecit ei sicut voverat, quæ ignorabat virum.

I. THE HISTORY OF THE REBELLION *in the Year* 1745. *By* JOHN HOME, ESQ.

THIS work is dedicated to the King, and contains a map of Scotland, a bust of Charles Edward Stuart, engraved by Fittler; and plans of the battles of Preston, Falkirk, and Culloden.

The Introduction commences with a description of the country and manners of the Highlanders, on which subjects it is observed, "Scotland is divided into Highlands and Lowlands: these countries, whose inhabitants speak a different language, and wear a different garb, are not separated by friths or rivers, nor distinguished by northern and southern latitude: the same shire, the same parish, at this day, contains parts of both; so that a Highlander and Lowlander (each of them standing at the door of the cottage where he was born) hear their neighbours speak a language which they do not understand." *p.* 3.

"The Highlands and Islands make nearly one half of Scotland, but do not contain one eighth part of the inhabitants of that kingdom. The face of the country is wild, rugged, and desolate, as is well expressed by the epithets given to the mountains, which are called the grey, the red, the black, and the yellow mountains, from the colour of the stones, of which in some places they seem to be wholly composed, or from the colour of the moss which in other places covers them like a mantle." *p.* 4, 5.

"In the Highlands, there are no cities nor populous towns *; no trade or commerce, no manufactures but for home consumption; and very little agriculture. The only commodity of the country that fetches money is cattle; and the chief employment of the inhabitants is to take care of the herds of their black cattle, and to wander after them among the mountains."

"From this account of the Highlands, it is manifest that the common people, earning little, must have fared accordingly, and lived upon very little; but it is not easy to conceive how they really did live, and how they endured the want of those things which other people call the conveniences, and even the necessaries of life. Their houses scattered in a glen or strath †, were usually built of sod or turf, sometimes of clay and stone, without lime. In such habitations, without household stuff, or utensils wrought by an artificer, the common people lived during the winter ‡, lying upon boards, with heath or straw under them, and covered with their plaids and blankets. For a great part of the year, they subsisted chiefly upon whey, butter, cheese, and other preparations of milk, sometimes upon the blood of their cattle §, without much grain or animal food, except what of the latter they could procure by fishing or hunting, which, before the late rebellion, were free to people of all ranks, in a country where the rivers and lakes swarmed with fish, and the hills were covered with game. Making a virtue of necessity, the Highlanders valued themselves upon being able to live in this manner, and to endure cold and hunger to a degree almost incredible. In those days the

* There are several royal boroughs in the Highlands, that make a part of the different districts (each of which districts sends a representative to parliament). Some of these boroughs lie near the line of separation, and are inhabited by a mixed race of people, Highlanders and Lowlanders. In the borough of Nairne, at the time of the rebellion, the inhabitants of one side of the town spake English, and their neighbours on the other side spake Gælic.

† A *glen* is a narrow vale with a rivulet, and hills on each side. A *strath* is a valley, with its hills and a river.

‡ The winter town, as it was called, consisted of a number of such houses, and sometimes a better one belonging to a gentleman or farmer. In summer the Highlanders left the winter town with their cattle and servants, and went to the hills, (for to each of the winter towns belonged a considerable tract of land in the adjacent hills.) There they built temporary huts in the shylings, or best spots of pasture, removing from one shyling to another, when the grass failed. About the end of August they left the hills and returned to the winter town.

§ The first thing the Highlanders did when they went to the hills, was to bleed all their black cattle, and boiling the blood in kettles, with a great quantity of salt; as soon as the mass became cold and solid, they cut it in pieces, and laid it up for food.

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chieftains and gentlemen, who were many of them stock farmers and graziers, though much better accommodated than their inferiors, occasionally lived like the common people *, and contended with them in hardiness, maintaining that it was unworthy of a Highlander to stand in need even of oatmeal to discharge the prime duty of a man, and fight for his chief."

"In these words, which are their own †, the Highlanders expressed their opinion of themselves, and their enthusiasm for clanship. As that singular institution formed and stamped the peculiar character of the Highlanders, I shall endeavour to explain the principle of the domination of chiefs, which now exists no more."

"The Highlands are divided into a number of territories or districts, separated by rivers, lakes, or mountains, sometimes by ideal and arbitrary boundaries. Each of these districts, called by the natives a country, was the residence of a clan or kindred, who paid implicit obedience to the Ceau Cinne or head of the kindred. This person (known in the English language by the name of chief) was the hereditary magistrate, judge, and general of the clan: he determined all disputes that arose amongst his people, and regulated their affairs at his discretion. From his judgment there was no appeal: to decline the tribunal of the chief, and apply to any of the king's courts for redress against one of the same kindred, was considered as highly criminal, a kind of treason against the constitution of clanship, and the majesty of the chief. The sirname of the chief was the name of the clan, and the title which he bore constantly reminded the Highlanders of the *kindly* origin of his power; for the Ceau Cinne was the kinsman of his people, the source and fountain of their blood. His habitation was the place of general resort, the scene of martial and manly exercises: a number of the clan constantly attended him both at home and abroad: the sons of the most respectable persons of the name lived a great part of the year at his house, and were bred up with his children. To bind the kindred faster together, the cord of interest (in the most ordinary sense of the word) was drawn strait between them: the lands of the chief were let to his nearest relations upon very easy terms; and by them parcelled out to their friends and relations, in the same manner. That consanguinity, the great principle of clanship, might not lose its force by being diffused amongst a multitude of men, many of whom were far removed from the chief, there were intermediate persons called the chieftains, through whom the inferiors looked up to their chief. Every clan consisted of several tribes, and the head of each tribe was a representation of a family descended from that of the chief. His patronimick (which marked his descent) denominated the tribe of which he was chieftain, and his lands (for every chieftain had some estate in land) were let to his friends and relations in the same manner that the lands of the chief were let to his friends: each chieftain had a rank in the clan regiment, according to his birth, and his tribe was his company. The chief was colonel, the eldest cadet ‡ was lieutenant colonel, and the next cadet was major. In this state of subordination, civil and military, every clan was settled upon their own territories, like a separate nation, subject to the authority of their chief alone. To his counsels, prowess, and fortune, (to his auspices,) they ascribed all their success in war. The most sacred oath to a Highlander was to swear by the hand of his chief. The constant exclamation, upon any sudden accident, was, May God be with the chief, or, May the chief be uppermost. Ready at all times to die for the head of the kindred, Highlanders have been

* The Highland gentlemen used to make hunting parties, and go to the hills in time of frost and snow, where they remained several days. They carried with them no provisions but bread and cheese, with some bottles of whiskey, and slept upon the ground, wherever night overtook them, wrapped up in their plaids.

† The words of Sir Ewen Cameron, often quoted by his countrymen.

‡ In settling the rank of their officers, the same rule was not observed by every clan that took arms in the year 1745. In some regiments, the eldest cadet was lieutenant colonel, and in others the youngest cadet. The Highlanders say, that according to the original customs of clanship, the eldest cadet ought to be next in command to the chief, and that the appointment of the youngest cadet to the lieutenant colonel, was an innovation introduced by those chiefs who had great land estates.

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known to interpose their bodies between the pointed musket and their chief*, and to receive the shot that was aimed at him."

"In such communities the king's peace and the law† of the land were not much regarded: beyond the territories of each clan, the sword was the arbiter of all disputes: several of the clans had inveterate quarrels, and deadly feuds; they went to war and fought battles. Rapine was often practised under pretext of reprisal and revenge; and in those parts of the low country that bordered upon the Highlands, depradation and rapine were often committed without any pretence at all: hence, fierceness of heart, prompt to attack or defend, at all times and places, became the characteristic of the Highlanders. Proud of this prime quality, they always appeared like warriors, as if their arms had been limbs and members of their bodies; they were never seen without them: they travelled, they attended fairs and markets‡; nay, they went to church with their broad swords and dirks; and in latter times with their muskets and pistols. Before the introduction of fire arms, the bow, the broad sword, and target with the dirk, were the weapons offensive and defensive of the Highlanders. When the use of fire arms became common in the kingdom, they assumed the musket instead of the bow, and, under the smoke of their fire, advanced to close with the enemy. As to their dress, or Highland garb (for so they call it at this day), which, like every thing unusual in war, had an effect of terror in the last rebellion, it is needless now, when so many battalions of the king's troops wear it as their uniform, to describe a dress which is to be seen every day in the streets of London and Edinburgh; but it seems necessary to mention, that the target was no part of a Highlander's accoutrement, except in the day of battle; and in those battles that were fought during the rebellion, most of the men in the front rank of every clan regiment, besides his other arms, had a pistol; though in the present times, neither the 42d regiment, renowned for valour, nor any other Highland regiment, has any arms but the musket and bayonet."

"Such were the arms and accoutrements of the Highlanders when they went to war. Order and regularity acquired by discipline, they had little or none; but the spirit of clanship, in some measure, supplied the want of discipline, and brought them on together; for when a clan advanced to charge an enemy, the head of the kindred, the chief, was in his place, and every officer at his post supported by his nearest relations and most immediate dependants. The private men were also marshalled according to consanguinity: the father, the son, and the brother, stood next each other. This order of nature was the sum of their tactic, the whole of their art of war." *p.* 5—12.

The author then states the affection of the Highlanders for the Stuart family, and narrates the different rebellions in which they have engaged, concluding the first chapter with an account of the discovery of the last rebellion before it broke out by Duncan Forbes, who warned government and proposed a plan to prevent it.

Chap. II. Describes the conspiracy to restore the family of Stuart, with the negociations between the Jacobites, the Pretender's son, and the court of France, which produce a determination to invade England; this design is frustrated by a storm, and Charles, without any troops accompanying him, lands in the Highlands, and engages the Highlanders in his cause.

* Examples of this sort of enthusiasm are handed down by tradition, and preserved in the memoirs and manuscript histories of the Highland families. A low-country man, not many years ago, expressing his admiration of one of those commoners who sacrificed himself to save the life of his chief, a Highland gentleman said, that he saw no reason to admire the action so much, that the man did his duty, and no more; for he was a villain and a coward who in the same circumstances would not do the same.

† The chiefs sometimes went to law with one another; but the decisions of the court of session, and the judgments of the privy counsel, were not of much avail, unless the party who had obtained judgment in his favour was more powerful than his antagonist, or better supported by his neighbouring chiefs. Locheil and Mackintosh were at law and at war for 360 years.

‡ In those days, that is about 150 years ago, a clergyman in the Isle of Skye, went to church with a broad sword at his side, and his servant walked behind him with his bow and quiver full of arrows.—Letter from the Isle of Skye, Appendix, No xxvii.

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Chap. III. Charles abode a little time at Boradale, where he saw several of the chiefs, and having erected his standard, commences hostilities, and is successful. The rebels take possession of Perth and cause great alarm at Edinburgh, where the inhabitants petition for leave to take arms, which is granted.

Chap. IV. Gives an account of the preparations made to defend Edinburgh, with the occurrences which took place upon the arrival of the rebels, who take possession of the city.

Chap. V. Relates the arrival of Charles at Holyrood-House, and the proclaiming of his father at the cross; the account of the proceedings previous to the battle of Preston, with the manœuvres of both armies, and the success of the rebel army at that place.

Chap. VI to X. Give accounts of the proceedings of both armies, and the battles fought during the rebellion, which is terminated at the battle of Culloden, by the dispersion and defeat of the rebels.

Chap. XI. Details the proceedings of Charles after the battle of Culloden, to the time of his embarking with some of his friends for France; his many difficulties and narrow escapes from danger are particularly noticed and described.

The Appendix contains a number of letters and papers relating to the rebellion, with which the work concludes.

LI. ORIENTAL CUSTOMS; *or an Illustration of the Sacred Scriptures, by an Explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to; together with Observations on many difficult and obscure Texts, collected from the most celebrated Travellers and the most eminent Critics.* By SAM. BURDER.

THE author explains the plan and nature of his work in the preface, from which the following is an extract:

"I have endeavoured to select from Mr. Harmer's observations whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitable, I have inserted them in those places, where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new, and not before attempted, but I hope will prove both agreeable and useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous as at once to attract the attention of the reader.

"To the materials collected from Mr. Harmer, have been added some very important remarks from Shaw, Pococke, Russel, Bruce, and other eminent writers. It is admitted that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

"But many of the following observations are original: they are not however particularly distinguished from the rest. I must here avail myself of an opportunity to acknowledge my obligations to Mr. Gillingwater, of Harleston, in Norfolk, for the very liberal manner in which he favoured me with the use of his manuscript papers. They consist of additions to, and corrections of Mr. Harmer's observations, and were communicated to that gentleman with a view to assist him in the farther prosecution of his work; but it was too late, as the fourth and last volume was then nearly completed at the press, and in a single instance only towards the close of it was any use made of these materials. From this collection I have made many extracts, and have enriched this volume with several new articles on subjects which had not before been discussed. In the progress of my work I have also derived very considerable assistance from many valuable books furnished by James Brown, Esq. of St. Albans, for which I acknowledge myself greatly obliged, and especially for his very careful correction of the manuscript before it went to the press."

As specimens of the work itself, (which makes an 8vo. vol. of 400 pages) we give the following articles:

"No. 45. Exodus xxiii. 19. *Thou*

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shalt not seeth a kid in his mother's milk.] CUDWORTH *(on the Lord's Supper,* p. 14.) gives a very curious account of the superstition, on account of which he conceives the seething of a kid in its dam's milk to have been prohibited. 'It was a custom of the ancient heathens, when they had gathered in all 'their fruits, to take a kid, and boil it 'in the dam's milk, and then, in a magical way, to go about and besprinkle 'with it all their trees, and fields, and 'gardens, and orchards; thinking by 'this means they should make them 'fructify, and bring forth fruit again 'more abundantly the following year. 'Wherefore God forbad his people, 'the Jews, at the time of their in-'gathering, to use any such superstitious or idolatrous rite.'"

"No. 54. Levit. xviii. 21. *Thou shalt not let any of thy seed pass through the fire to Moloch.*] Horrid as is the practice prohibited in these words, we have irresistible evidence of its prevalence. The manner in which it was performed has been variously described, especially by the rabbins. Sonnerat (Trav. vol. i. p. 154) gives the following account of this custom: 'A 'still more astonishing instance of the 'superstition of the ancient Indians, in 'respect to this venerated fire, remains 'at this day, in the grand annual festival holden in honour of Darma Rajah, and called the FEAST OF FIRE, 'in which, as in the ancient rites of 'Moloch, the devotees walk *barefoot, over a glowing fire, extending forty feet.* It is called the feast of fire, because they then walk on that element. It lasts eighteen days, during 'which time, those who make a vow 'to keep it, must fast, abstain from women, lie on the bare ground, and 'walk on a brisk fire. The eighteenth 'day they assemble, *on the sound of instruments, their heads crowned with flowers, the body bedaubed with saffron, and follow in cadence the figures of Darma Rajah, and of Drobede, his wife, who are carried there in procession.* 'When they come to the fire they stir 'it, to animate its activity, and take a 'little of the ashes, with which they 'rub their foreheads, and when the 'gods have been *three times round it,* 'they walk either fast or slow, according to their zeal, over a very hot fire, 'extended to about forty feet in length. '*Some carry their children in their arms*; 'and others lances, sabres, and stan-'dards. The most fervent devotees 'walk several times over the fire. After the ceremony, the people press 'to collect some of the ashes to rub 'their foreheads with, and obtain from 'the devotees some of the flowers with 'which they were adorned, and which 'they carefully preserve.'"

"No. 55. Levit. xxvi. 26, *Ten women shall bake your bread in one oven.*] An oven was designed only to serve a single family, and to bake for them no more than the bread of one day. This usuage still continues in some places, and gives peculiar force to these words. Harmer, vol. i. p. 269."

"No. 113. 1 Kings ii. 9. *Now, therefore hold him not guiltless; for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoary head bring thou down to the grave with blood.*] David is here represented in our English version, as finishing his life with giving a command to Solomon to kill Shimei; and to kill him on account of that very crime, for which he had sworn to him by the Lord, he would not put him to death. The behaviour thus imputed to the king and prophet, should be examined very carefully as to the ground it stands upon. When the passage is duly considered, it will appear highly probable that an injury has been done to this illustrious character. It is not uncommon in the Hebrew language to omit the negative in a second part of a sentence, and to consider it as repeated, when it has been once expressed, and is followed by the connecting particle. The necessity of so very considerable an alteration, as inserting the particle NOT, may be here confirmed by some other instances. Thus, Psalm i. 5. *The ungodly shall not stand in the judgment,* NOR (the Heb. is *and*, signifying *and not*) *sinners in the congregation of the righteous.* Psalm ix. 18.; xxxviii. 1.; lxxv. 5.; Prov. xxiv. 12. If then there are in fact many such instances, the question is, whether the negative, here expressed in the former part of David's command, may not be understood as to be repeated in the latter part; and if this *may* be, a strong reason will be added why it *should* be so interpreted. The passage will run thus: *Behold, thou hast with thee Shimei, who cursed me, but I sware to him by the Lord, saying, I will not put thee to death by the sword. Now therefore hold him* NOT *guiltless, (for thou art a wise man, and knowest what thou ought-*

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est to do unto him) but bring NOT *down his hoary head to the grave with blood.* Now, if the language itself will admit this construction, the sense thus given to the sentence derives a very strong support from the context. For how did Solomon understand this charge? did he kill Shimei in consequence of it? certainly he did not. For after he had immediately commanded Joab to be slain, in obedience to his father, he sends for Shimei, and knowing that Shimei ought to be well watched, confines him to a particular spot in Jerusalem for the remainder of his life. 1 Kings ii. 36—42. *Kennicott's Remarks*, p. 131."

"No. 137. 2 Chron. xxviii. 27. *And Ahaz slept with his fathers, and they buried him in the city, even in Jerusalem; but they brought him not into the sepulchres of the kings of Israel.*] The Israelites were accustomed to honour in a peculiar manner the memory of those kings who had reigned over them uprightly. On the contrary, some marks of posthumous disgrace followed those monarchs who left the world under the disapprobation of their people. The proper place of interment was in Jerusalem. There, in some appointed receptacle, the remains of their princes were deposited: and, from the circumstance of this being the cemetery for successive rulers, it was said, when one died and was so buried, that he was *gathered to his fathers.* Several instances occur in the history of the kings of Israel, wherein, on certain accounts, they were not thus interred with their predecessors, but in some other place in Jerusalem. So it was with Ahaz, who though brought into the city, was not buried in the sepulchres of the kings of Israel. In some other cases, perhaps to mark out a greater degree of censure, they were taken to a small distance from Jerusalem. It is said that *Uzziah was buried with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper.* (2 Chron. xxvi. 23.) It was doubtless with a design to make a suitable impression on the minds of their kings while living, that such distinctions were made after their decease. They might thus restrain them from evil or excite them to good, according as they were fearful of being execrated, or desirous of being honoured, when they were dead. The Egyptians had a custom in some measure similar to this; it was however general as to all persons, though it received very particular attention, as far as it concerned their kings. It is thus described in Franklin's *History of Ancient and Modern Egypt*, vol. i. p. 374. 'As 'soon as a man was dead, he was 'brought to his trial. The public ac-'cuser was heard. If he proved that 'the deceased had led a bad life, his 'memory was condemned, and he was 'deprived of the honours of sepulture. 'Thus, that sage people were affected 'with laws which extended even be-'yond the grave, and every one, struck 'with the disgrace inflicted on the 'dead person, was afraid to reflect dis-'honour on his own memory, and that 'of his family.

'But what was singular, the sove-'reign himself was not exempted from 'this public inquest upon his death. 'The public peace was interested in 'the lives of their sovereigns in their 'administration, and as death termi-'nated all their actions, it was then 'deemed for the public welfare, that 'they should suffer an impartial scru-'tiny by a public trial, as well as the 'most common subject. Even some 'of them were not ranked among the '*honoured dead*, and consequently were 'deprived of public burial. The Isra-'elites would not suffer the bodies of 'some of their flagitious princes to be 'carried into the sepulchres appropri-'ated to their virtuous sovereigns. 'The custom was singular: the effect 'must have been powerful and influ-'ential. The most haughty despot, 'who might trample on laws human 'and divine in his life, saw, by this so-'lemn investigation of human conduct, 'that at death he also would be doom-'ed to infamy and execration.' What degree of conformity there was between the practice of the Israelites and the Egyptians, and with whom the custom first originated, may be difficult to ascertain and decide; but the conduct of the latter appears to be founded on the same principle as that of the former, and as it is more circumstantially detailed, affords us an agreeable explanation of a rite but slightly mentioned in the scriptures."

"No. 245. Isaiah xxi. 5. *Anoint the shield.*] As the Israelites were usually very careful of their armour, so particularly of their shields. Upon these their names and warlike deeds were generally engraved. These they

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scoured, polished, and *oiled*. To render and preserve them bright was an object to which they were exceedingly attentive. This appears to have been done by *anointing* them with *oil*. Accordingly we find *Isaiah* directing to *anoint the shield*; and as this was done to give them a lustre, so they were covered with a case when they were not in use, to preserve them from becoming rusty. Hence we read of the *uncovering of the shield*. (*Isaiah* xxii. 6.) To this practice may also be referred (2 *Sam.* i. 21.) the anointing mentioned, belonging to the shield, and not to Saul, a version of the passage perfectly agreeable to the original."

"No. 265.—Isaiah xlix. 16. *I have graven thee upon the palms of my hands.*] This is an allusion to the eastern custom of tracing out on their hands, not the names, but the sketches of certain eminent cities or places, and then rubbing them with the powder of the hennah or cypress, and thereby making the marks perpetual. This custom *Maundrell* thus describes: 'The next 'morning nothing extraordinary passed, which gave many of the pilgrims 'leisure to have their arms marked 'with the usual ensigns of Jerusalem. 'The artists, who undertake the ope'ration, do it in this manner: they 'have stamps in wood of any figure that 'you desire, which they first print off 'upon your arm, with powder of char'coal; then taking two very fine nee'dles tied close together, and dipping 'them often, like a pen, in certain ink, 'compounded, as I was informed, of 'gunpowder and ox gall, they make 'with them small punctures all along 'the lines of the figure which they 'have printed, and then washing the 'part in wine, conclude the work. 'These punctures they make with 'great quickness and dexterity, and 'with scarce any smart, seldom pierc'ing so deep as to draw blood.' *Journey, at March* 27."

LII. BREAD; *or the Poor. A Poem, with Notes and Illustrations. By* Mr. PRATT, *Author of Sympathy, &c.*

EXTRACTS:

"LO! as the fainting labourer stoops to reap,
The deadly drops his clay-cold temples steep;
In pride of youth the tyrant Want prevails,
The sickle falls, and harass'd nature fails;
No aid at hand, his fellow-suff'rers round,
Behold him stretch'd a corpse upon the ground;
O for one cordial drop! in vain the prayer,
Death, death alone, has sav'd him from despair.
And hark! to yonder agonizing cries!
By famine struck, the mountain peasant lies;
Spent in *his* force that us'd the winds to brave,
And dead are half his limbs e'er in the grave.
Able no more to earn his daily bread,
The shiv'ring infants cling about his bed;
The rose has wither'd on the daughter's cheek,
Yet the poor father's heart wants force to break;
Languid and faint life lingers in his veins,
And what the tongue conceals, the look explains;
The voice exhausted feebly heaves a sigh,
And Want has dug his cavern in his eye;
On childhood's polish'd brow sits wrinkled Care,
And in the mother's bosom broods despair."

FAMINE.

"Unhappy matron! doom'd by fiends to know,
The dire excesses of a parent's woe!
Long time she toils, and waits in patient grief,
And vainly tries and vainly hopes relief:
'BREAD FOR MY CHILDREN! GIVE ME BREAD,' she cries,
'Ev'n now, by hunger struck, my husband dies;
'His wife must follow fast; yet save, O save
'These orphan little ones, and this poor babe,
'This helpless suckling, starving on my breast.'
Her pray'r is scorn'd, her sorrows made a jest,
The jest of that proud plunderer, who braves
THE POOR MAN'S CURSE, nor heeds where famine craves."

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ANCIENT AND MODERN FARMING CONTRASTED.

" Ascend yon hill, and give thy straining eye
To view the stretching landscapes as they lie
In many an ample sweep of varying ground,
With all the flocks and herds that grage around;
The level pastures, and the mountains steep,
The intermediate vales, and forests deep.
Time was, when twice ten husbandmen were fed,
And all their wholesome progeny found bread,
And a soft home, each in his modest farm,
By tillage of those lands—and raiment warm;
The cloak of scarlet dye, so bright and clean,
And one of silk, on sabbath only seen;
And yet a third, of goodly camblet neat,
For winter days, extending to the feet.
Then took at plough the son and sire their turn,
The wife then milk'd the cow, and work'd the churn,
And many a mile the daughter trudg'd with ease,
To vend her butter, chickens, eggs, and cheese;
And, home returning, heavy laden, brought
Full many an article at market bought;
And tho' she bow'd beneath her basket's weight,
Oft would she sing the country maiden's fate;
And haply, sweetheart, who in ambush lay,
To ease her load, would join her on the way:
Well pleas'd was he that useful load to bear,
Yet saw, with wise delight, the damsel's care;
Good signs of future helpmate there were shown,
And as he smil'd, he mark'd her for his own;
Whisper'd his wish to share her toils for life,
Purchas'd the ring with speed, and call'd her wife.

" Nor came she portionless; nor to his arms
Brought only virtue, love, and native charms;
Tho' these were wealth; but kin on either side
Enrich'd the bridegroom, and endow'd the bride;
Of kine a pair to each, of sheep a score,
The parents furnish'd from their well-earn'd store:
A waggon this, and that a team bestow'd,
While from the heart's pure source each love-gift flow'd:
Of linen too a stock, and spun at home,
And a best bed, to deck the nuptial room;
Yet quilt and curtains, by the matron wrought,
And nothing but the wood and ticking bought;
From their well-feather'd flock the pillows down,
And all the toilette ornaments their own:
And polish'd looking-glass and pictures gay
For parlour, us'd alone on holy day!
Or Christmas time, or merry making sweet,
When the kind landlord deign'd to share the treat,
And joy'd to see the harvest barn was fill'd,
And felt at heart how well his farm was till'd;
His LITTLE farm, which ease and health display'd,
And happy tenants, happy landlords made.

" And thus from three-score acres, duly dress'd,
The numerous tribe of old and young were bless'd;
And all the country gaily smil'd to see,
The country's wealth—a thriving peasantry!
Lords, swains, and husbandmen each other cheer'd,
And mutual profits mutual cares endear'd;
By day the labourer at his farm was fed,
In his own cottage found a nightly bed;
And all his sun-tann'd children, and his wife,
Gave rest to toil, and energy to life;

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And thus for ages far'd the rural train,
Nor plague, nor famine, scourg'd the blissful plain.
Past are these scenes, the bloomy substance fled,
Lo! the thin shadow's offer'd in their stead.
See from the summit where thou stand'st, the pride
That arrogantly grasps the prospect wide:
Ah me! that lofty mountain but commands
One tyrant husbandman's half-cultur'd lands;
Insatiate giant of the plunder'd plains,
At once the scourge and terror of the swains;
A vain usurper of the country round,
Possessing, yet encumbering the ground;
In deep carousal, high above his lord,
This village despot can each vice afford
That luxury suggests to ill-got wealth,
The bane at once of virtue and of health.

"The horn invites! the tyrant scours the lawn,
While his poor vassals, up at peep of dawn,
With trembling hands the heavy plough-share guide,
Each cheary hope, each cordial thought deny'd;
For pleasure foremost of the noisy throng,
The farmer-sportsman wheels his steed along;
Purse-proud and vain, behold he takes the field,
And joys to see the 'squire and huntsman yield;
And as he stretches o'er his rented grounds,
Mark'd for his own, he cheers the panting hounds;
Then they more fell, and eager in the chase,
Nor gate, nor stream, obstruct his headlong pace.
His drudging slaves at plough their master spy,
And work the furrow as he gallops by;
And as at eve they pass his mansion proud,
And scent the feast, and hear the orgies loud
Of wanton jests, deep draughts, and toasts profane—
'Ruin to landlords,' and 'the farmers gain;'
And see the smoking viands, costly wine,
And fragments that might all their households dine;
Yet not one meal their fainting heart to cheer,
But unsubstantial roots, and meagre beer;
While through the night this tyrant of the plain,
Till nature sickens, holds his revel reign;
Then reels to rest, with fev'rish mixtures fill'd,
His mind disorder'd, and his body swill'd;
Nor does he rise from his enfeebling bed,
Till the poor victim-swain has left his shed
Full many a weary hour; and sat him down
On the brown glebe, to eat his crust more brown,
Dark, coarse, and scanty, and in sorrow earn'd,
And harder than the clod e'er yet upturn'd:
Such thro' the year is that poor victim's plan
And such the life of farmer-gentleman." *p.* 12.

LIII. SERMONS, *with a Help to Prayer. By the Reverend* GEORGE PATTRICK, *LL. B. late Vicar of Aveley, Essex; Joint-Lecturer of St. Leonard's, Shoreditch; Sunday-Evening Lecturer of St. Bride's, Fleet-Street, London; and Chaplain to the Right Hon. Lady Dacre, of Lee. To which are prefixed, Memoirs of the Life of the Author, with a Portrait by Collyer, from a painting by Russell.*

BY the memoirs prefixed to these Sermons we learn, that the Author was born at Mark's Tey, near Colchester, in Essex, and after receiving his education at St. Paul's School, in London, when about sixteen years of age he entered as a clerk to a respectable attorney at Colchester. Upon the expiration of his clerkship, he spent about a year

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and a half in London, with a view to a farther improvement in his profession. After this preparation, he entered upon the practice of the law at Dedham, in his native country, in Feb. 1769. Having attended a short time to the practice of the law, he determined to change his profession, and enter into holy orders, for which step he assigns his reasons, in a letter to a relative.

From June 1783 to June 1784, Mr. Pattrick travelled in France and Italy; these memoirs contain a descriptive sketch of some of the principal places he visited, which we present to our readers as lively and concise.

"PARIS.—I am alternately charmed with the richness and splendour, that is diffused through every thing in this city; and disgusted with the sluttishness and filth that is blended with it. The French are a most untidy people. As are their houses, so are their persons. There is scarce a common lodging that has not rich plates of looking-glass, carved and gilt ornaments, and drawers and cabinets of beautifully inlaid woods. At the same time, the floors are laid with tiles or bricks; and, either the fire-place, or some other corner of the room, is the reservoir of all the dirt and rubbish, that mouths, and perhaps years, have collected. So also with their persons: those in the lowest departments,—waiters at coffee-houses and inns, lacqueys and porters, have heads dressed for an assembly; when, at the same time, the squalidity of their apparel, and their slovenliness about their heels, will assault the greater part of the five senses.

"There is a vivacity about the French, the feminines especially, that makes a very pleasing impression on a stranger; and persons we are daily dealing with, though we know them to be picking our pockets, yet do it with such good humour and address, that there is no possibility of being angry with them. Amongst ladies of the ton, there seem to be many who possess a large share of the beauties of nature; but they manage their faces as they do their meats. Meats, that are in themselves naturally good, they totally disguise by their cookery; and reduce all things to nearly the same consistency, stewing them to rags; and instead of the true taste, savour them with the artificial and unnatural taste of the stewpan, and culinary compounds.

"The faces of the women of fashion are perfectly covered up with a thick coating of paint, and all complexions are reduced to that white and red, which is furnished by the paint pot; and the colours, furnished by Dame Nature, seem to be so out of vogue, that they are not even imitated. I do not think your parlour wainscot has a thicker coating than some of these ladies' faces have, particularly the elder ladies. I saw two or three the other night, who must be near, if not altogether, three-score years and ten, who looked more blooming, than any thing nature ever produced at fifteen; nor should I have known the difference between seventeen and seventy, but from the conical appearance of the cheek-bones, and the fosses and redoubts, that time, in despite of art, had formed in their faces.——

"NAPLES.— ——Nice is a sweet and delightful city, situated in a broken punch-bowl. The broken side is open to the sea; and the sides are entirely covered with vines, and orange and lemon-trees, and olive-yards, speckled over with seats and villas of the gentry.

"Genoa is of the same nature, but on a large scale. The whole city is arranged round a semi-circular bay of the sea, rising gradually therefrom; and street above street in height, make a wonderful and beautiful amphitheatre. The neighbouring high hills and vallies, are covered with a profusion of palaces and villas. In the city there are entire streets of palaces, adorned with marble.

"Leghorn is another, but smaller sea-port city, situated in a fertile flat.

"Rome is a large, dull, and, in many parts, a dirty city. There are 500 palaces, more or less; but they stand in narrow streets, and are very lofty and very dark. The lower floors are all grated in the windows, and look like prisons; but within, they are filled with pictures and statues, precious marbles, and costly furniture. In the environs and all over it, are curious remains of the grandeur and fine taste of the antient

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Romans, and fragments of buildings perfectly amazing.

"Naples is all life, noise, and bustle; half as big as London, but more populous in proportion. The country about it rich, fertile, and romantic. It encompasses the finest bay of the sea in the world, and, as seen from thence, appears to be the finest city in the world. Proud Mount Vesuvius, with its fuming crest, is seen from every part; though the sea is between it and us. Other mountains and other shores, enriched with spacious buildings, adorn the prospect of this place; which, on the whole, is much like Genoa, but on a scale still larger.

"It is the splendour of the churches, that most attracts a vulgar eye, like mine. They are mostly covered, so that there is not a hand's breadth of floor, sides, pillars, or roof, that is not richly decorated with paintings, statues, or very precious marbles, and pictures of the finest and first-rate masters. The breadth of St. Peter's is the length of St. Paul's; yet not an inch of space is there within that is not thus adorned. I heard mass in it on Christmas-day; when the pope officiated, and there were present all the cardinals, the nobility and gentry of Rome, the emperor of Germany, and the king of Sweden, besides fifteen or twenty thousand well-dressed people. The altar was covered with the pope's mitres and tiaras; richer in diamonds and jewels, than any royal crown I ever saw.

"The functions, as they are called, *i. e.* public ceremonies on certain days, are very magnificent and pleasing. The dead are carried to the grave, and attended by vast processions singing them to their eternal rest. Sometimes the body is drest in gay attire, and carried, exposed to view, upon a gilded litter; at other times in gilded boxes, and under embroidered palls, but buried without any coffin at all; but at Rome, a coffin is carried after the body, as a part of the procession; and at the end of the ceremony it receives the body, and is pitched endwise down into the pit.

"On certain grand fetes or holidays, in many of the churches, music is introduced into the service; and such music, being by the most ex-

instruments and performers, as is almost enough to ravish the heart, and make a man forget he is upon the earth. But oh! if such strains are heard here below, from men that are by no means saints, and yet are capable of exciting such sensations, what shall we feel, when all the hosts of Heaven shall strike the lyres! when saints and angels sing!

"Let us then glory in the hope, that we shall meet and mingle there our voices. There are the regalia; there is the concert; there is the jubilee! That alone deserves the pursuit and anxious toils and labours of the Christian; and whatever little rubs and disappointments we meet with in our journeyings, all will be well, when once we are landed at that port,—the desired haven, where all our griefs, and sufferings, and fears, will be laid aside, and assumed no more for ever! To that day and to that rejoicing, it is my wish, that you and I may be preserved. But yet, if God's will be so, I desire to meet you again on this side the grave. The hope of this, and the enjoyment of some few other friends, are all that in this life is worth our wishes. When you pray for absent friends, bear me also upon your heart, and beg that I may be kept in safety, and returned in the same health I now enjoy, to assure you with my mouth, as I now do with my pen, that I am your's with the sincerest and warmest affection."

Mr. Pattrick was highly esteemed and very popular: he possessed a lively and fertile imagination, which, his biographer informs us, led him into the error of allegorizing, and accommodating passages of scripture in his preaching; the means of remedying this defect in the Author is stated at large in these memoirs, with a view to correct the abuse in others who may have adopted the same method; and to further the important design, we transcribe what appears to us the most important on this subject.

Mr. P. had preached a sermon from Nahum ii. 1. at St. Bride's, upon occasion of the Voluntary Contributions in support of the War, which he was strongly solicited to publish: he requested the opinion of another clergyman, who was present when it was preached, and received the following reply.

"An early answer to your question, can only contain an extempore

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opinion; and I feel myself incompetent to decide on the subject. I own I am not very partial to accommodation; and thought, while you was preaching, that if you had said the same important things, from a text in which they were evidently contained, they would have been more convincing, impressive, and effectual: but then I observe, that a great majority is against me in this respect.

"The ingenuity, that deduces important instructions from a text, which seems not to contain any thing to that special point, excites the approbation and admiration of many: but some think it unwarranted, and that it gives too much scope to fancy; and tends too much to take men off from the plain meaning of scripture, to hunt after such allusions, till they forget the 'Go, and do likewise,' as has been exceedingly the case in the good Samaritan. Your allusions, however, though I own I could not find the ground of them in the text, were of a practical nature and tendency; and thus calculated to produce good among those who have a taste for accommodation." *p.* 69, 70.

This reply produced a refusal to publish the sermon, and was followed by another letter from the same friend, in which we find the following useful observations.

"I am fully satisfied, that you are capable even of excelling, in that way which seems to me most suited to communicate solid instruction,—to produce abiding conviction,—and so to silence objection, *by sound speech which cannot be condemned, that they who are of the contrary part may have nothing to say* against it; for I have heard you, and others, who are no more favourable to accommodation than I am, have heard you, and have wondered that you did not understand where your forte lay.

"When you take a plain text, full of matter, and, from the real meaning of the text, raise doctrines, draw conclusions, explain, illustrate, and apply the subject, there is great weight in your manner of preaching; which the fertility of your invention and liveliness of imagination kept in due bounds, render more interesting to the many, without giving any just ground of umbrage to the few. But, it appears to me and to others, that you frequently choose texts suited to give scope to the fancy, which is constituted the interpreter, instead of the judgment; and that you thus discover allusions, and deduce doctrines and instructions, true and good in themselves, but by no means contained in the text, nor, indeed, easily made out in the way of accommodation. In this case, your own vigour is principally exerted in the exercise of the imagination; and, while many hearers are surprised, amused, and delighted, their understandings, consciences, and hearts are not addressed or affected, by any means in so powerful a manner, as by a plainer subject.

"What St. Peter says of *prophecy*, that it is *not of private interpretation*, is true of every part of scripture: the Holy Spirit had, in every part, one grand meaning, and conveys one leading instruction; though others may, by fair inference, subordinately be deduced. This is the real 'spiritual 'meaning,' which we should first of all endeavour to discover, as the foundation of all our reasonings and persuasions. We should open, alledge, argue, enforce, apply, &c. from this *mind of the Spirit* in scripture; nor is any passage fit for a text, properly speaking, which does not admit of such an improvement of it, in its real meaning. But that, which you seem to call the 'spiritual meaning,' is frequently no more than a new meaning put upon it, by a lively fancy. Typical subjects, indeed, have a spiritual meaning, in another sense, under the literal meaning; being intended, by the Holy Spirit, to shadow forth spiritual blessings under external signs; and some prophetical visions are enigmatical, and the spiritual meaning is the unriddling of the enigma—parables, and such parts of scripture as Canticles, are of the same nature. But in all, the judgment should be the expositor, not the fancy; and we should inquire what the Holy Spirit meant, not what we can make of it.

"But there are many scriptures, that have no other meaning than the literal; and which are to be improved, not by finding out a new meaning and calling it spiritual; but by trying what useful instruction we can deduce from the plain sense of the passage. To illustrate my meaning, let me bring forward your text as an instance.—Nabopolazar, King of Babylon, who, in conjunction with Cy-

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axares, King of Media, subverted the Assyrian empire, is supposed to be meant by the *dasher in pieces*; and your accommodation of this title to the French was fair—But the latter part of the verse is a challenge to the inhabitants of Nineveh, to do their utmost to withstand this fierce conqueror; with an intimation, that it would be all to no purpose. *Keep the munition; watch the way; make the loins strong; fortify thy power mightily.* For, as the Lord hath not spared the offending Israelites, but had punished them by the Assyrians, who cruelly entreated them; so, he would not spare the Assyrians, but would destroy Nineveh by the Babylonians, who would fully avenge on the Assyrians their cruelties to Israel. Now, I think, the accommodation of this, to our watching, praying, and using all means of averting the wrath of God from a guilty land, with hopes of success, must appear far-fetched to those who study the Scriptures carefully; and who would say, 'The instruction was good, but what right 'had the preacher to put such a sense 'on the words? At this rate we may 'make the Scriptures mean what we 'please, by putting our own sense on 'any passage; and there will remain 'no certainty in interpreting Scripture, but it will be equally easy to 'prove error as truth from thence.' In fact, I thought I could see, that you had some difficulty in making the allusion out; and was too much engaged in that pursuit, to bring it so much home with energy to the heart and conscience, as you would have done, if you had said the same things from the words of Joel for instance, chap. i. ver. 12—14, or 17: or those of Isaiah, chap. i. 16—18. Nor let it be forgotten, that many hearers of the gospel, love best to have evangelical truths proposed without much application, for reasons best known to themselves, or rather to the Lord.

"My dear Sir, I am so deeply convinced, that this way of accommodation is capable of very dangerous abuses, and has been so abused to very bad purposes, by those who make divisions and deceive souls, that I grieve when any person of real piety and respectability gives any countenance to it; and I have so high an opinion of your integrity, benevolence, desire of glorifying God, and of doing good, and of your talents likewise, if properly exerted, that I have long wished to discuss the subject with you. . . . . .

"I should hint to you, 1. The propriety of commonly taking plain and full texts, which evidently contain the substance of what you mean to set before the people. For taking difficult texts has been so abused, that judicious persons are almost always ready to ascribe it to a bad motive. 2. Of first inquiring after the primary meaning and intention of the text, by examining the context accurately; and then considering what subordinate uses may be made of the general subject. 3. To aim at keeping judgment and imagination in their proper places;—judgment as expositor,—imagination merely to illustrate and give animation to the decisions of the judgment. 4. To be upon your guard, when thoughts, which strike your fancy by novelty, occur to you; they are seldom so solid as brilliant; and sometimes have little but novelty to recommend them, as a sober review may often convince us." *p.* 73.

The sermons are eighteen in number, upon the following subjects: Christ the Way, from John xiv. 6.—Christ the Truth, from John xiv. 6.—Christ the Life, from John xiv. 6.—The Gospel a faithful Saying, from 1 Tim. i. 15.—Christ the Chiefest among Ten Thousand, from Cant. v. 10.—The Ascension of Christ, from Psalm lxviii. 18.—Christ the Head, from Ephes. iv. 15, 16.—The Holy Ghost the Comforter, from John xiv. 26.—Faith working, from James ii. 22.—The Love of God and Man, from 1 John iv. 11.—Christian Graces, from 1 Peter iii. 8.—Christian Loyalty, from Matth. xxii. 21.—The Pharisee and Publican, from Luke xviii. 14.—On the Times, from 2 Kings vi. 15.—The Barren Fig-tree, from Luke xiii. 8, 9.—David's Curses the Believer's Prayers, from Psalm cix. 12, 13.—God's Sword and Bow, from Psalm vii. 12.—and on the Confession, from 2 Cor. i. 13.

As a specimen of the Author's composition we extract the exordium to the third Sermon: the text is, John xiv. 6. *I am—the* LIFE.

"In the various elements of fire, water, earth, and air, animated nature breathes and exists; and these elements are suited to the innumerable creatures destined to inhabit them. If the order, which the God of Na-

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ture hath appointed, be inverted, animation and beauty are suspended or destroyed; and, in proportion to this inversion, disorder, and mischief ensues.

"Could we soar, with eagles, the trackless paths of air, and ascend to the limits of our atmosphere, respiration would become difficult, and would quickly cease; nor has the Author of our being given us the faculties or members suited to such a flight. Were we to descend with great Leviathan the depths of the sea, the same consequences would follow. We should almost instantly perish, because we do not possess organs, enabling us to exist in so dense an element as water. The birds soar to heights, and enjoy existence, where our faculties and powers would be destroyed; and the inhabitants of the mighty waters glide in safety, where man cannot approach them; both the one and the other have all the enjoyment and support which their nature needs, and which the all-wise Creator intended.

"The earth, the element of which man was formed, and with the dust of which he mingles when consigned to the grave, is replete with life: with myriads of the works and creatures of Jehovah. Analogy has led philosophers to conclude the same, of the unnumbered stars and planets, with which the great arch of Heaven is bespangled; and it seems probable, that creatures, formed to exist with comfort in any one of these, would be destroyed by transportation, were that possible, to another. But this is mere speculation, and, therefore, not to amuse you unprofitably, we will apply the subject to mankind; who, though sharing, in some sense, similar powers and faculties, are yet almost infinitely diversified in their actions and pursuits. So various, indeed, and opposite are the views of different persons, that one can scarce breathe or live in the element of another. To do it with any degree of comfort, the one or the other must undergo a suitable modification or change, in his nature and affections.

"A man is entering into life; advancing in years and knowledge; coming forward upon the stage of society, on which he is to act a part, and in some particular department of which he is to move:—He consults his inclination; he is eager after happiness, and naturally inquires, *Who will shew me any good?* Every one is ready to answer the question. Is there youth, beauty, rank, and talents?—'Come with me,' says the man of the world, 'I will shew you what happiness or life is.' He takes the inquirer by the hand to the assembly of fashion; initiates him in the dissipated amusements of the times,—the theatre—the course—the gaming-table—the luxurious repasts and ensnaring gratifications in which Dives revelled, or the impure joys in which Herod indulged, and the reproof of which cost the Baptist his life. Alas! it is not life, but death, to which such panders lead the way. The dead are here; *living in pleasure, they are dead while they live.*

"Others, of a more sober cast, will introduce the inquirer into what they deem life, through the avenues of worldly commerce, and the busy scenes of merchandise and traffic. This is the life of trade or business, and, so far as the body's existence for a few short uncertain years may be concerned, it may and does, sometimes, subserve the end. But this makes no provision for the immortal part of man. *What shall it profit a man, if he shall gain the whole world, and lose his own soul? A man's life consisteth not in the abundance of the things which he possesseth.* The larger class of society labour and earn their daily bread, by the sweat of their brow. This is indeed, more immediately the way, which God hath ordained; and, so far, they are living and acting according to the dictates of nature and right reason. But these, as well as others in the higher ranks, are generally deceived in their ideas of happiness, and careless of improving life, to those glorious ends which God intended; nay, not unfrequently they surpass their superiors, in blasphemy, dishonesty, intemperance, and uncleanness.

"There is little difference, however, in these respects. Every order of persons in the world, must meet upon one and the same ground, as sinners. The ways of sinning are variously modified, refined, and subtilized; but there is no difference in the general character:—*There is none that doeth good.*

"Yet, not to lose sight of my first

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idea upon this subject, though we all meet upon one common ground as sinners, abusers of the means of life and the faculties of nature,—we live and move in different spheres and stations; and let the labourer, the man of business, or of fashion, invert the order of things, and abandon their several stations,—they will indeed physically exist, but must be considered as unable to act with propriety, or exist with comfort, because out of their proper element. The husbandman excels in and enjoys the labours of the field, but would ill acquit or enjoy himself at court, or upon Change. The courtier would be equally at a loss, in the alteration of his station and employments; and the man of commerce would share in similar unfitness, if transposed into either of the other situations, without a suitable change or preparation, in his faculties and understanding, for the purpose.

"These observations are not altogether foreign to the object I have in view, from the short text I have advanced:—*I am—the Life.* To enter into the ideas suggested, by which I am to point out further two different and opposite classes, which, in a special sense, may be said to divide and comprise all mankind. They are the carnal and the spiritual world; and these persons may truly be said, to live each in their peculiar and appropriate element. A spiritual person cannot exist, cannot find any comfort or sustenance in a carnal atmosphere; and if, led by the strong current of temptation, he breathes in it for a time, he becomes distressed, and hastens out of it as soon as possible. On the other hand, the carnal, natural, and unconverted man, cannot breathe and live with any sort of comfort, in a spiritual atmosphere; and if he be, by any accident, drawn into it, he generally makes as speedy a retreat as he can. The man who lives in pleasure, in sin, in the world, has no idea of the life of faith, the life of grace, or the life that is in Christ Jesus. This, however, is the life which the text leads us to consider, and on which we shall spend the residue of our present opportunity." *p.* 39—44.

To the Sermons are subjoined what the Author calls Helps to Prayer, being short expressive forms of devotion, and the whole makes a volume of 500 8vo. pages.

LIV. A DISSERTATION, *Moral and Political, on the Influence of Luxury and Refinement on Nations; with Reflections on the Manners of the Age at the Close of the 18th Century,* By ADAM SIBBET, A. B. *Rector of Clarendon, in the Island of Jamaica.*

CONVINCED that there is just reason to lament over the luxury and profligacy of the times in which we live, and that the increase and continuance of these have a threatening aspect upon the strength and prosperity of the country, we are determined to lend our aid to make as public as possible all such publications as have a tendency to check the growing evil, and effectually to advance the interests of morality and religion. Such is the tendency of this dissertation, in which the Author traces the influence of luxury and dissipation as having been the ruin of Babylon, Tyre, Greece, and Rome, and that such will be its effects in all ages and in all countries. To the great, to heads of families, and to the young, he offers advice well worthy of their regard, and calculated to promote the national welfare.

EXTRACTS.

THE IMPORTANCE OF EARLY INSTRUCTION.

"THE inexperience of youth, therefore, the peculiar flexibility of the tender mind, naturally open to every impression, can only be preserved from vice by being imbued and strengthened with sound principles and holiness. And this great work is to be commenced at a very early period of life; for the principles which we embrace, and the habits we contract, even in childhood, are difficult to be eradicated, but as we advance a little further in our course, and as our observations enlarge, and our mental faculties begin more and more to expand, the sentiments that we then adopt, and the attachments that we make, have such a degree of influence upon us, that our character is almost entirely formed upon them. The impression, at least, which is now given, whether on the side of virtue or vice, is often decisive and generally predominates during the remaining part of our life; and when

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the mind has once got its bias, it is a most arduous task to draw it to a contrary direction. The vast importance, therefore, of attending diligently to the formation of the mind and principles of the juvenile part of the nation, is highly expedient in all places and in all times, particularly in the present, in order to resist that spirit of scepticism and levity which so universally prevails." *p.* 119.

PUBLIC AMUSEMENTS.

"The public amusements of a nation have a considerable influence upon the general manners and taste of a people. But their effects upon the juvenile part of the community are so very important, that they require to be regulated with the greatest circumspection." That the amusements in our own country are not so regulated is obvious, if this writer's evidence upon the subject of operas is well founded, alluding to them, he says, "The performers of the *ballet* have now so far 'overstept 'modesty,' that a gentleman can hardly carry his family to see them, without being often hurt by the extreme indelicacy of their manners. However the fashionable world may commend their elegance and their grace, they should also consider, that the licentiousness of their attitudes and actions is often such as greatly to affect decency, and, consequently, an offence of a very capital kind against our public manners. The voluptuous dances of India, as described by Raynal, and the present rites of Pagan antiquity, where modesty was often so audaciously violated, could not far surpass the indelicate gestures, the studied levity, and the wanton airs of the modern dancers of the Opera House. Are not such exhibitions hostile in the highest degree to that delicacy which is so friendly to every virtue! Are not they calculated to irritate, to inflame, to corrupt, and to taint our British youth, 'yet rosed 'over with the virgin crimson of modesty,' and to destroy that immaculate purity of soul, which should be equally unsullied by the utterance of obscene words, and the view of unbecoming actions." *p.* 147.

THE BANEFUL INFLUENCE OF IMMORAL WRITINGS.

"The epigrams of a buffoon, the whining elegy, and the flimsy novel, will be read with avidity in frivolous times, while Homer and Milton, and Demosthenes, and Burke, will be neglected: for luxury and vice have a tendency to corrupt and debilitate the mind as well as the body, to contaminate our intellectual taste as well as our moral perceptions; and, when we want energy and purity of soul to comprehend the vast and grand, or to be charmed with the delicate and elegant compositions of true genius, we from the mere depravity of our faculties, delight to feed upon the disgusting garbage, or the impertinent conceits of the literary profligates of the day, the immoral and puny writers of a degenerate age; and there is nothing perhaps so fatal to the morals of a nation as corrupt and vicious literary productions, as they diffuse their influence over a large space, and affect all ranks and descriptions of men."

THE DANGER OF INTRODUCING YOUNG PERSONS TO PUBLIC AMUSEMENTS.

"In ages of great refinement, the young are generally introduced into the world at too early a period of life, as every thing then is forced, unnatural, and premature. That amiable diffidence and modesty, which always prevails in virtuous societies, and which spread so many charms over that interesting time of our existence, are generally considered as the most attractive graces of youth, are seldom to be seen in luxuriant ages."

Again, the writer observes, "The self-sufficient school-boy, and the pert miss, are introduced into the *beau monde* so early, that they become old in the ring of pleasure before they are five and twenty. But, perhaps, there is nothing more injurious to physical strength and moral purity than this pernicious practice, for the constitution is broken and debilitated by the vigils of dissipation before it is properly established, and habits of levity and debauchery are contracted at a time of life when the mind should

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be accustomed to self-denial and temperance, and strengthened by the precepts and practice of virtue. But a licentious boy, indulged and pampered by luxury, flattered by obsequiousness, elated by wealth, and corrupted and rendered insolent by sycophants and panders, would be a Nero or a Caligula, if he had power; but if that power is fortunately circumscribed within a narrower sphere, he will, in whatever station he is placed, degrade his rank, and become a worthless member of society. You, then, 'who bear a father's sacred name,' or are the guardians of youth, engrave upon their breasts, at the very dawn of reason, the great principles of religion and virtue, teach them the soft lessons of humanity, awaken their sensibility, let them know what it is 'to pity and to be 'pitied,' and save them from the fatal effects of *early dissipation*." *p.* 128.

MARRIAGE.

"FROM this divine institution, (marriage) all the delightful and amiable ties of consanguinity and friendship, all the relative and social duties, and all our noblest attachments, are derived. It exalts our nature, and honourably distinguishes man from the mere animal herd; it awakens all the finer sympathies of the soul, and is the happy cause of all the beautiful moral effects of love. This sacred rite, therefore, which is productive of so many advantages and blessings to mankind, cannot be too much protected and revered. The violators then of this most solemn of all contracts, are to be deemed the most flagitious members of a community; as the most daring offenders both against the laws of God and of man, and whose crimes go directly to the subversion of all morality, to blast the peace of families, and to destroy the very existence of society. All vice leads, in its consequences, to the destruction of nations. But to trample upon the sanctity of marriage, is to tear up every vestige of the morals by the root; it is to poison the purity of our domestic establishments, where virtue should erect her throne; and it is to undermine that great and capital pillar, upon which all civil politics are principally supported. The base seducer, '*mactus et fœdissimus*,' and the shameless adulteress, dishonoured by illicit love, are, therefore, never to be shielded from ignominy, contempt, and neglect; but to be considered as the most dangerous to the morals, and consequently to the happiness and prosperity of their country." *p.* 159.

LV. AN APOLOGY *for the People called Methodists; containing a concise Account of their Origin and Progress, Doctrine, Discipline, and Designs; humbly submitted to the Friends of true Christianity. By* JOSEPH BENSON.

THIS book, the contents of which are fully expressed in the title, displays the character, and relates many incidents in the life of the late Rev. John Wesley, who at eleven years of age was sent to the Charterhouse school, and at seventeen was elected to Christ Church, Oxford, where he pursued his studies to great advantage; when twenty-three, he was chosen Fellow of Lincoln College, and was soon after made *Greek Lecturer* and *Moderator of the Classics*. This is considered as a public expression of the high opinion the university entertained of him as a man of talents, and an excellent critic in the learned languages.

The commencement of his religious pursuits appears to have originated in the following circumstance. He was early impressed with a sense of the importance of religion, and much occupied with theological studies: when about twenty-six years of age, he travelled many miles to see a serious man, who said to him, "Sir, you wish to serve God, and to go to heaven. Remember, you cannot serve him alone. You must therefore find companions, or make them. The Bible knows nothing of *solitary religion*." He never forgot this; and on his return to the university he spoke to his brother Charles, who was a student of Christ Church, and two other gentlemen of the university: in consequence of which they agreed to spend three or four evenings in a week together, to read over the classics which they had before read in private, and chiefly the Greek Testament, and on Sundays some book of divinity. This little society

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was formed at the close of the year 1729, and in the next year two or three of Mr. J. Wesley's pupils desired the liberty of meeting with them, and afterwards one of Mr. C. Wesley's pupils. They visited the castle to admonish the prisoners, and some few poor families in the town when they were sick. This practice, added to their attending the communion once a week, drew upon them the censure and reproach of many in the university, and produced opposition to their religious pursuits, which they still persevered in, and had some additions to their little number, among which are the names of Hervey and Whitfield.

"The trustees of the new colony in Georgia, were greatly in want of proper persons to send thither, to preach the Gospel not only to the colony but to the Indians. They fixed their eyes on Mr. John Wesley, and some of his friends, as the most proper persons they could think of, on account of the regularity of their behaviour, their abstemious way of living, and their readiness to endure hardships." (p. 33.) The application was complied with; and when in America, "not finding an open door for the prosecution of the grand design, which induced Mr. W. to visit America, the conversion of the Indians, he, and his two companions, considered in what manner they might be most useful to the little flock at Savannah. And they agreed, first, to advise the more serious among them to form themselves into a sort of little society, and to meet once or twice a week, in order to improve, instruct, and exhort one another. Secondly, To select out of these a smaller number, for a more intimate union with each other, which might be forwarded, partly by him and his friends conversing singly with each, and partly by inviting them altogether to their house. And this accordingly they determined to do every Sunday afternoon. Here we see the first rudiments of classes and bands, which have had no small influence in promoting the success of the Methodists, beyond any other denomination of Christians, not immediately favoured by the civil power." p. 42.

The author informs us, that on his return from America he preached in many of the churches to crowded auditories; but as his sentiments were disliked, the pulpits were shut against him: he soon adopted the same plan in London he had formed in America, and a small society was collected under his auspices in Fetter Lane; as he was refused to preach in the churches, in conjunction with Mr. Whitfield, he preached to great numbers, first at Bristol, and afterwards in most parts of the kingdom, in the fields, and other public places, rapidly increasing the number of his followers, who, forming themselves into different societies, built places of worship, and established themselves as a distinct body, taking that name which Mr. Wesley's enemies at college used as an opprobrium, namely, Methodists.

This work gives an account of Mr. Wesley's journeys, and many incidents of his life, with the sentiments maintained by his societies, and the rules by which they are regulated, and forms a compendium of the history, principles, and conduct of the people called Methodists.

LVI. MEMOIRS *of the Life of* FROISSART, *with an Essay on his Works, and a Criticism on his History. Translated from the French of M. De La Curne De St. Palaye. By* THOMAS JOHNES, *Esq. M. P.*

"JOHN FROISSART, priest, canon, and treasurer of the collegiate church of Chimay, historian and poet, was born in Valenciennes, a town in Haynault, about the year 1337. His infancy announced what he would one day be; he early manifested that eager and inquisitive mind, which during the course of his life never allowed him to remain long attached to the same occupation, or in the same place.

"The different games suitable to that age, of which he gives us a picture equally curious and amusing, kept up in his mind a fund of natural dissipation, which during his early studies tried the patience and exercised the severity of his masters.

"He loved hunting, music, assemblies, feasts, dancing, dress, good living, wine, and women: all these tastes, which almost all shewed themselves from twelve years of age, being confirmed by habitude, were con-

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tinued even to his old age, and perhaps never left him. The mind and heart of Froissart being not yet sufficiently occupied, his love for history filled up that void, which his passion for pleasure left; and became to him an inexhaustible source of amusement.

"He had but just left school, and was scarcely twenty years old, when at the entreaty of his *dear lord and master Sir Robert de Namur, knight, Lord of Beaufort*, he undertook to write the history of the wars of his own time, more particularly of those which ensued after the battle of Poitiers. Four years afterwards, having gone to England, he presented a part of this history to Queen Phillippa of Haynault, the wife of Edward III. However young he might then be, he had already travelled into the most distant provinces of France. The object of his visit to England was to tear himself from the pains of an attachment which had tormented him for a long time. This passion took possession of his heart from his infancy; it lasted ten years, and sparks of it were again rekindled in a more advanced age, in spite of his bald head and white hairs." *p.* 3—5.

To collect materials for his history he travelled over the greater part of Christendom at the desire and expence of great personages, and particularly the Queen of England, to whom he was secretary; "and wherever I came," he says, "I made enquiry after those ancient Knights and Squires who had been present at those deeds of arms, and who were well enabled to speak of them. I sought also for heralds of good repute, to verify and confirm what I might have heard elsewhere of these matters. In this manner have I collected the materials for this noble history." *p.* 19—20.

He was well received by the many noble personages which he visited, to whom he often introduced himself by presenting one or other of his works; in one of his visits to England we find an account of his presenting a romance, entitled, Meliador. He had waited some time for an opportunity to present it, but "The Duke of York, Richard de Surry, and Thomas de Percy, finding the king but little occupied, mentioned to him the romance which Froissart had brought with him. The prince asked to see it, and the historian says he saw it in his chamber; for, I had it always with me, and placed it upon his bed. He then opened and looked into it, and was greatly pleased: indeed, he ought to have been pleased; for it was illuminated, and the writing much ornamented: it was, besides, bound in crimson velvet, with ten silver-gilt nails, with a golden rose in the midst of two clasps gilt, richly worked with gold rose-trees." "Then," continues Froissart, "the king enquired what subject it treated of: and I told him, of love. He was delighted with this answer, and looked into different parts of the book and read therein; for he read and spoke French perfectly well. He then ordered one of his knights, named Sir Richard Credon, to carry it to his cabinet; and he seemed much obliged to me for it." *p.* 56—57.

This incident shews the temper and disposition of the times in which it occured, for which the works of Froissart are said to be celebrated.

The Essay and Criticism subjoined to these memoirs, are intended to describe the works of Froissart; a new translation of which, by Thomas Johnes, Esq. is announced for publication.

The intention of the Essay is thus described by the author: he says,—"I feel I owe a particular attention to an historian, who alone is worth a number of others, by the importance of the subjects he treats of, and from the length of time his history continues. I have besides observed, that the author has expanded, in the course of his work, many facts which serve to clear up many preceding facts; and that for want of this information, it has often happened that I have been stopped in my reading, and have not profited so much by it as I otherwise should have done. It is this which has made me sensible of the want those who read Froissart would have of such an explanation." *p.* 76.

"The history which Froissart has left us, extends from 1326 to 1400. It is not confined to the events which were passing in France during this long period; it comprehends, with almost as much detail, every considerable affair which happened in England, Scotland, and Ireland, and in Flanders. It includes also an infinite number of particulars relative to the affairs of

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the Popes of Rome and of Avignon; of Spain, Germany, Italy; sometimes even of Russia, Hungary, Turkey, Africa, and other places beyond sea; in short, of almost the whole known world." p. 77—78.

Froissart's design in writing his history is expressed in this Essay. "He himself," says the author, "informs us, that he had not the intention of making a dry chronicle, wherein facts are simply related with their dates, and in the order they happened, but that he was anxious to write what was in truth history, in which the events were presented with all the circumstances which had attended them. The details which lay open the secret springs by which mankind act, are precisely those which unveil the character, and the very heart of the personages, which history places on the stage; and this was one of the essential parts of the design which Froissart had proposed to himself in writing history."

"Many passages in this work indicate that he had a natural inclination for it, and that he found infinite pleasure in working at it; but another object which does him much more honour, has greatly strengthened this natural taste: he proposed to preserve, for ages to come, the memory of those men who had made themselves renowned by their courage or by their virtues; to give to their actions a value which nothing can efface or alter; and by amusing usefully his readers, to give birth to or augment in their hearts, the love of glory, by the most brilliant examples." p. 111—112.

The criticism contains an examination of a charge imputed to Froissart of writing with undue partiality in favour of England; it describes his style as romantic; and investigates the merit of the different editions of his works.

LVII. Galloway on the Revelations.

(Concluded from page 176 of our last.)

THE author supposing the word, ascend, to signify that the rise of this beast should be gradual and imperceptible, attributes its origin to the "ancient pride and lust of France for universal dominion; to its intolerant and blood-thirsty superstition, and to the modern, mystical, and impious French philosophy." After historical evidence of the truth of the two former principles, our author proceeds. "At first view," says he, "such bigoted fanaticism seems incompatible with atheism, but the reverse is true. For it must be confessed, that every deviation and apostacy from the principles of those truths which proceed from God, the great source and essence of all truth, is a step towards error; and the greater the stride the nearer the approach to a total disbelief of a First Cause. The papal fanaticism is evidently a gross corruption, and departure from the divine truths, revealed by the Spirit of God through his blessed Son. The belief in transubstantiation; in the power of priests, ordained by man, to forgive sins; in the worship of images, saints, and dead men; and in the infallibility of the Pope, are in direct opposition to the divine truths of the Gospel. The first is a manifest perversion of the words of Christ, from their metaphorical and spiritual sense into a blasphemous mystery; the second into a daring assumption of one of the attributes of God, his infinite mercy; the third, a direct disobedience of one of his express commands; and the last, a flat denial of God's supremacy, by an unqualified assertion of the Pope's being equal to him. Thus far advanced on the high road of error and blasphemy, the French nation had only one step more to take, to arrive at the most palpable of all falsehoods, the grossest of all lies, the non-existence of a God—Atheism." p. 67—68.

The names of the three principal French infidels are mentioned, with the means used to propagate their opinions; the progress of infidelity, and some of its most pernicious tenets, as maintained in France, are specified; and the author takes the opportunity of addressing Britons on the subject under consideration, and introduces the solution of his second enquiry; in which, it is asserted without hesitation, that the 'little horn,' spoken of by Daniel, (which by former commentators has been represented to denote the Pope), is a type, not of the Pope, but of a very different political power, in support of which opinion it is argued, "That the Pope in no part of the prophecies is referred to as a *horn*, or *temporal* prince, but is

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only designated by the symbol of a *beast*; which signifies a cruel and wicked power, whether *civil* or *ecclesiastical*; and it is to his ecclesiastical, and not to his civil authority, that we must look up for the character of a beast, for his usurpation and inhumanity." *p.* 87.

His insignificance as a civil ruler, is urged in support of the author's hypothesis, and the rise of the papal power fixed, when Boniface obtained a commission as Bishop over all the Christian Churches, which was dated in the year 606.

"If then," says our author, we date the rise of the two apostacies in the year 606, which has just been proved to be the true time, the "witnesses have now prophesied in sackcloth 1195 years of the 1260; so that there are only 65 years to come, before they will have 'finished their testimony' according to our present mode of calculation. But if the prophet calculated by synchronical years, or only 360 days to a year, according to the *Jewish* mode of computation, when he wrote, as some commentators suppose, and which indeed is most probable, there remain only 48 years before the 'witnesses shall have finished their testimony in sackcloth.' This is a very small proportion of 1260 years, the whole period of their depression and prophecy; so comparatively small, that it may, with strict propriety and truth, be said, that they have now '*nearly* finished their testimony:' and, therefore, *this* is the true time foretold by the prophet, when the beast is to 'ascend from the bottomless pit,' or the atheistical power, metaphorically described by it, is to appear in the world." *p.* 89.

The solution of the third enquiry, viz. "What are we to understand by the words of the text, 'And the beast 'shall make war against them (the two 'witnesses), and shall *overcome* and *kill* 'them?' The figurative sense of these words is obvious, and points directly to the *revolutionary power* in France in respect to the Christian religion. The power typified by 'the beast shall 'make war against, and overcome and 'kill them;' that is, shall make use of such means as are not only necessary to oppose, but utterly to efface from the minds of the people the truths attested by the two Testaments. Taking the text in this sense, no fact ever declared by the tongue of man, or foretold by the spirit of prophecy, has more perfectly been accomplished, than those alluded to in this part of the verse. The most effectual, if not the *only* measures to destroy the Christian religion, and all the virtues derived from it, have been adopted and pursued by the revolutionizing despots of France with unremitting virulence and complete success." *p.* 91.

Here follows an account of the profane and blasphemous conduct of the Convention, in the decisive renunciation of religion, and substitution of *Reason* in the place of God, as the object of adoration.

In the author's comment on the eighth verse, he considers the city of Paris exactly corresponding to the description given in the text: he observes that city has long been the residence of the most corrupt, and abandoned court upon earth. By its example, and, as it were, under its sanction, a total profligacy of morals, all manner of sin and unnatural crimes have been, and are at this time committed by the people, with impunity. And if we look at the number of deities and demons, we cannot help beholding *Paris* as the 'great city' alluded to by the prophet 'which is spiritually called *Sodom* and *Egypt*.'

"Yet more, there is another mark in the text, by which the 'great city' may be known. It is a city 'where also (or again) our Lord was crucified.' This mark is not less pointed at Paris than those I have already treated of, but is by no means applicable to Rome. Christ indeed was *actually*, as well as *spiritually*, crucified by the Jews at Jerusalem, who murdered him upon a cross, denied his mission, and treated him as an *impostor*. Nothing that has ever happened in Rome, bears the least analogy to this significant and distinguishing mark. On the contrary, the advent and atonement of Jesus Christ, form an essential part of the papal creed. But if we again turn our eyes towards Paris, we shall there find that, 'the Son of the most high God,' the GLORIOUS REDEEMER OF THE WORLD, has been reviled and abused; and by the highest authority of the state, in the public convention, denounced likewise as an *impostor*: and thus, 'also,' or a second time, spiritually 'crucified,' * according to the clear and un-

* Heb. vi. 6.

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erring prediction of the prophet." p. 96—97.

The three days and an half, the time predicted for the dead bodies of the witnesses to lie in the street of the city, is applied by the author, to the corresponding term of three years and an half, reckoning from the time of the expulsion and last massacre of the French clergy, which took place the latter end of September 1792, to the time of the decree for the toleration of all kinds of religion, which was in the latter end of March 1796.

All that is expressed after the eleventh verse of this chapter, the author considers to refer to events that have not yet taken place, and conjectures that what is contained in the 13th verse, relates to sore judgments, which will be inflicted on atheistical France.

The twelfth chapter of the Revelation comes next under consideration, in which, the Prophet resumes the general History of the Church, in which he foretels the REFORMATION. The author commences this part of his work with apprehending, that, Bishop Newton and others have altogether erred in their explication of this chapter, and expressing his full persuasion that none of the prophetic signs refer to events ANTECEDENT to the *fourth century*, when the church was delivered from pagan oppression, and exalted over the Heathen world: and that the prophet only resumes the history of the church from *that time*, for which opinion the author assigns his reasons.

The red dragon is represented as bearing those marks which particularly denote Rome papal; and the man child, born of the church, is applied to the Gospel; the wilderness is construed to mean Mohamedan sensuality, and Papal idolatry; and the war in heaven is referred to "the great and blessed contest and war between the Protestants, a remnant of the church of Christ, and the church of Rome; in which the former emancipated herself from the ignorance and darkness of Papal idolatry by the diet at Augsburg, A. D. 1555, and by the treaty of Westphalia, A D. 1618. The author supposes the earth into which the dragon is to be cast, and the inhabitants of it, against whom the woes are denounced, to mean Revolutionary France.

The strange countries into which the exiles and refugees from France have fled, and where they have been charitably, and hospitably received, and nourished, are denoted in the author's opinion by the wilderness into which the woman was to fly, and the earth which was to help her. Great Britain is considered to be the remnant of the seed, against which the most powerful and malicious efforts of the Dragon have been directed.

In the comments on the thirteenth chapter we find a contrast between the beast described in the second verse and that in the eleventh, intended to shew they represent different things.

THE FIRST BEAST	THE SECOND BEAST
'Rose up out of the *sea:*	'Came up out of the *earth:*'
'Had *seven* heads:	Had only *one* head:
'Had *ten* horns:'	Had only '*two* horns:'
Upon his heads the name of *blasphemy:*	The two horns were like the horns of a lamb:
Upon his horns ten *crowns:*	Upon its horns *no* crowns:
One of its heads was as it were, *wounded to death*, and was healed.	It had but one head, and that was *not* wounded.

The first beast is applied to the Church of Rome, the second to Revolutionary France. Some of the author's ideas we present to the consideration of our readers.

In the committees of safety, instituted by the French republic, the author perceives clearly the two horns on the head of the second beast. His comment on the twelfth verse is thus expressed, "He (the beast of the earth or the republic) exerciseth all the power of the *first* beast, (beforementioned in this chapter, the beast of the sea, or Papal Rome) *before him.*" To justify this interpretation, the policy and powers exercised by the church of Rome; and the policy

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and powers exercised by the republic of France, are placed in opposite columns to shew their affinity. In the fourteenth verse it is said, "He is to exercise the power of the first beast *before him*, or in *his sight*. Now, when we say, an act was done before, or in the sight of a man, it may imply that it was done to his *prejudice*, and that he did not take care to prevent it: this was literally the case of the pope. He saw the republic exercise the same fraudulent, coercive, and blasphemous measures, which he had done before. He saw his wealth seized, his priests murdered or banished, and millions of his devotees converted to atheism, and lost to all faith in his infallibility and idolatry: and yet, to prevent these remarkable acts of injury to his power, he remained, as it were, an inactive stupid spectator."

"This conduct in the papal church reminds me of the heathen maxim, (for heathens who believe in God can be authors of truth) '*Quos deus vult perdere, prius dementat.*' 'To those 'who wantonly refuse the instructions 'of his revealed word, and even pre-'sume to blaspheme his holy name, 'God sends a strong delusion *;' that is, he leaves them *simply* to their fallen, frantic nature, by righteously withholding from them his gracious mercies. Indeed it seems to have been the divine will, that the power of the church of Rome should be destroyed by the same kind of fraudulent policy and force, by which she had been established, and by which she had done so much mischief in the world; and moreover, that she should be made sensible of this rule of divine justice, '*Nec lex est justior ulla, quam necis artifices arte perire sua.*' 'Nor is there 'a more perfect rule of justice, than 'that he who contrives the means of 'destruction, should perish himself 'by the same means:' or, to quote a higher authority, 'If any man will 'hurt them (oppose his divine will), 'he must, *in the same manner*, be kill-'ed †;' and 'he that leadeth into 'captivity shall go into *captivity*; and 'he that *killeth with the sword* must be 'killed with the sword' ‡." *p.* 181, 182.

The interpretation of the latter part of the twelfth verse may be discerned in the following passage: "Thus, in direct compliance with the prediction, she has 'worshiped,' or paid such veneration to the policy of pagan Rome, as to revive both her civil and religious customs, after they had ceased upwards of a thousand years, and adopted them as her own." *p.* 185.

Our author thinks the '*bonnet rouge*,' or 'cap of liberty,' and the tri-coloured cockade, corresponds with the mark of the beast, and as to the number of his name he agrees with former commentators.

For the author's opinion respecting the vials we select the following recapitulation: "Under the 'first vial 'of the wrath of God,' the judgments are foretold that should be poured out on *revolutionary France*; under the second vial, on *papal Rome*; under the third, upon *papal Germany*; under the fourth, upon the king and people of *France*; under the fifth, upon the *republic* and *people* of France in her *atheistical* state; and under the sixth, upon the *Othmàn empire*, or Mohamedan apostacy. After this we read no more of the powers of Paganism, Mohamedanism, Papacy, or Atheism, acting in their *separate* capacities, and of their distinct operations against the church of Christ; but, on the contrary, we find that the prophet, under the 'seventh vial,' begins the history of a new future power, and *grand confederacy of all of them together*, for the purpose of the utter destruction of the truth, and the word of God. This subject he introduces in the last verses of the sixteenth chapter." *p.* 284.

The remainder of this work is occupied by the following subjects: The imprisonment of Satan, and the first resurrection and reign of Christ. The restoration of the Jews. Satan released, and his last impious effort to destroy the kingdom of Christ. The defeat of Satan, with his eternal condemnation, and the utter destruction of Goo and Magog and their mighty host. The destruction of the world, the last resurrection and the last judgment, and the blessed state of the righteous in a life to come. In three separate chapters arguments are used to prove that former commentators have been mistaken in their sentiments respecting the Man of Sin, spoken of by St. Paul; the Little Horn, of which Daniel prophesied; and Antichrist; and that there is in each of them an exact representation of

* 2 Thess. ii. 11. † Rev. xi. 5.
‡ Rev. xiii. 10.

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atheistical France. The work closes with an appendix, containing a list of the most prominent, unforeseen, and most extraordinary events which have come to pass in the course of the providence of God, within the last twenty years.

LVIII. THE ELEMENTS OF ENGLISH COMPOSITION, *containing Practical Instructions for writing the English Language with Perspicuity and Elegance; and designed, in the Progress of Education, to succeed to the Study of English Grammar, and of the Latin and Greek Classics. By* DAVID IRVING, A. M.

TO enable our readers to form an opinion of the merits of this book, we give the author's own account of it. "In the following pages," he says, "the reader need not expect to discover any originality of observation. I desire to be regarded in no other view than that of a mere compiler. Concerning every critical subject that has fallen under my review, I have endeavoured to collect the most rational opinions of writers distinguished for their learning and judgment. For any valuable instruction which this compilation may chance to exhibit, the reader is principally indebted to Blair's *Lectures on Rhetoric*, Kames's *Elements of Criticism*, Melmoth's *Letters of Fitzosborne*, and Lowth's *Introduction to English Grammar*. To other occasional sources of information I have been careful to make the proper references; but when I availed myself of the treasures amassed by these excellent writers, I forbore to quote their names; 'not that I might appropriate their labours or usurp 'their honours, but that I might spare 'a perpetual repetition by one general acknowledgment'." Preface, *p.* vii.

The materials used in good composition are in this work analyzed, defined, and illustrated by a number of well chosen examples under each particular head. This book is divided into thirty chapters, the first of which contains an introductory discourse, the second and third describe and exemplify purity and propriety of style; on the importance of which it is observed "an Author's meaning ought always to be obvious, even to the most careless and inattentive reader; so that it may strike his mind, as the light of the sun strikes our eyes, though they are not directed towards it. We must study, not only that every reader may understand us, but that it shall be impossible for him not to understand us. If we are obliged to follow a writer with much care, to pause, and to read over his sentences a second time, in order to comprehend them fully, he will never please as long as mankind are too indolent to relish so much labour. They may pretend to admire the author's depth, after they have discovered his meaning; but they will seldom be inclined to bestow upon his work a second perusal."

On the subject of purity of style is the following description: "Purity of style consists in the use of such words and such constructions as belong to the idiom of the language, which we use in opposition to words and phrases which are imported from other languages, or that are obsolete, or new coined, or used without proper authority. Propriety of style consists in the selection of such words, as the best and most established usage has appropriated to those ideas, which we employ them to express. It implies the correct and happy application of them, according to that usage, in opposition to vulgarisms, or low expressions; and to words and phrases that would be less significant of the ideas which we intend to convey." *p.* 6, 7.

The IVth Chapter exemplifies precision of style; and the Vth treats of synonimous words, concerning which the Author says, "As they are like different shades of the same colour, an accurate writer can employ them to great advantage, by using them so as to heighten and to finish the picture which he gives us. He supplies by the one what was wanting in the other, to the force, or to the lustre of the image which he means to exhibit. But, with a view to this end, he must be extremely attentive to the choice which he makes of them; for the generality of writers are apt to confound them with each other, and to employ them with a promiscuous carelessness, merely for the sake of filling up a period, or of diversifying the language. By using them as if their signification were precisely the

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same, they unwarily involve their ideas in a mist.

From the many examples to illustrate these remarks we select the following signification of the synonimous words, *to avow, acknowledge, confess.* —Each of these words signifies the affirmation of a fact, but in very different circumstances. To avow, supposes the person to glory in it; to acknowledge, supposes a small degree of delinquency, which the acknowledgment compensates; to confess, supposes a higher degree of criminality. A patriot avows his opposition to a corrupt ministry, and is applauded; a gentleman acknowledges his mistake, and is forgiven; a prisoner confesses the crime of which he stands accused, and is punished. *p.* 31, 32.

The five following chapters discourse on the structure of sentences, and the clearness and precision, the unity, the strength, and the harmony, to be regarded in the formation of sentences. Figurative language in general is next considered. Passing by the figures, personification, apostrophe, hyperbole, and comparison, we notice on the figure *metaphor* the following description: "A metaphor differs from a simile in form only, not in substance: comparison is the foundation of both. In a simile, the two subjects are kept distinct in the expression, as well as in the thoughts; in a metaphor they are kept distinct in the thought, but not in the expression. A hero resembles a lion; and upon that resemblance many similes have been founded by Homer and other poets. But let us call in the aid of the imagination, and figure the hero to be a lion instead of only resembling one: by that variation the simile is converted into a metaphor, which is carried on by describing all the qualities of the lion which resemble those of the hero. The poet, by figuring his hero to be a lion, proceeds to describe the lion in appearance, but in reality he is all that while describing the hero; and his description becomes peculiarly beautiful, by expressing the virtues and qualities of the hero in terms which properly belong, not to him, but to the lion." *p.* 125.

In the directions for the use of this figure, it is remarked that figures are the dress of our sentiments. "There is a natural congruity between the dress and the character or rank of the person who wears it. The same is the case with regard to figures and sentiments. The excessive or unseasonable employment of figures is mere foppery in writing. It gives a puerile air to composition, and diminishes the dignity of a subject, rather than exalts it. For as, in real life, true dignity is founded on character, not on dress and parade, so the dignity of composition must arise from sentiment and thought, not from ornament." *p.* 127, 128.

It is also observed that "every metaphor should carry the appearance of having been led, not of having forced itself into the place of that word whose room it occupies: it should seem to have come thither of its own accord, and not by constraint. All allusions, which point to the more abstruse branches of the arts or sciences, and with which none can be supposed to be acquainted, but those who have penetrated far into the deeper studies, should be carefully avoided, not only as pedantic, but as impertinent: they pervert the use of this figure, and add neither grace nor force to the idea they would elucidate. The most pleasing metaphors, therefore, are those which are derived from the most frequent occurrences of art or nature, or the civil transactions and customs of mankind." *p.* 129.

From metaphor the author passes on to allegory, and then describes and exemplifies the different qualities of style in the following order: the concise and the diffuse, the nervous and the feeble, the vehement, the plain, the neat, the graceful, the florid, and the simple and affected styles. Then follow critical examinations of passages in the writings of Addison, Swift, Harris, and Robertson. A chapter on the method of attaining a good style, and examples to illustrate the progressive improvement of English composition, with observations on epistolary writing, close the work.

LIX. AN ADDRESS *to Instructors and Parents on the right Choice and Use of Books in every Branch of Education, pointing out their respective Merits, and the order in which they should be successively adopted. In-*

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scribed to the London Society of Schoolmasters, to aid whose excellent design the Profits of the Publication will be annually appropriated. By JOSHUA COLLINS, *A. M. Rector of Newport, and late Master of the Grammar School in that Town.*

THE design of the Author of this little work is to present instructors of youth with appropriate books for the use of their pupils, in the various branches of education, and to guard against all such as have a tendency to taint the minds of youth. He freely exposes the dangerous tendency of some already in use, which he recommends tutors to expunge, and proposes such as are free from any immoral tendency. Our limits will not allow us to give the lists of books recommended by this Author, which are accompanied with suitable observations; but as it appears to us to be a useful directory, and is to be purchased at a very low price, we refer our readers to the work itself.

On the improving state of education the Author observes:

"We are now ready to admit into the course of our practice, as tutors, books of taste and composition, which once would have been proscribed with a rigorous severity, as having a tendency to divert the youthful from the essential course of learning. This must be regarded as one of those important improvements which promise to be of the greatest advantage to the state of society, when the generation so instructed shall have risen to maturity, and when the practice shall have become more universal. In teaching children to read, it was formerly the custom to put into their hands only books of mere dry moral and abstract precept; but as too many facts cannot be impressed upon the young mind, and we have books elegantly written upon almost every subject, it is clear that while the pupil is learning to read, he may at the same time be initiated into various branches of useful knowledge.

"Education formerly went little further than to inculcate an acquaintance with *words*, but it now happily begins to extend itself to a knowledge of *things*.

"Thus to be ignorant of the situation and condition of different countries, and the position of particular places, to be unacquainted with the great events which History has recorded, or with the times and characters of distinguished personages, would at present be treated with ridicule even among the common classes of life. It becomes, therefore, the intelligent tutor, as well as the affectionate parent, to take care that the minds of those, in whose improvement they are interested, be properly informed in whatever is necessary to fit them for the present improved and still improving state of society.

"Among the books which abound on the subjects connected with education, and professedly adapted to the use of young persons, are some which, if thoroughly examined, will be found to have a pernicious tendency, as being written with a view to disseminate corrupt notions, while many contain very indelicate descriptions and vulgar expressions.

"It may happen, and doubtless it oftentimes does, that books of this sort are made use of, while the parents and tutors are unacquainted with the offensive matter which they contain, because they do not take the pains to examine them. Great care should be taken that the moral tendency of every book put into the hands of young persons be strictly pure; and that there is nothing in it which may have the most remote tendency to weaken the influence of religion upon the mind." *p.* 16—19.

As the author professes to write with a design to promote universal improvement, we insert the following remarks on circulating libraries. "It were, therefore, to be wished, that all parents and instructors of youth, of both sexes, would establish it as an immutable law, that none under their care do subscribe to, or borrow books from, circulating libraries.

"The good, which may have resulted from these institutions, has been greatly counterbalanced by an overflowing mass of pestilential error. The far greater part of the contents of every circulating library consists of trash, which has a direct tendency to poison the mind with false principles, or at least to weaken its energy, and give it a wrong direction. Large libraries, such as are to be found in cities and great towns, may indeed contain many valuable and instructing works in history, philosophy, morals, and the sciences; but the more numerous libraries consist almost wholly of no-

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vels, plays, and romances, which are greedily read by young persons of both sexes, to the no small injury of their moral and religious sentiments."

We conceive, however, these evils might be avoided, by placing the choice under the direction of a judicious parent.

"To counteract the evil influence of these institutions, the best mode seems to be the establishment of BOOK SOCIETIES, into which no works should be admitted but such as are adapted to inform the mind, and are favourable to morality and religion. Books of entertainment should not be excluded, provided they are innocent, and recommend good principles. Too much cannot be said in favour of these institutions; for as the people will, and indeed ought to be encouraged to read, it is the duty of those, who have the power and opportunity to do it, to direct this laudable inclination in the best channel, and to such objects as may improve the mind to the best advantage. Every person, who is engaged in the office of instructing others, ought to set an example in forming, supporting and directing societies on a cheap and popular scale. Even in country villages the practice should be encouraged; and I do not see why the respectable farmers ought to be excluded from such an obvious and easy method of acquiring information. Let all those, who possess the means, lend a helping hand, and bestow liberally towards the cultivation of the human mind; and 'as they have freely received, so let them freely give.' Many well disposed persons are in the habit of giving away good books among the poor; and societies, for that purpose, are pretty extensive in this country. But, though the piety of the design is to be commended, as having for its object the information and moral improvement of mankind, yet it appears to me, that this object may be better attained by *lending*, than by *giving away* books. In the one case, it is almost certain that the book will be read, because the time that it is to be kept is limited; but, in the other, it will most likely be just dipped into, and then be laid aside for 'a more convenient season,' which, perhaps, never arrives." *p.* 33—36.

LX. THE SORROWS OF SELFISHNESS; *or the History of Miss Richmore.* *By* MRS. PRUDENTIA HOMESPUN.

THIS little book is intended to excite in the juvenile mind suitable ideas of the disposition expressed in the title, by a train of striking and natural incidents, at once impressive and improving; the design of the author may be clearly discovered by a perusal of the following Address, which is prefixed to the work.

"If the history of this little work were detailed at length, it would be found to be more interesting than that of many large compositions. A very amiable young family requested the author to turn her attention to the fabrication of books for children; but while she delayed the execution of this task, partly from the close attention which the revisal of a long work required, and partly from an apprehension that her style and manner were not well suited to this apparently humble, but useful and difficult species of writing, one of those promising children, who had urged this request with peculiar earnestness and endearing simplicity, was suddenly removed from a world of pain and trial, to the regions of innocence and bliss. The wishes of a departed friend cannot be forgotten by a feeling mind; and the author's first attempt at juvenile instruction may be regarded as a tribute to the memory of Miss Eliza S—— S——.

"Some difficulties have attended the publication of this little story. It was objected to, as too dismal for children; and it was represented that the most suitable method of instructing youth was, to set before it the certain rewards and advantages of virtue, instead of depicting the pains and punishments of vice. Life, it was observed, should be dressed in gay and pleasing colours, or the young pilgrim will be disgusted at the commencement of his journey.

"Authors are generally too blind to their own defects to be good judges of the merit of their productions; but an opinion which respects the most proper method of general instruction may be fairly canvassed. Perhaps, if the doctrine of the ultimate temporal prosperity of virtue was thoroughly analyzed, it would be found to branch from that false philosophy which has

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infected every species of education, ever since fashion determined it to be absurd, preposterous, fanatical, and even immoral, to give children an early knowledge of Christian Religion. While the Bible and Testament were familiar to our little offspring, they knew that vice often prospered, while the righteous, of whom the world was not worthy, were tormented, afflicted, persecuted, and smitten down. They would have laughed at the moralist, who told them of the certainty of good men meeting their reward on earth, and by referring to the histories of Isaiah, Jeremiah, Ezekiel, and other favoured prophets, apostles, and martyrs, they would have confuted the assertors of a positive terrestrial retribution, and taught them the scripture doctrine of seeking a reward for our good actions in the silent recesses of our own hearts, namely, in that peace of God which passes understanding, arising from the hope of a better state of existence.

"Let us here ask the Deist, is not the scripture account of the manner of God's dealing with men realized by what we see passing before us in the world? Is the 'tottering wall' reserved to crush an 'infamous Charteris?' Is the bullet only directed to pierce the bosom of the guilty or the impious? Why then did Abercromby fall, while those who have broken all moral and religious ties 'flourish like a 'green bay tree,' as did the ungodly of old? Nothing is more contrary to general experience, than the expectation that virtue is sure to be rewarded by visible prosperity.

"Does the author then insinuate, that such prosperity will be the portion of vice? By no means. She only wishes to withdraw the attention of her young readers from what is adventitious and mutable, by fixing it on what is inherent and permanent. Our own bosom is the seat of tranquillity or anguish. If all is peace there, the storms of adversity cannot overwhelm us: if that abode be disturbed by the intrusion of guilt, prosperity cannot subdue the ever-gnawing worms of remorse. The good may be afflicted; the wicked man must be miserable.

"Virtue, considered in a political and general view, is most likely to lead to honour and opulence. But let the Christian remember, that the Governor of the universe often thinks fit to try his faithful servants, and chastens the son whom he receives. The advantages of such correction must be evident to all who recollect that this life is a state of probation. Philosophism denies the fact, and affirms the possibility of an earthly paradise, a pure uninterrupted, yet sublunary felicity. No wonder then that she should endeavour to prevent young minds from being imbued with the wholesome truth, that man is born to suffer. Such a lesson, though confirmed by experience, and taught by revelation, must be too degrading to suit the feelings of a free and independent being.*

"To all parents and guardians, who are not tainted by the poison of infidelity, the author earnestly recommends these few, plain, and infallible rules:—Build your system of education on the basis of religion: remember, that the promises and threatenings of Christianity are not temporal, but eternal; and that it is not a mere formulary of manners, or a code of external observances, but an active principle, intended to prepare us for heaven. Do not, therefore, limit your instructions to what is expedient. Do not affect to be wiser than your Maker; and, above all, avoid those systems of morals which are contrary to revelation. By attending to the lessons of holy writ, and, above all, to the sublime doctrine of immortality, you will send your children into the world with just notions of human life; you will prepare them to act and suffer; you will fit them for disappointments; you will enable them to bear that most severe of all trials, prospe-

* Every serious person must lament the striking alteration which has taken place in the fabrication of children's books within these few years; formerly the writers of these bagatelles remembered that they were addressing the offspring of christian parents. They frequently enforced their observations by quotations from scripture; they recommended a punctual performance of religious duties; and they reminded their young readers, that they were immortal beings. It is not from accident, but design, that these subjects are now avoided. Our nurseries are stored with very liberal publications, equally adapted to the instruction of Jews, Turks, Pagans, or Infidels. No degree of cleverness in the composition, however superlative it may be, can atone for this insuperable contamination.

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rity, with humble gratitude and self possessing prudence, and you will prepare them to endure calamity with dignified patience. Teach them not to expect much: instruct them to think justly of themselves and kindly of others, and you will do more to meliorate the condition of the human race, than a legion of theophilanthropists." *p.* iii—xi.

LXI. MEMOIRS OF MODERN PHILOSOPHERS. *In three volumes. By* ELIZABETH HAMILTON, *Author of "The Letters of a Hindoo Rajah."* 12mo. *pp.* 1100.

THIS work exposes the false principles and injurious tendency of modern philosophy, by a delineation of natural and striking characters, and a deduction of inferences from the avowed sentiments of modern philosophers; by a train of incidents, in which is displayed an affecting contrast between the necessary consequences of infidelity, and the influence of genuine religion upon the mind. The author evidently conceives that inculcating religious principles in early life is the best fortification to repel the assaults of infidelity; and that a mind destitute of religious knowledge is very likely to be infatuated by its specious pretences.

The variety of incident, and diversity of character, with which these volumes abound, deeply interest the attention of the reader, who is frequently relieved from philosophic discussion by rural and domestic scenes, which convey the most useful instruction, in the pleasing guise of a dramatic form.

The following conversation describes the way in which a designing villain contrives to alienate the affections of a dutiful girl from her parents.

"'I could not get away sooner, indeed,' cried Julia, eager to justify herself from the charge of unkindness. 'You know,' continued she, 'the general bad state of my father's 'health; but he has been indisposed 'even more than usual for this fortnight: and when he is ill, nothing 'appears to sooth his pain so much 'as my reading to him; and knowing 'the pleasure it affords him, I cannot 'possibly be so undutiful as to deprive him of it.'

'Duty!' repeated Mr. Vallaton, 'How can a mind so enlightened as 'Julia's talk of duty, that bugbear of 'the ignorant? I would almost as 'soon hear you talk of gratitude.'

'Indeed,' answered Julia, 'I cannot help thinking that there is some 'regard due to duty. You know how 'kind my father has ever been to me. 'My mother too, whose very soul 'seems wrapt up in me, who knows 'no pleasure but in promoting mine. 'Is it possible that I do not owe them 'some duty? Gratitude, you have convinced me, is out of the question; 'but indeed I cannot help thinking 'that there is in this case something 'due to duty.'

'And is this,' retorted Mr. Vallaton, in a chiding tone, 'is this all 'the progress you have made in the 'new philosophy*? Do not you know 'that duty is an expression merely 'implying the mode in which any being may be best employed for the 'general good? And how, I pray you, 'does your humouring these old people conduce to that great purpose? 'Ah, Julia! there are other methods 'in which you might employ your 'time far more beneficially.

'Truth,' said Mr. Myope, who had been attentively listening to their conversation, 'truth, fair citizen, 'obliges me to declare that Mr. Vallaton is in the right. We are not, 'you must remember, connected 'with one or two percipient beings, 'but with a society, a nation, and 'in some respects with the whole family of mankind. To esteem any 'individual above his deserts, because 'he is in some manner related to us, 'or has been in any wise serviceable 'in promoting our happiness, is flagrant injustice. What magic is there

* "The frequent plagiarisms of our author have been particularly objected to by some of my learned friends, who informed me, that by perusing the works of Mr. Godwin, and some of his disciples, I should be enabled to detect the stolen passages, which it would be but honest to restore to the right owner. Alas! they knew not what a heavy task they imposed upon me. If I have failed in its execution, I humbly hope Mr. Godwin and his friends will accept of this apology; and while they recognize, in the speeches of Mr. Vallaton, the expressions they have themselves made use of, that they will have the goodness to forgive me, for not having always correctly pointed out the page from whence they have been taken."

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'in the word *my*, to overturn the decision of everlasting truth? Did the obligations, as you call them, conferred upon you by your parents, originate in the conviction of your being a being of more worth and importance than any other young female of their acquaintance? If they did not, they were founded in injustice, and therefore immoral; and whatever is so your judgment should contemn.'

'Yes,' resumed Vallaton, 'and as to your regard for them, philosophy should teach you to consider only—how can these old people benefit society? What can they do for the general good? And then placing beside them some of those whose extensive faculties, whose great powers, enable them to perform the glorious task of enlightening the world, say, whether justice, pure unadulterated justice, will not point out where the preference ought to fall?'

'Well,' rejoined Julia, 'I declare I never thought of it in this light before. Every new proof of affection, which I received from my father and mother, has always so endeared them to my heart, that I have thought, if I could lay down my life for them, it would be too little for all their goodness to me.'

'How unworthy of the enlightened mind of Julia is such a sentiment!' exclaimed Vallaton. 'But I hope you will soon get the better of these remains of prejudice, and in ardent desire for the general good, lose this confined *individuality* of affection.'

'Indeed I shall never lose my affection for my parents,' returned Julia; 'I should hate myself if I did.'

"Mr. Vallaton, afraid of pushing the matter too far, changed the discourse; but in every subject that was introduced, artfully contrived to bring in such allusions to the purpose of his argument as he thought best calculated to work on the ardent imagination of his fair and unsuspecting pupil." Vol. I. *p.* 37—41.

An elopement with the base seducer is the consequence of similar principles to those instilled in the above quotation, which is the means of the death of Julia's father, a delineation of whose character appears in the following extract from a letter, giving an account of some circumstances attending his funeral, which we think will prove acceptable to our readers.

"'I need not apologize to you, my dear Harry, for being led into a subject, which, though the most important, as well as the most exalted, of which human beings can treat, it is, I know, deemed a breach of politeness to hint at even to a friend; but shall confess, that the impression made upon my mind by the conversation I held with Captain Delmond, on his death-bed, has given an unusual degree of solemnity to the train of my ideas. Indeed the misfortunes of that unhappy family, as well as the misery that has overtaken some others of this place, so evidently originate in false impressions received of religion as a gloomy and illiberal system of superstition, that I cannot cease from deploring the neglect of early information on this important point, as the foundation of those mistaken prejudices that are fraught with consequences so fatal to the happiness of society.

'While Captain Delmond was taught to idolize the name of *honour* as the palladium of human virtue, religion was presented to his mind as a mean and inferior principle, incapable of inspiring noble sentiments in the soul of a gentleman. Had not the avenues to investigation been thus pre-occupied by prejudice, he would have discovered that *honour*, which is nothing more than a nice susceptibility to the censure or applause of mankind, is neither so grand in its views, so extensive in its operation, nor so noble in its object, as that principle which teaches the heart to appeal for its purity and integrity, not to the purblind judgment of our fellow mortals, but to a Being of infinite purity and perfection. While performing a part on the busy stage of life, Captain Delmond found honour competent to the purpose of gaining him the flattering approbation of the multitude, which was reverberated by self-applause; but when he proposed it as the sole principle of action to his daughter, when he deprived her mind of the supporting aid of religion, and desired her to consider the intrinsic excellence of virtue as its own sure and only reward, he was not aware how liable

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'she was to be taught by sophistry a 'definition of virtue very opposite to 'his. Had a proper value for the mo-'rality of the gospel, enhanced by 'its gracious promises and elevated 'views, been instilled into her tender 'mind, his child, his darling Julia, 'would not have brought down the 'grey hairs of her father with sorrow 'to the grave.

'The remains of this unhappy gen-'tleman were yesterday consigned to 'their parent dust in military state, 'and with a degree of magnificence, 'an ostentatious parade of pomp and 'grandeur, that, in my opinion, was 'ill suited to the occasion. After the 'conclusion of the ceremony, Gene-'ral Villers and a Major Minden, (a 'man of large fortune, who, it seems, 'had made proposals to Miss Del-'mond) politely waited on the poor 'forlorn and disconsolate widow, and 'took their leave of her in terms of 'the most courtly civility. I expected 'that the General, who was no stran-'ger to the poverty to which she was 'reduced, would have come forward 'with some generous offer of pecuni-'ary assistance. But no: the Gene-'ral's generosity was completely ex-'pended in producing the parade of 'half an hour's procession; and I 'greatly question whether he ever 'does Mrs. Delmond the honour of 'another visit.

'After the departure of these great 'gentlemen, I was called out of the 'room by Quinten, the Captain's old 'domestic, on whose face was painted 'the sincerity of sorrow; he beckoned 'me into the back parlour, and hav-'ing once or twice, with a stroke of 'his hard hand, driven away the 'tears that fell upon his furrowed 'cheek, I thought, sir, said he, when 'I saw the lid of the coffin screwed 'down upon my good master, that I 'had lived too long. When I heard 'the hammer knock upon the last 'nail, my heart so sunk at every 'stroke, it made a coward of me, 'and I should have been glad to have 'skulked to the quiet garrison of 'death! but then, when I thought of 'my poor mistress, and remembered 'how my poor dear master loved her, 'I scorned to be so cowardly as to de-'sert my post, when, by fighting with 'life a little longer, I might save her 'from being stormed by want. I 'know all I can do is but a trifle—a 'nothing, as a body may say, to folks 'that are any way above the world; 'but it may be of use to her for all 'that; and so, as I hear you are go-'ing to look into my master's papers, 'and to see what can be made out 'for my poor mistress, I thought it 'best to tell you to take my pension 'into the account.'

'Your pension, Quinten! and what 'do you reserve for yourself.'

'Nothing but what I can earn by 'my own labour. Thank GOD, I am 'not yet past working! you see how 'well I have dressed the Captain's 'garden. It was I that made that 'pretty serpentine walk for Miss 'Julia, and planted all them flowers, 'of which she used to be so fond. 'Alas! that I should ever live to see 'the day of her deserting them! Oh, 'who would have thought it! such a 'pretty creature as she was, and so 'mild-spoken, and so good to every 'body, that she should after all go for 'to break her father's heart.'

'Well, but honest Quinten, you do 'not consider that you are now in the 'decline of life, and cannot long be 'able to labour as you have done!'

'I know it, sir, I am growing old 'apace; but Sam Smith, the old gar-'dener at Bensfield, is ten years older 'than I am, and he still keeps his 'place. I am a stouter man than he 'at any time. And so d'ye see, I am 'determined not to touch a farthing 'of this here Chelsea pension while 'I am able to lift a spade. Did not 'I get it by the good word of my 'master; and who, then, has so good 'a right to it as his widow? Here are 'twelve guineas besides, which I 'humbly beg you will fall on some 'means to make her accept, for I 'know she would not touch it if she 'thought it came from me. So pray 'don't let her know who sent it; for 'folks in affliction ought to be mighty 'tenderly dealt with so as not to hurt 'their pride—*feelings*, I believe my 'young mistress would have called it, 'but I am not learned enough to know 'the difference.'

'Honest, worthy Quinten! cried 'I, grasping his hand, thou hast a 'heart that doth honour to thy spe-'cies, and principles that are more 'estimable than all the learning in the 'world. At a period when neither 'talents nor learning shall avail, thy 'gratitude and thy virtues shall exalt 'thee to glory!' 118—125. Vol 3.

Some of the expressions which Julia

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uttered upon her death bed are so interesting as to constrain us to transcribe the following address to a companion, who was a dupe to the same false principles with herself.

"'You tremble, my dear!' said Julia. 'Does it then so greatly shock 'you to see me thus? Ah, Bridgetina! 'could I indeed impress you with a 'sense of what my mind now feels, I 'should not die in vain. You see me 'now on the threshold of eternity— 'that eternity, of which we have 'made a jest, but which we must acknowledge was never by any argument to a certainty disproved; improbable we were taught to believe it, but *impossible* by mere man it could never be pronounced. I am 'now convinced, oh! thoroughly 'convinced, of its awful truth. I believe that I shall, ere the lapse of 'many hours, appear before the 'throne of *God!* that God whose will 'I have despised, whose providence 'I have arraigned, nay, whose very being I have dared to deny! Blessed 'be his mercy, that did not leave me 'to perish in my iniquity!'

"After a pause, occasioned by want 'of breath, she thus proceeded. You 'believe Jesus Christ to have been a 'moralist and philosopher. Examine, 'I beseech you, the morality he 'preached, and you will acknowledge 'its teacher could not lay the foundation of such a system in imposture. 'Well did he say of future teachers, '*By their fruits ye shall know them*: 'What, my Bridgetina, are the fruits 'of the doctrines we have so unhappily been led to embrace? *In me 'you behold them!* In vain will you exclaim, in the jargon to which we 'have been accustomed, against the '*prejudices of society*, as if to them 'were owing the load of misery which 'sinks me to a premature grave. Ah! 'no. Those prejudices, against which 'we have been accustomed so bitterly 'to rail, I now behold as a salutary 'fence, which, if I had never dared 'to overleap, would have secured my 'peace. Were those barriers broken 'down, and every woman encouraged 'by the suffrage of universal applause 'to act as I have acted, fatal, my dear 'Bridgetina, very fatal to society, 'would be the consequence! In my 'friends here, these dear friends 'whom Heaven has in mercy sent as 'ministering angels to smooth the 'path of death, see the fruits of a 'firm adherence to the doctrines we 'have despised! If, like them, I had 'been taught to devote the actions of 'every day to my GOD, and instead 'of encouraging a gloomy and querulous discontent against the present 'order of things, had employed myself in a vigilant performance of the 'duties of my situation, and a scrupulous government of my own heart 'and inclinations, how very different 'would my situation now have been! 'Think of these things, Bridgetina, 'and if ever you should meet with— 'but I will not disturb the serenity of 'my soul by mentioning his name.— 'Yet why? I carry not with me any 'resentments to the grave. Tell Vallaton, then, that as a christian I forgive him, and pray to GOD to turn 'his heart. If mine had been fortified by principle he never could 'have seduced it by sophistry. No; 'it was not he, it was my own pride, 'my own vanity, my own presumption, that were the real seducers that 'undid me. My strength fails. Farewell, my poor Biddy! Nay, do not 'weep so much. I have now hopes 'of happiness more sweet, more precious, than aught the world can bestow! Go home to your mother, my 'Biddy, and in the sober duties of 'life forget the idle vagaries which 'our distempered brains dignified 'with the name of philosophy'." Vol. iii. *p.* 346—350.

The principal heroine in these volumes is Miss Bridgetina Botherim, whose person is represented to be very ordinary, her mind inflated with conceit, and a victim to the opinions this work exposes. She obtrudes her favourite subject into every conversation in which she takes a part, and not having a single sentiment of her own, previous to every visit she commits to memory some portions from books of modern philosophy, which form the whole of her reasoning. A specimen of this lady's abilities we present to our readers; it is sufficient to notice the scene is the hay-field.

"The glee of the rustics was soon still further animated on beholding Maria and her friends advancing in gay procession with a profuse supply of refreshments. Maria carried the goblet, which, like another Hebe, she presented to all around, and which was plentifully replenished from the pitcher borne by Henry. Harriet and Juliet took upon themselves the dis-

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tribution of the bread and cheese, giving, at the desire of Mr. Sydney, a double portion to such as had left any part of their family at home. Every face wore the appearance of cheerfulness and contentment.

'Miserable wretches!' exclaimed Bridgetina; 'how doth the injustice 'under which you groan generate 'the spirit of virtuous indignation in 'the breasts of the enlightened!'

'What d'ye say, Miss?' said an old man, who imagined her eyes were directed towards him, though in reality she was stedfastly looking in Henry's face. 'What d'ye say, Miss,' repeated he, 'about any one's being 'miserable?'

'I say,' returned Bridgetina, 'that 'you ought to be truly wretched.'

'And why so, Miss? what has I 'done to deserve to be wretched? I 'works as hardly, and I gets as good 'wages, as any man in the parish; 'my wife has good health, and we 'never lost a child. What should 'make me wretched?'

'Miserable depravity!' cried Bridgetina, 'how abject that mind which 'can boast of its degradation! re'joice in receiving wages! no won'der that gratitude, that base and 'immoral principle, should be har'boured in such a breast!'

'Why, Miss,' returned the man, considerably irritated by her harangue, 'I would have you to know 'as how that I don't understand be'ing made game of; and if you mean 'for to say that I have no gratitude, 'I defy your malice. I am as grate'ful for a good turn as any man liv'ing. I would go ten miles at mid'night upon my bare feet to serve 'young Mr. Sydney there, who saved 'my poor Tommy's life in the small'pox: poor fellow, he remembers it 'still—don't ye, Tommy? Aye that 'a does; and if thou ever forgets it, 'thou art no true son of thy father's.'

Here Mrs. Martha interposed, and by a few kind words allayed the resentment which the declamation of Bridgetina had enkindled. She then invited our heroine to walk with her, and as soon as they were out of hearing of the labourers, asked her what was her motive for thinking that poor man was so miserable.

'And are not all miserable?' said Bridgetina, 'are not all who live in 'this deplorable state of distempered 'civilization miserable, and wretched, 'and unhappy?'

'Indeed, my dear Miss Botherim,' rejoined Mrs. Martha, 'I have the 'comfort of assuring you, that you 'are very much mistaken. In the 'dwellings of the poor I am no stran'ger. As fortune has not put it in 'my power to do much towards re'moving their wants, I consider my'self doubly bound to do all I can to'wards relieving their afflictions. For 'this purpose I make it my business 'to enquire into them; and in the 'course of these enquiries I have 'found frequent cause to admire the 'order of Providence, in distributing 'the portion of happiness with a 'much more equal hand than on a 'slight view we could possibly ima'gine. I question whether any lord 'in the land enjoys half the share of 'content and satisfaction that falls to 'the lot of that industrious labourer 'to whom you spoke. You shall, if 'you please, accompany me some 'evening to his cottage, which is one 'of the neatest and pleasantest little 'habitations you ever visited in your 'life. You may there, towards sun'set, see the poor man sitting in his 'nicely dressed little garden, and 'perhaps singing some old ballad for 'the amusement of his children, while 'their mother is preparing their sup'per.'

'Preparing their supper!' repeated Bridgetina. 'In that one expression 'you have given an ample descrip'tion of the misery of their state. 'Preparing supper! Yes, ye wretched 'mortals, *the whole of the powers you 'possess is engaged in pursuits of mise'rable expedients to protract your exist'ence. Ye poor, predestined victims of 'ignorance and prejudice! ye go for'ward with your heads bowed down to 'the earth in a mournful state of inanity 'and torpor. Yet like the victims of 'Circe, you have the understanding left 'to give you ever and anon a glimpse of 'what ye might have been* *. Where'ever these poor wretches cast their 'eyes, they behold nought but cruel 'aggravations of their affliction.

'Suppose them at their homely 'meal, and that the sumptuous car'riage of the peer, whose stately man'sion rises on yonder hill, should pass 'their cottage.. When they behold 'my lord and lady lolling in the

* Godwin's Enquirer.

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'gilded coach which is conveying 'them home to the luxuriant repast, 'prepared by twenty cooks, what ef- 'fect will the grating sight produce in 'their tortured bosoms? Will not a 'sense of the inequality of their con- 'ditions wring their wretched hearts? 'With what horror and disgust will 'they then view the smoking dish of 'beans and bacon? Will not their 'mouths refuse to swallow the loathed 'food, which the thoughts of the tarts 'and cheesecakes that cover the 'great man's table has converted into 'bitterness? Will they not leave the 'untasted meal, and retiring to their 'bed of chaff, or at best of hen's fea- 'thers, spend the gloomy night in 'drawing melancholy comparisons 'betwixt the happy state of the peer 'and their own miserable condi- 'tion?'

'And do you really believe all this, 'my dear?' said Mrs. Martha, laugh- ing. 'How in the name of wonder 'did such strange notions come into 'your head? Be assured,' continued she, 'that these poor people see the 'equipage of my lord and lady with 'the same indifference that they be- 'hold the flight of a bird; and would 'as soon think of grieving at the want 'of wings as at the want of a car- 'riage. Were you to follow that lord 'and lady to their banquet, you 'would soon be sensible that it was at 'their luxuriant feast, and not at the 'cottagers supper, the spirit of re- 'pining and discontent was to be 'found. At night, when tossing on 'their separate beds of down, they 'might very probably be heard to 'envy the sound sleep of the peasant; 'while the contented cottager, in the 'arms of his faithful wife, and sur- 'rounded by his little babes, enjoyed 'the sweets of sound and uninter- 'rupted repose.

'And so,' said Bridgetina, 'your 'religion, I suppose, teaches you to 'be callous to the miseries of the 'poor?'

'God forbid!' returned Mrs. Mar- tha, 'but my understanding teaches 'me to discriminate betwixt the natu- 'ral evils that are incident to poverty, 'and the fantastic and imaginary 'ones which have no existence but in 'the dreams of visionaries. It is one 'of the blessings belonging to a life 'of labour to be exempted from the 'disquietude of fancied ills. You 'mistake me, however, if you think I 'am insensible to the abundance of 'real ones that fall, alas! too fre- 'quently to their lot. But in visiting 'their afflictions, in advising and con- 'soling them in their distresses, I con- 'ceive that I conduce more effectu- 'ally to the alleviation of their mis- 'fortunes, than if I were to indulge 'myself in the most gloomy reveries, 'or by exaggerated descriptions of 'their calamities excite in the wretch- 'ed objects of my compassion the 'spirit of discontent. Let us not 'forget, my dear Miss Botherim, that 'the essence of charity is very apt to 'evaporate in the bitterness of decla- 'mation. The result of our active 'benevolence is, on the contrary, at- 'tended with the happiest effects, not 'only to the objects of our bounty 'but to ourselves:—it returns to our 'own breasts, extinguishes the sparks 'of discontent, quenches the flame 'of pride, and keeps alive that spirit 'of kindness and good-will, which is 'the very bond of peace and source 'of social happiness.'" Vol. I. *p.* 207—215.

LXII. A CHARGE *delivered to the Clergy of the Diocese of Durham, at the ordinary Visitation of that Diocese, in July*, 1801. *By* SHUTE, BISHOP OF DURHAM.

THIS Charge has too long escaped us, and has now been so widely circulated that our extracts may be the more concise. His Lordship's avowed design is to "show the ne- cessity of cultivating the pure princi- ples of the Gospel, and of studying the means of promoting—a truly spi- ritual religion," which he thus de- fines:

"Spiritual religion is a sincere de- votion of the mind to God: an humb- le resignation to all his dispensations; an universal and unvaried obedience to his will. That this is very far from the religion of the world, very little experience is necessary to discover, and it is certainly no breach of cha- rity to assert. Yet we know that it ought to be the rule of every Chris- tian's conduct; that it is the surest source of every thing most dear and permanent in earthly happiness, and the only security for happiness here- after. To cultivate it above all things in ourselves, and to promote in others

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by every faculty of our minds, is our bounden duty. It must therefore be always a concern of the highest interest in a conscientious Pastor to obtain both these important ends." *p.* 3, 4.

In order to recommend objects of so high importance, his Lordship states what appear to him the principal *impediments* to this "pure and undefiled religion," namely, "want of faith," (that faith which works by love)—"the fear of singularity" and reproach—"prejudice"—"worldly mindedness," &c. Having thus stated and animadverted on the chief impediments to true religion, this venerable Prelate proceeds to state what appear to him the principal means of cultivating in the Clergy, and of promoting it in those committed to their charge, and they are briefly the following: To found all our religious opinions on the scriptures—"To consider *faith* as the beginning and end of all religion"—To urge the necessity of personal *sanctification*, and especially "that newness of spirit, and rectitude of heart, which constitutes the *new birth*, and is the source of every spiritual comfort here, and all our hopes hereafter." *p.* 17.

Toward the end of this charge his Lordship has the following pointed and animated address, with which we close our extracts. "Whatever is declared in scripture, you are bound to preach; whatever is peculiar to christianity, and essential to salvation, must be constantly laid before your congregations, and enforced upon their minds, 'whether they will hear, 'or whether they will forbear;' such principles and such doctrines are indispensable subjects of your instruction and your exhortation; whether preached by Papist or Puritan, Conformist or Non-conformist; the choice of them is not matter of discretion; for woe to them who preach not the Gospel, the whole Gospel, undiminished and undisguised." *p.* 21.

LXIII. A SERMON *preached at Durham, July* 21, 1801, *at the Visitation of the Right Reverend the Lord Bishop of Durham. By* ROBERT GRAY, B. D. *Prebendary of Chichester, &c.*

THIS Sermon may be very properly connected with the preceding Charge, and the object of it is "to illustrate the connection between Literature and Christianity." The text is Matt. xxviii. 20, "Lo I I am with you always," &c., which the preacher applies to the influence of the Holy Spirit accompanying the Gospel, and the arrangements of divine Providence by which it was introduced and spread. Mr. G. particularly considers the progress of literature, both previous and subsequent to the promulgation of Christianity, as highly favourable to its interests, and from thence forcibly infers that the same religion can have nothing to fear, but much to hope, from the cultivation of learning and the spread of useful knowledge.

"As to the influence of the diffusion of learning on the lower classes of society, it is to be observed, that if an insiduous spirit of seduction, which accommodates its designs to every condition and circumstance, has endeavoured to mislead the minds of the inferior ranks of society to subjects beyond the sphere of their intelligence, the evil consequences which have resulted will not afford any argument against the conveyance of that information, which is adapted to their station; while it tends to raise their minds to those considerations, in which their eternal welfare is involved, and which should be equally the concern of every rank. Superstition and disaffection to civil government strike their deep roots, and spread their baneful shade, chiefly where ignorance prevails. In these united realms it is apparent that religion and moral virtues are found to flourish, in proportion as efficacy has been given to the original intention and discipline of those institutions, which were framed by ancient wisdom for the promotion of real knowledge; and which embraced, in the extension of a liberal policy, and by the erection of schools of gratuitous instruction, the interest of the lowest classes of society. If we look, for instance, on the prominent distinctions of the remoter appendencies of the empire, it is obvious to remark, that the country which has been long eminent for industry, sobriety, and peaceful manners, has been chiefly noticeable for that information, which is afforded to every rank; and that intelligence, by which its lower orders are characterized, more, perhaps, than those of any other nation: while in a division, where from im-

provident conduct, and a disgraceful disregard of the regulations, made by the ancient legislature, the provisions for general instruction have failed, or been defeated, the unhappy people have been deluded by the agents of a malignant superstition, or the profligate advocates of infidelity, to disorders and crimes, which cannot be reviewed but with horror and disgust.

"If an enquiry were prosecuted with more minute detail, it would generally be found that the local habits are most commendable, and religion and the laws most respected, where early and sedulous instruction is communicated through its ancient and legitimate channels.

"It is only by instilling the true principles of religion with effectual and universal regard to the spiritual improvement of men, in the form of sound words, and with some reference to their progress in general knowledge; it is only by giving efficacy to the spirit and intention of ancient institutions and endowments, and by availing ourselves of every increased advantage, that the people can be secured from the contagion of those mischievous opinions, which are circulated under every deception, and intermingled with every species of publication; or armed against the seductions of those 'beguilers of unstable souls,' who multiply their seceding sects by a delusion, which exhibits the most melancholy proofs of the extension of enthusiasm and ignorance.

"It is from want of those just convictions of the true nature and principles of religion, which were formerly engraven on the mind with the first rudiments of knowledge, and blended with every communication, and which, as the means are now facilitated, might be impressed with more general and efficacious instruction, that men are 'carried away with 'every blast of vain doctrine,' and deluded by every species of sophistry. Christianity, instilling its simple truths into the uncultivated understanding, and unfolding its sublime wisdom to those, who by their intellectual attainments are enabled to estimate its excellency, must afford the best and only security against those deceptions, which are daily engendered by human folly and human wickedness; and teach its enlightened disciples, while they follow the discoveries of reason and true philosophy in their widest range, to bring every thought and imagination in just subjection to the wisdom of him, who was 'a light to lighten the world'." *p. 27—29.*

LXIV. THE ISLAND OF INNOCENCE. *A Poetical Epistle to a Friend. By* PETER PINDAR, ESQ. *Part* I.

EXTRACT.

"TO thee, my FRIEND, amid that peaceful ISLE
Where bounteous NATURE blooms with sweetest smile;
Where never WINTER, on his northern blast,
Howls on the hill, and lays the valley waste;
O'er a pale sun, the cloud of horror throws,
And buries NATURE in his vast of snows;
Ah, no! where endless SUMMER, ever gay,
Opes a pure ether to the ORB of Day;
That gilds the tree, and flower, and grassy blade,
And works his threads of gold in ev'ry glade;
To THEE, my FRIEND, where shrubs of incense rise,
And pour their grateful fragrance to the skies;
Where rills, in wanton mazes, wind away,
Diffusing health and plenty, as they play;
Where the rich treasures of the Pine reside,
And orange-branches bend with golden pride;
Where from the boughs of odour, mingled notes
Of rapture warble from a thousand throats;
And blest, from vale to vale the cooing dove
Wings with his mate, and teaches man to love;
To THEE, I yield the MUSE's artless line,
And envy all the blessings that are thine.

The occasion and design of the Poem are explained in the following Note on the first line.

To thee, my Friend.)—A gentleman, whom the Author of this Poem met by the merest accident, on a small

hland situated near the Gulph of Mexico. His companions were his wife, a most lovely woman, and four beautiful children, whose history would form an interesting romance:—persecuted by their parents for a mutual love attachment, they forsook their native country (America), to seek some distant asylum. On their voyage they were wrecked; but fortunately escaped with their lives, and preserved their property. Finding the little island on which they were thrown, to be in possession of a few inhabitants of the most perfect simplicity of manners, and the most lively friendship, pleased also with the salubrity, as well as the beauty and fertility of the spot, they adopted the resolution of passing their days in this remote corner of the globe; convinced that the most perfect happiness resides oftener in simplicity than splendour. Their opinion soon became realized: fond of the innocent natives, and equally beloved again, the delightful little Republic flourished under their auspices, and restored the golden age.

We shall only add from this short piece the following, which are the concluding lines of this first part of the poem.

"From thine, how diff'rent is my lot!—alas!
In calms of sunshine while thy moments pass,
Mine, 'midst the murky clouds that life deform,
Unequal rush, and mingle with the storm.
Fir'd with the love of rhyme, and, let me say,
Of virtue too, I pour'd the moral lay;
Much like St. PAUL (who solemnly protests
He battled hard at Ephesus with *Beasts*),
I've fought with lions, monkeys, bulls, and bears,
And got half Noah's ark about my ears:
Nay worse! (which all the Courts of Justice know)
Fought with the *Brutes* of Paternoster-Row."

The second part of this poem, we are told, may soon be expected.

LXV. THE PARENT'S FRIEND; *or, Extracts from the principal Works on Education, from the Time of Montaigne to the present day, methodized, with Notes by the* EDITOR.

THIS work consists of extracts from more than forty-eight different authors on the subject of education, and the treatment of youth, with the observations of the Editor, who observes in his Preface, "that the name of an Author often acts like a talisman on the mind of the reader." The different extracts are distinguished by figures, which correspond with a Chronological Table of the works from which the extracts are taken. The whole form two 8vo. volumes of more than 700 pages.

The work is divided into twenty-six chapters, containing the following subjects: Health, food, clothing, gymnastics, and the exercise of the senses.—Example.—General observations on education, obedience, stupidity, &c.—Rewards and punishments.—Answering questions, and reasoning with children.—Memory.—Amusements and toys.—Veracity, integrity, honesty, justice.—Fortitude, sensibility, benevolence, almsgiving, gratitude, emulation. — Humility, pride, self-conceit, censoriousness.—Manners and politeness.—Modesty and chastity.—Religion and moral philosophy.—Public and private education, schools, and the best manner of spending the vacations.—On the duties of the female sex, and on the education of girls.—Reading, grammar, languages, rhetoric, logic.—Poetry, mythology, choice of books.—History, chronology, law, and commerce.—Geography and astronomy.—Writing, arithmetic, and book-keeping.—Natural history, natural philosophy, botany, chemistry, and mathematics.—Drawing and perspective.—Music, singing, and dancing.—Travelling.—Dress.—Prudence, economy, knowledge of the world, and establishing young men in business.

As a specimen of the work we present our readers with two extracts; the first is taken from Fenelon, on the Education of Girls, which in this work commences the chapter upon veracity, integrity, honesty, justice.

"Take care that all you say may have a tendency to teach your children to love truth, and despise dissimulation. You should therefore ne-

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ver make use of any species of deceit, to pacify them, or to persuade them to do what you wish, for this will teach them a sort of low cunning which may never be entirely eradicated.

"Timidity and a false shame are often the source of dissimulation. The best security against so great an evil, is never to put your children under the painful necessity of being artful, and to accustom them frankly to declare their wishes on all subjects. Let them have full liberty to say that they are weary when they are so, and do not oblige them to appear to like those persons or books that are disagreeable to them. Make them ashamed of themselves, if you happen to surprise them in any kind of dissimulation, and deprive them of whatever they endeavour to obtain by artifice; telling them they should have had it, had they asked for it plainly and frankly. Do not imitate those who applaud their children for their cunning, esteeming it a mark of sagacity and wit. But instead of being diverted with their artful contrivances, reprove them severely, and take care that their stratagems never succeed, so that they may be disgusted with them, by experiencing their bad effects." Vol. I. *p.* 226—227.

The following is taken from Madame de la Fite's Eugenia to her Pupils, and is in this work in the chapter upon humility, pride, self-conceit, and censoriousness.

"Timidity is the daughter of Self-love and Modesty; it arises from the desire to please, and the fear of not pleasing. For this reason, those who are free from vanity, and those in whom pride predominates, are equally free from timidity. When not carried to an extreme, timidity is one of the graces of youth. The gentle and timid manner, with which a young person gives her opinion, or expresses her doubts, is a sure pledge of, the improvement of her understanding.

"Timidity must be generally pleasing, when opposed to that presumptuous confidence which often opposes ignorance and folly. Timidity carried to an extreme becomes a misfortune; it throws a veil over the most amiable qualities, destroys the beauty of the countenance, gives a stiffness to all our actions, seems to fetter our very thoughts, and, by making us appear in a disadvantageous light, often realizes the fear of not pleasing which it has inspired.

"Timidity, though opposite to vanity, differs widely from true modesty. The timid are as apprehensive of blame, as the vain are solicitous of applause. Timidity has no resemblance to that noble and interesting simplicity of character, which is the distinguishing mark of true merit. I know a man who is religious without hypocrisy, and who possesses genius and virtue: all his actions, his labours, and his discoveries are directed to the good of the human race. Wholly occupied entirely with this one great object, he pays no attention to himself nor to the opinions that may be formed of him. Never was he known to boast of his abilities, of the success that attended his undertakings, or of the service he has done the world; his countenance expresses the serenity and peace of his soul; he neither appears embarrassed nor confident, neither fears blame, nor seeks honours and distinctions; in a word he is great and good without endeavouring to appear so, or seeming conscious of his own superiority.

"Timidity will always please, when it is a proof of modesty and of the just opinion we entertain of the superior abilities of others. In some cases, on the contrary, an excessive and misplaced timidity is a sign of self-love. Suppose, for instance, that a young lady in company is requested to exercise an agreeable accomplishment for the entertainment of the party, and refuses because she does not excel, or fears being eclipsed by another; her timidity will unavoidably make an unfavourable impression, and the company will justly suppose she has more vanity than good-nature, and more self-love than true modesty. She should consider that it is of more importance to please by her politeness, than to shine by her accomplishments." Vol. I. *p.* 294, 296.

LXVI. A Vocabulary of the Persian Language, *in two parts, Persian and English and English and Persian. By* S. Rousseau, *Teacher of the Persian Tongue.*

Extract from the Preface.

"THE utility of Vocabularies has always been acknowledged; to expatiate therefore, on their general

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benefit to students, would, perhaps, be deemed unimportant: yet it may be necessary to make a few observations concerning the present undertaking.

"Many persons have been much abridged in their oriental researches from the want of a suitable vocabulary to assist them in their studies; and although some gentlemen have procured Mr. Richardson's elaborate dictionary of the Arabic and Persian languages, yet many have been deterred therefrom by the price which it bears. To obviate which, and to render their pursuits more rapid and pleasant, the following Vocabulary, containing the most useful words, was compiled. It is therefore hoped, that the ensuing sheets will be found of considerable service to those who are not at present provided with dictionaries, or who have not an opportunity of consulting them. The principal works that have been referred to in forming this Vocabulary are, Meninski's Thesaurus, Mr. Richardson's Dictionary, Golius's Lexicon, the Vocabularies annexed to Sir W. Jones's and other Grammars, Mr. Gladwin's Vocabulary, the Farhang Jehangeery, Mons. D'Herbelot's Bibliotheque Orientale, the Kasht 'l Loghat, the Loghat Neshedy, Kirkpatrick's Vocabulary, and others. When such learned oriental repositories appear as the groundwork of the present Vocabulary, it may be needless to advance any thing further. But it may be necessary to mention a few particulars relative to the manner of using it.

"In all oriental compositions there are a variety of particles prefixed or annexed to words, which it is absolutely requisite to separate or analyse before the meaning of an expression can be clearly made out, and the Persians and Arabians, like the Hebrews, are by no means exempt from this peculiarity."

The author then instances both in prefixes and suffixes—observes, that many Arabic words will be necessarily found intermixed in this Vocabulary; and concludes with the order of the Governor General and Council of Bengal, that "no civil servants" of the East India Company in those parts "shall be nominated to certain offices of trust and responsibility" until he shall be "sufficiently acquainted with the several languages," (and principally the Persian) "the knowledge of which is requisite for the due discharge of their respective functions."

This Vocabulary (which is dedicated to Sir C. Grant) contains, in both parts, 484 columns, and half that number of 8vo pages.

LXVII. THE CONCORDAT *between Bonaparte, Chief Consul of the French Republic, and His Holiness Pope Pius VII. together with the Speech of Citizen Portalis, Counsellor of State, on presenting it to the Legislative Body, translated from the Official Documents.* 8vo. *stitched, pp.* 79.

THE Concordat being circulated in every paper and periodical work, we judge it unnecessary to give extracts from that; but as the event announced by this pamphlet forms an interesting era in the French revolution, we have made the following extracts from the speech delivered to the legislative assembly, upon laying the plan prefixed before them. The speech commences with a brief description of the effects produced upon religion by the revolution, and proceeds to argue at length to prove the advantages resulting from religion.

The orator observes "the scepticism of the atheist tends as much to disconnect mankind, as religion tends to unite them. It is not a spirit of toleration, but of resistance, that it infuses; it loosens all the bonds that attach us to each other, it flies from every thing that restrains it, and despises every thing which others believe; it deadens sensibility, it stifles all the spontaneous emotions of nature; it strengthens itself, and makes it degenerate into a gloomy selfishness; it substitutes doubts in the room of truths; it arms the passions and remains itself defenceless against errors; it establishes no system, and leaves every one to adopt what his fancy may suggest; it inspires arrogance without affording information; it leads by licentiousness of opinion to licentiousness of conduct; it corrupts and pollutes the heart; it tramples down every fence, and finally dissolves society itself.

"But does not atheism at least contribute to extinguish every kind

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of superstition, every kind of fanaticism? No, it is impossible to believe it.

"Superstition and fanaticism have their root and principle in the imperfections of human nature.

"Superstition is the offspring of ignorance and of prejudices; it is chiefly characterized by being found united with some of the secret and confused emotions of the soul, which are usually produced either by too much timidity or too much confidence, and which make conscience take a greater or less degree of interest in the excursions of the imagination, or the illusions of the mind. Superstition may be defined a blind, erroneous, or excessive belief, which almost wholly depends upon the manner in which we are affected, and which we reduce, by a sentiment of respect and of fear, into a rule of conduct or a principle of manners." p. 28. 29.

Prosecuting his arguments he says, we feel more than ever the necessity of public instruction. Instruction is a want of man, but it is above all a want of society. Shall we not then protect religious institutions, which are, as it were, the channels by which ideas of order, of duty, of humanity, and of justice, flow through the different ranks of the community. Science must ever be the portion of a few, but with the aid of religion, men may be instructed without being learned. It is religion which discloses useful truths to that great portion of the human species, who have neither the means nor the time to discover them by painful research. Who then can wish to dry up the sources of that sacred knowledge which disseminates good maxims through society, which renders them present to every individual, which gives them perpetuity, by connecting them with permanent and durable establishments, and which communicates to them that character of authority and of popularity, without which they would be unknown to the populace, that is to say, the great majority of mankind? Hear the language of all good citizens, who in the departmental assemblies, have expressed their wishes upon what, for ten years, has passed under their eyes: "It is time," say they, "that theory should give place to facts. There can be no instruction without education, and no education without religion and morals: the lessons of public teachers have been deserted, because it was imprudently declared, that it was at no time necessary to speak of religion in the schools. Public instruction has for ten years been almost unknown; it is now necessary to make religion the basis of education. The youth are given up to the most dangerous idleness, and the most alarming vagrancy; they are without any idea of a Deity, without any notion of what is just and unjust. Hence ferocious and barbarous manners! hence a barbarous people! If we compare the actual state of instruction with what it ought to be, it is impossible not to lament over the fate which threatens present and future generations." p. 33—34.

After describing by example the effects of pagan superstition, he contrasts therewith the advantages derived from Christianity, and says, "Among Christian nations, literature and the fine arts have ever formed a pleasing alliance with religion. It is religion, which, by elevating the soul, and inspiring it with sublime ideas, has produced our first and most celebrated painters, and which has furnished the subjects and models for our poets. It is religion which, among us has given birth to music, which has directed the pencil of our greatest painters, which has guided the chisel of our sculptors, and for which we are indebted for some of the most perfect productions of architecture.

"Can we regard as irreconcileable with our manners, or with our philosophy, a religion which such men as Descartes and Newton gloried in professing; a religion which developed the genius of a Pascal and a Bossuet, and which formed the soul of a Fenelon? Can we forget the happy influence of Christianity, without rejecting masterpieces of genius in every department, without condemning them to oblivion, without effacing the monument of our own glory?"

(To be continued.)

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ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Observations on Marsh's Michaelis.

SIR,

THE dissertation on the origin and composition of the Gospels according to Matthew, Mark, and Luke, annexed by Mr. Marsh to his notes upon the translation of Michaelis lately published by him, displays such extent of erudition, such diligence of research, and such patience of discussion, as may justly claim the applause and gratitude of all who are versed in biblical literature. It is however possible, that many, who are highly gratified with his laborious investigation, and are indebted to him for much additional information, may not be able to adopt, with equal confidence, the same conclusion, in every respect, which he has deduced. He asserts, that "the phenomena of every description, observable in our three first Gospels, admit of an easy solution by the proposed hypothesis. And since no other hypothesis can solve them all, we may conclude that it is the true one." Accordingly in various parts of his comment upon Michaelis's introduction to the first three Gospels, he refers to his own hypothesis as infallibly certain. I must, notwithstanding, confess, that although an attentive examination of his arguments has afforded me considerable light upon the subject, it has not convinced me that all the difficulties attending the subject are easily solved by his hypothesis; nor that a system somewhat different from his, may not be at least equally true.

I wish that any remark I can suggest, may lead biblical students to a perusal of Mr. M's dissertation; your limits scarcely admitting of a clear statement of his hypothesis in all its branches, much less to detail the various phenomena, for which it was designed to account. He supposes that there existed, prior to the composition of any of the canonical Gospels, a short narrative of the principal transactions which intervened from the baptism of Christ to his death, drawn up from communications made by the Apostles, and written in that dialect which in the New Testament is called Hebrew. Of this narrative, Matthew made use, in its original state, in the composition of his Gospel; which, according to the general report of antiquity, was first written in the same language. Copies of the original narrative were multiplied; and in process of time, various additions were made to the several copies, the persons who possessed them inserting in the text, not only additional circumstances relative to transactions recorded in it, but likewise other transactions not mentioned in the original. Each of the first three Evangelists possessed, and used in the composition of his own gospel, different copies thus augmented; and those of Mark and Luke were accompanied with a Greek translation of each, couched in the same terms, so far as the original was the same.

Besides these documents, which were chiefly narrative, another, containing a collection of precepts, parables, and discourses, was used by Matthew and Luke, and not by Mark. The copies of this document, used by the former two Evangelists, differed from each other, as those of the narrative did.

Each of the three Evangelists composed his Gospel, without having seen the other Gospels: and that of Matthew was translated, subsequent to the writings of Mark and Luke, by a person who had their Gospels before him. He copied from Mark the passages which agreed verbally with Matthew, except they were not in the same order, in which case he translated in his own words; and from Luke, those passages in which he agreed verbally with Matthew, and which had not been inserted by Mark.

This statement, I think, includes every thing essential to Mr. Marsh's hypothesis, in as simple a form as I can present it to your readers. The author's object is to account for the introduction of the same phrases and sentences, sometimes of considerable length, in all the three Gospels, without supposing that the authors copied the terms in which they are expressed from each other's writings. Mr. M. has succeeded, so far as I can judge, in forming a scheme which *may* be true; and the labour he has em-

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ployed upon it is highly meritorious. If to any of his readers a different result from that which he has deduced, should appear more satisfactory, they are still equally indebted to his labours, without which they probably could not have formed their own conclusions.

The objections which have occurred to me against a complete adoption of Mr. M's. hypothesis, are the following. It seems more complicated than the object requires. It reduces the original narrative almost to nothing; for there are scarcely more than forty of the verses into which our New Testament is divided, which are expressed by the first three Evangelists in the same words. It does not appear likely; that various copies of the original document, and of copious additional matter interwoven with its text, should have been translated into Greek, previous to the composition of any of the canonical Gospels. I also think it improbable, that no one of the first three Evangelists should have seen the compositions of either of his brethren.

Mr. M. has purposely avoided any consideration of the times and places in which the first three Gospels were written; and seems to regard his hypothesis as equally applicable, whatever dates they might bear: yet its truth must, in some measure, depend upon the distance of the places, and the coincidence of the times, of the respective dates. If all the three Gospels were written on the same spot, it is hardly credible that the authors should be ignorant of each other's compositions; and however remote the places might be where they were published, yet the difficulties attending such an hypothesis are evidently augmented in proportion to the distance of time at which they were composed.

It is true, that ancient traditions vary greatly concerning the dates of the Gospels; yet the earliest, and I think the most probable, state the Gospels of Matthew and Mark to have been written about the same period; the former in Judea, and the latter at Rome. The date of Luke's Gospel appears to be fixed, by his introductory address, earlier than any other canonical Gospel that he was acquainted with; and to be nearly ascertained by his own apostolical history. He must apparently have availed himself of the two years which he spent in Palestine, during Paul's confinement at Cæsarea, to obtain the accurate information from which he composed his Gospel. This date precedes that assigned by tradition to the writings of Matthew and Mark, by six years: but as he wrote in Greek, for the use of the Hellenist and Gentile converts, among whom he had laboured with Paul, his Gospel might remain unknown in Judea; from whence also he might have departed for Rome, before his work was completed. That Mark, however, should write, six years afterwards, at Rome, or in any place where the Greek language was commonly understood by Christians, without knowing that Luke had already written a Gospel in that language, is extremely difficult to conceive.

I apprehend, that Mark had before him the Gospel of Luke; and likewise a copy, in Hebrew, of a narrative which Matthew made use of, and had perhaps originally drawn up. Mark's purpose was apparently to compile a work which might more readily be transcribed and circulated than that of Luke. With this view, he omitted the longer discourses of Christ, and the events previous to his baptism. He rendered into Greek the original narrative; and where he found this already translated by Luke, he frequently adopted his expressions. When he thought it necessary to insert transactions, that were omitted in the Hebrew, but recorded by Luke, he avoided relating them in the words of the latter; as the apostle John afterwards avoided the phraseology of the first three Gospels, which he doubtless had before him when he wrote. Mark either translated the additional accounts from some other original document in his possession, or (agreeable to ancient tradition) derived his information of them from the apostle Peter. Matthew, about the same time, wrote in Judea; and in completing his Gospel, altered, by his recollection of the events, the order of several parts of the narrative; and, perhaps, the terms also, in which he might formerly have recorded those facts.

This hypothesis, so far as it varies from Mr. Marsh's, seems to me more simple and natural than his. I think that the arguments he has advanced against the Gospel of Luke having

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been used by Mark, are principally obviated by hints I have suggested in the proposed alteration of his plan; and that they might be entirely removed, if there was opportunity for ampler discussion. I have adopted the groundwork, and several leading parts of his hypothesis; and in proposing any amendment, I am conscious of a liability to err. I shall be thankful for correction, as my sole object is truth. I apprehend, with Mr. Marsh, that the inspiration of the Gospels is not infringed by his hypothesis. The promise of the Holy Spirit was to bring to the remembrance of his disciples, what Christ had spoken and done in their presence; and to enlighten them to a clear understanding of his will: not to convey to them a supernatural knowledge of what they had never seen, nor heard from him. It was highly proper for the Apostles, when this promise was fulfilled to them, to record, in detached writings, what was brought to their minds. From such writings, I conceive the Gospels to have been chiefly composed; and to have been completed from verbal information of the inspired eye-witnesses.

I am SIR,
Yours, &c.
DIEREUNETES.

Remarks on Simpson's Doctrine of the Atonement.

TO THE EDITOR.

MR. EDITOR,

A FRIEND of mine lately put into my hand a new pamphlet entitled, *Plain Thoughts on the New Testament Doctrine of Atonement*, by John Simpson, of Hackney." As the motto seemed rather singular, I read it with an expectation of finding something *new*: and I cannot say that I have been wholly disappointed. The introduction, however, contained in the first ten pages, is little more than a repetition of what most of his predecessors have said before him. It is common with these writers to begin with magnifying the reasoning powers of man; disowning all dependence on the teachings of the Holy Spirit; declaiming against orthodox ministers, under the name of priests, and pretended monopolizers of the truth; inveighing against the creeds and confessions of other men, to make way for their own: as though all that went before them were knaves or fools; while they, *benevolent souls!* are willing to step forward to disabuse mankind, and to prepare them a set of principles free from the "barbarism and rubbish of former ages." If the reader can give them credit for these pretensions, all is well: but if he question their *ipse dixit*, in the manner they teach him to question when examining the Bible, he will not be able to get on.

This writer complains of the reproaches and anathemas that are cast upon the Unitarians for their adherence to *reason*, p. 11: and so did Mr. *Biddle* above a century and a half ago; to which Dr. *Owen*, if I remember right, replied, that if it were so, he thought them very unjustly treated; no less so than poor St. Hierome, who said he was beaten by an angel for preaching in a Ciceronian style, a crime of which it is thought he was never guilty.

The author having thus, according to custom, introduced himself to his reader, pursues his principal object. Rejecting what he calls the popular doctrine of atonement, on the one hand, and that advanced by Dr Taylor, (which is embraced it seems by a large majority of the Unitarians) on the other, he declares, that, "the most powerful motive to Christian obedience is not to be found in either the system of Socinus or Calvin. By the popular doctrine he means, that of a *satisfaction* to divine justice, which he thinks is founded on a total misunderstanding of the nature of atonement. By the scheme of Dr. Taylor, he means that exposition of the doctrine of reconciliation, which makes it consist in the reconciliation of our heathen ancestors to Christianity, to the superseding of personal conversion in their descendants: and this he says renders the atonement almost, if not altogether, a nullity." p. 13. It is thus he accounts for a fact acknowledged by Dr. Priestley, and of which Mr. Andrew Fuller has availed himself: "that the Unitarians of the present age are only men of good sense, and without much practical religion." It is no wonder, he thinks, that the advocates for an *entailed* Christianity should have to make such a complaint of their fol-

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lowers. p. 19. I confess I do not perceive how this accounts for there being "a *greater* conformity to the world in them than *in others*," who are supposed to be equally remote from the truth. One thing, however, is fully acknowledged, THAT MODERN UNITARIANISM IS DESTITUTE OF THE GRAND PRINCIPLE OF CHRISTIAN OBEDIENCE. This is an important concession. Dr. Priestley would have persuaded Dr. Price, that in becoming an Unitarian there was no danger of losing "the consideration on which the Scriptures always lay the greatest stress as a motive to gratitude and obedience; namely, the love of God in giving his son to die for us." *Defence of Unitarianism for* 1786, p. 101, 102. But if this writer may be credited, among a large majority of Unitarians, and some others, IT IS LOST. Their system is a mere assemblage of dry bones. If Mr. S. as a friend to it in the main, can inspire it with *the breath of life*, his party ought to be greatly obliged to him: but if not, dead it must remain, and the sooner it is buried so much the better for mankind.

I shall take no notice of this "feeble effort," as the author very justly calls it, to overturn the doctrine of *Christ's satisfaction*, and if I did, I should not think myself obliged to defend every explanation of it which he has introduced, and much less to admit his gross misrepresentations: I shall merely attend to his hopeful undertaking of inspiring the Unitarian system with a principle of life.

Having rejected this scheme of atonement on the one hand, and that on the other, our author proceeds to state his sentiments of the Gospel; for we must not call it *his scheme*, lest he be found at last among the "system-mongers." Nor is it very easy to reduce what he says to a scheme: for he no where states his ideas on this great subject in an explicit and connected form; but leaves us to collect them from scattered sentences, and figurative language.

If I understand him, he believes that the *death* denounced against the first transgression did not consist in an exposedness to eternal punishment, but to annihilation, p. 30.—that neither was there any contagion conveyed from Adam to his posterity, p. 33, 34—but, that sin has nevertheless, somehow, taken an universal range through the whole of mankind—that man is an *enemy* of God—and that the consequence of this is *condemnation*, or an exposedness to future punishment, p. 35.—that God, however, is not the enemy of man, nor so offended with his sin as to require any satisfaction, pp. 49, 50, 57, 58.—that Christ, though he did not die to remove any bar or hindrance, which on God's part opposed the fullest display of mercy, yet laid down his life for the good of sinners—that he perfectly removed all the mischiefs occasioned by the first transgression, the principal of which seems to be an exposedness to annihilation, rendering the human race once more candidates for immortality, p. 31.—that the atonement made by his death consisted in his furnishing a motive to *reconcile* or conciliate the hearts of men to God, p. 38.—that salvation is a mere gift of grace, and is not bestowed in reward of the merits of Christ, p. 41.—that the term of it, on our part, is *believing*, which is within the compass of every man's *power*, p. 27.—that believers shall possess a happy immortality, p. 32, 33.—and that unbelievers will be exposed to future punishment, p. 64.

These sentiments the author not only "*conceives* to be a just representation of the Gospel of Christ, uncontaminated with human invention;" but proceeds to speak of them as if they were the Gospel itself; and of all others that differ from them as "human systems," as though his *conceptions* of the Gospel were not human, as well as those of other men. He is mightily offended with certain ministers for arrogating to themselves the character of *Gospel preachers*, p. 41. yet in almost the same breath he would persuade us that what he has written *is indeed the Gospel*, "free from all human inventions."

For my part I consider his opinions to be as much a human system as those of other people, and therefore shall offer a few remarks on what appear to me their inconsistency with themselves, and with the scriptures.

1. If the sin of Adam exposed him not to punishment in a future state, but to annihilation, how can it be true that, "If the death of Christ had not taken place, *we* had now been sitting in darkness, and in the shadow of death, under an apprehension of falling into eternal nothingness?" p. 31,

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32. If Christ had not died, the sentence, whatever it was, must have been executed; and if its meaning was, that *in the day* he ate of the fruit, he should be annihilated, or die to rise no more, *his* death must have necessarily prevented our existence.

2. This account of things is no less inconsistent with the scriptures than with itself.—The sentence of death, which entered by one man's sin, is said to have *passed upon all men*, which supposes that they should all exist, and would all be *sinners*, and therefore could neither consist in, nor with, the immediate annihilation of the first progenitor. It is also called *condemnation*, and stands opposed, not to a mere resurrection of the body, but to *justification of life*, even *eternal* life by Jesus Christ. Rom. v. 16—21. The resurrection which is ascribed in 1 Cor. xv. to the second Adam, means not simply a resurrection, but a resurrection *to eternal life*; for it is of the resurrection of *them that are Christ's* that the Apostle there speaks. v. 23. If antecedent to the gift and death of Christ we were exposed only to fall into "eternal nothingness," his errand could not have been to have *delivered us from the wrath to come*. 1 Thes. i. 10. The sentence under which we lay as sinners, is expressly said to be *death and judgment*. From the sting of the first we are saved by his death who was *once offered to bear the sins of many*; and from the terrors of the last, by his *appearing, to them that look for him*, a second time, without sin, *unto salvation*. Heb. ix. 27, 28.

3. That sin should have taken an "universal range through the whole of mankind," of whatever age, nation, or condition, and should have been so malignant in its operation as to render them all the "enemies of God, and exposed to future punishment," is a concession somewhat singular for an Unitarian: If all this do not imply a *corrupt nature*, it must remain unaccounted for; that is, it must remain a "mystery." And if it can exist without incurring the wrath of God, if whatever love he bear to the souls of men, he can pass over their enmity against him, without any expression of displeasure against it, he must be a very different Being from what the scriptures represent him.

4. After all that is said about the true scripture doctrine of atonement, it is not in an *atonement* that the author believes; but merely in such a kind of reconciliation as that wherein the sinners' enmity is conquered. There is no *condemnation of sin* in it; no such *propitiation* as that wherein *the righteousness of God is declared in the remission of sins*, and in which he is *just, and the justifier* of him that believeth in Jesus; nothing wherein the *chastisement of our peace was upon him*; nothing, in a word, that essentially belongs to the idea of an atonement. Rom. viii. 3. iii. 24—26. Isai. liii. 5.

5. Whatever be the meaning of the phrase "God hath reconciled us to himself by Jesus Christ," it must be expressive of what was wrought *for* us upon the cross, while we were yet enemies; and not any thing which implies a change of mind on our part, seeing it is held up as a *motive* to induce that change. 2 Cor. v. 19—20. "God *hath* reconciled us to himself ..... therefore *be ye reconciled.*" Reconciliation does not always denote a change in the mind of the party reconciled, though to enjoy the benefit of it such change is necessary. To reconcile to one's self is to *restore to favour*. Thus God reconciled Eliphaz, Bildad, and Zophar to himself, by the mediation of Job. Nor does such reconciliation denote *a change of mind* in the offended party. The soul of David *longed to go forth* to Absalom, while yet he thought it not proper to *express* his goodness, lest the honours of justice and paternal authority should be lightly esteemed.

6. Salvation by mere grace is not inconsistent with its being bestowed in reward of the merits of Christ. The pardon of Israel was not the less of grace for its being given for the sake of Moses, and at his request; nor that of Job's friends for its being granted in answer to his intercession, an intercession too preceded by an atoning sacrifice. If salvation be not bestowed as the reward of Christ's merits, his intercession is of no account, and it is improper to make use of his name in our petitions.

I pass over several articles in this author's creed, and conclude with appealing to the judgment of thinking men, whether, if the Unitarian system have no more hope of a resurrection than what is to be derived from these opinions, it must not remain in the congregation of the dead.

BETA.

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A COMPLETE

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THE

MONTHLY EPITOME,

FOR MAY, 1802.

LXVIII. CLAIMS OF LITERATURE: *the Origin, Motives, Objects, and Transactions, of the Society for the Establishment of a Literary Fund.*

THE origin of this volume is expressed in a Resolution of the General Committee of the SOCIETY FOR THE MANAGEMENT OF THE LITERARY FUND, to publish a work in prose and verse, under the title of CLAIMS OF LITERATURE; including an account of the institution, motives, objects, and transactions of the society for the establishment of a literary fund, poems recited on its anniversaries, &c. Mr. Boscawen, Mr. D. Williams, and Mr. Reeves, were requested to communicate on the subject, and to prepare papers for the publication: and by mutual agreement, with the concurrence of the special committee, the papers of Mr. Williams were received as fully sufficient for the purpose of explaining to the public the objects, principles, and tendencies of the institution of a literary fund, which form a considerable part of this work.

The contents are divided into six sections, followed by the transactions of the society, and the poems recited at anniversary meetings.

Sect. I. Is an introduction, in which it is observed, that, "THE HISTORY OF THE SOCIETY, to be useful, should consist more of argument than narrative, for the difficulties which affected its origin arose more from misapprehension and sophistry than from any of the common obstacles to charitable institutions.

"On the first intimation of the design, it was asked,

"1. What is meant by LITERATURE, when proposed as the object of a charitable fund?

"2. The author of the first outline of the institution was charged with assuming what he should have proved, that the benefits of literature outweigh its evils; and it was alledged, if that opinion were proved, he would not be justified in promoting those evils, and increasing the number and misery of authors, by holding out encouragement to the choice of literary employments.

"3. The society was charged with indirect censure of the government of the country, though that government has liberally founded schools and universities, and supports learned and opulent establishments.

"4. And, supposing the establishments of the country should not provide for all literary claimants, it was seriously and earnestly advised to leave them, as they have hitherto been left, to the discretion and patronage of the government, nobility, and opulent gentry, and not to undertake their relief by a LITERARY FUND.

"There have been important obstacles to the progress of the undertaking; and if I state the considerations and reasons which by surmounting them, founded the society, I shall in the most useful manner, write its HISTORY." *p.* 6—9.

"Sect. II. LITERATURE, THE OBJECT OF A CHARITABLE INSTITUTION."

In the proposals for a fund to relieve authors in distress, the expression *literary* was taken in the most enlarged sense; comprehending every

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species of mental exertion which has been, or can be, communicated or diffused by language, writing, printing, or any arts analogous to them.

"*Genius*, or the faculty of invention and discovery, is the actuating principle of all these arts; the origin of all the distinctions of man from other animals, and the source of all his peculiar happiness. This supreme distinction, when conferred on the intellect of a philosopher, generates new ideas; in the imagination of a poet, it creates new images, or personifies new ideas: even, in the art of expression, both in prose and verse, this faculty may be displayed: but to bear the characters of genius, all the ideas should be fertile in useful truths, and all the inventions interesting to humanity." *p.* 10, 11.

PHILOSOPHY is allowed superiority of claim; and "DISCOVERIES BY ACCIDENT, such as are daily made in natural history, natural philosophy, and the arts; if, by their means, the talents of the discoverer open a new career of enquiry, are entitled to the honours of genius. LEARNING, when not a steril admiration of former excellence, when associated with kindred enthusiasm, has unquestionably similar claims. Connected with the remark that 'the 'great class of LITERATI, or the 'learned, is formed of WRITERS 'whose minds are merely well stored 'memories,' it is observed 'that genius 'commands by sublimity and beauty of 'conception; learning and literary in'dustry prefer their claims by obvious 'UTILITY'." *p.* 12, 13.

On language it is remarked, that "Fine writers may be denominated the tailors and milleners of the intellectual world. They agreeably clothe, but do not form the ideas of genius." *p.* 14.

"LEARNING, the study of ancient models, to form an elegant taste, and a sensibility to the beautiful and sublime in general truths, is of great importance and advantage; and I cannot refuse my admiration to many of those scholars who are absorbed by it. But if SHAKSPEARE had been a profound scholar, in the common sense of the word, he would not have produced those dramas, which, sprinkled as they are with errors and faults, astonish us by their excellencies. Penetrated by reverence for the ancient productions of the dramatic art, his first essays, like those of other scholars, would have been in criticism and imitation; and habit would have checked and suppressed that immediate intercourse with Nature, and all those novel combinations, and original conceptions, by which he holds the whole dramatic world at his feet." *p.* 16, 17.

Sect. III. UTILITY OF LITERATURE. This is proved by argument and illustrated by examples: the advantage of literature to agriculture is stated, and the following appeal made: "Who will presume to affirm the patronage and support of Virgil were misemployed and unproductive, when the fascination of his numbers revived a spirit of husbandry, nearly extinguished by civil war.

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"It is by the encouragement of learning, in this sense of it, society can dissipate those early errors and prejudices, with which the rudiments of all institutions are clogged; behind the shapeless masses of which, sophisms are converted into the semblance of truths, and men acquire the logic of vice, or become wicked from principle." *p.* 25, 26.

Some historical references are made in this section among which are the following:

"After the subversion of the Roman empire, and in the ages of darkness and misery which succeeded, not a ray of light tinged the horizon, until CHARLEMAGNE in some degree favoured LEARNING. It became, however, the policy of the governments which then arose, and which have since prevailed to retain genius and

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literature in a subordinate species of existence, and to controul their authority over the destiny of mankind.

"The Church of Rome, during many ages, soared above that policy. It was by the genius and learning of the founders of that church, its vast dominion was created: and if its dominion had not been annexed to fixed dogmas, which can be supported only by terror and cruelty; if it had assimilated itself to the gradual improvements of the human mind, had adopted the inventions of genius, and associated with its interests all superior talents and learning, its dominion might have been perpetual." p. 30, 31.

"In England, what a contrast before and after the Revolution! before that event, Bacon stood nearly alone, literature being occupied by theological controversy. Who can describe the effects of its subsequent emancipation, on the principles, the morals, the taste, and the prosperity of the country?" p. 33, 34.

Sect. IV. Evils and Miseries of Literature. In the introduction of this topic the author observes, "All governments and all laws which forbid their own examination and criticism, do, *ipso facto*, acknowledge their injustice. Kings, priests, ministers, and magistrates, who prohibit all questions on their conduct, do, by the prohibition, confess they are tyrants or impostors.—But this subject is not before me, I mention it, to prevent misrepresentations of my sentiments, on the evils of literature in modern societies." p. 38.

"Personal qualities out of the question, because they are only as feathers on the surface of the subject; a government, the perpetual object of animadversion, satire, ridicule, and obloquy, is a phenomenon peculiar to modern times. It will not be pretended, by any real scholar, that the ancient governments possessed more virtue than the modern; yet they never engendered those classes of men, whose occupations were satire and libel. Whence, in modern societies, this endless tribe, this everlasting succession of writers swarming like locusts, and, by their numbers and voracity, daubing and destroying all characters public and private; fighting for or against the same governments, by detachments; descending to classes and individuals, and spreading dismay and terror over all families and all persons: who are formed, by literary jobbers, into indefinite and lurking bodies, and who even defame and tear and devour each other! Whence are they? surely not from any causes having the most distant analogy to the literary fund. I feel a species of shame for those sophists who have affected to perceive in that institution any tendency to foster those causes." p. 39, 40.

"If genius and literature, liberally and scientifically cultivated, were qualifications for public employments, many of the evils I have stated, and most of the reasons for the institution of a literary fund, would be removed. Administrations of government render the emoluments of their offices high; but the competition is not that of scientific or literary merit. It seems to be a maxim of modern policy, that the faculties employed in intellectual occupations, and those immediately applied to the interests of life, should be separated." p. 41, 42.

In pleading the cause of men of genius, the author observes, "Whatever has a value, should be ascertained; and when that value changes hands, or is applied to the use of others, or of the public, it should be entitled to an equivalent, by some general and equitable mode of determination.

"In the career of military glory, the candidate of superior talents obtains his reward, besides gratification from public opinion. It is not so in the general career of genius. Why? Because legislators and magistrates always comprehend the uses of military, seldom those of literary, genius. They also fear what they do not understand; and, by jealousy misplaced, render pernicious those talents, which might be of the highest service to them. They do not distinguish between great minds and strong characters. The former always appear in small numbers, and are found in studious retirement; the latter are common, for superficial knowledge and violent passions are their ingredients; and they have constituted, in public life, the principal revolutionists and many of the ancient and modern statesmen, and, in private all its enterprising and terrific villains." p. 48, 49.

"Satirists, by trade, deserve notice only when, like malicious boys, in coarse and ignorant play, they deface and mutilate the finest statues. Lite-

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rary bravoes can neither honour nor degrade any man; their affected esteem does not flatter; their affected contempt never tarnishes. Calumnies, commanded by political factions, and expressions of esteem inspired by fear or venality, are the dregs of literature, and they tend, of their own accord, to the filthy gulph of everlasting oblivion. They are arrested in this noisome career by notice, and even by punishment.

"Are these the produce of the LITERARY FUND, or of any causes analogous to it? Or, has the beneficence of the society any tendency to produce or to encourage them? The union of malignity to real talents, a rare phenomenon! is owing to negligence or injury, Factions employ literary blood-hounds, or the race would be extinguished." *p.* 50, 51.

Sect. V. PATRONAGE. This is a long section, intended to answer the following objection, that the Society "indirectly blames a country, which has liberally founded schools and universities; supports a learned and opulent ecclesiastical establishment; and whose nobility and gentry are disposed to literary patronage." Beginning with the church, it is observed, that the "ecclesiastical establishment is not the effect of literary patronage, though literature be encouraged by it; and the author argues, as religion not literature is its object, society does not discharge its obligations to literature by the support of an ecclesiastical establishment, the talents of whose ministers are appropriated to the national religion, and by which it is impossible even to imagine the genius and literature of a country can be monopolized." *p.* 58.

The universities come next under notice, and on this part of the subject among other things the author observes, that "scholars, who are sheltered within the bounds of an university, or of a profession, have a security in the exertion of their talents, similar to that of property, which is the principle of active and honourable industry.

"Without these boundaries, there is no such security. The student who passes them, replete with knowledge and sanguine in his hopes, will find his claims, even to justice, unacknowledged or denied. He will see every thing, exchangeable for money, guarded with all possible security; but if he suppose genius the inventor of money, talents, which ascertain the relations and uses of all species of property, to be in all cases and in all their exertions, intitled to similar justice, he will be soon and miserably undeceived. Courts of justice, spiritual and temporal, can recogaize only the claims of privilege and property; and his classic and poetic visions, if he cherish them, will only deepen the gloom of his disappointment and despair." *p.* 61, 62.

The effects arising from public charity schools are stated and discussed at some length, from which the author proceeds to consider patronage, and after acknowledging the consideration due to rank, says, "EMPERORS, KINGS, and PRINCES, have universally protected learning, in proportion to their own merits. But their ministries are commonly formed on the principle of trading companies; and men of genius, not free of the company possessing the monopoly of the day, are considered as enemies. Without a disposition, or a reason for the most distant personal allusion, I think it is difficult for a minister to patronize without corrupting; and the inspiration of genius is always suffocated by corruption.

"I do not wish to depreciate men on account of their situations. There is an attention due, in certain societies, from literature not only to ranks, but to offices; there is, in all societies, a greater attention due, from TITLES and OFFICES, to LITERATURE.

"The art of instructing and enlightening mankind, claims a precedence to every other, because the extent of its utility is greater than even that of governing national societies, the most desired privilege of humanity. A man of genius always does honour to his country, which is seldom done by the rich man, not often by the man of rank, and not always by the minister" *p.* 80, 81.

The frauds of patronage are exemplified in the case of CARDINAL RICHLIEU, who, "not content with having concerted measures for his canonization, treated with CORNEILLE for a splendid portion of literary fame, and offered him an opulent establishment, if he would yield to his patron the reputation of the CID.

"No cases have more powerfully roused my indignation, in the occur-

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fences of the LITERARY FUND, than this fraudulent and abominable species of patronage; by which talents in distress have been seduced to assist the views of imposture, and have been defrauded of their paltry recompence. Scholars of high rank, and writers of great reputation, have sought shelter in the LITERARY FUND from the conscious ignominy of aiding the most execrable miscreants in the country to appear as authors; for the VAMPIRES of this age, not only suck the blood, but the thoughts, of the unguarded and unfortunate.

"In less atrocious cases, PATRONAGE is the price of an unfortunate man's liberty; it is the prerogative of insolence and outrage; it is despotic sovereignty over an abject dependent, whose abuses are, to the last degree, humiliating and oppressive." *p.* 83—85.

Sect. VI. LITERARY FUND. This section contains the history and design of the institution, and in the beginning animadverts upon a species of revolution which has lately taken place in the method of education, on which this observation occurs, "THE YOUNG OAK, TO BE AN USEFUL TREE, MUST NOT BE REARED IN A HOT-HOUSE."

The author recommends the objects of this institution to the attention of government, and observes, "The remunerations of genius would not then be left to PATRONAGE, the most capricious and unjust of all judges; they would be adjusted by some reasonable scale of equivalents, in the jurisdiction of a competent court. Men of rank and fortune, particularly those in public employments, are enabled by men of genius, to perform public services, and to sustain parts above their own capacities. In such cases, they actually confer faculties of public utility. Where are the principles of justice, on which they may claim a full compensation? Where are such men to look for an equivalent? To the gratitude of the puppets they have assisted to display themselves? A LIBERAL JUDICATURE is imperiously demanded, by the injuries of genius, and particularly by the dreadful evils of its resentment and revenge. Such a COURT would judge equitably of these rights; perhaps as accurately in all cases, as when the value of a man's thoughts, time, and labour, are realised in any palpable substance. These incorporeal rights are readily ascertained, in the attendance of menial servants, in the advice of physicians and lawyers, in the skill of tutors; and in offices of national administrations, they confer privileges and wealth, to an endless line of descendents." *p.* 99—101.

The subject of this institution having been frequently discussed, in the conversations of a CLUB, the society commenced its efforts with "eight gentlemen who subscribed each a guinea, which they repeated three or four times in the first year, to keep an advertisement generally before the public; the constitutions were drawn up, a committee and officers appointed, and the society, in miniature, was formed.

"The advertisement continuing to draw numbers, and the receipts of the society exceeding its expenditure, the cases of claimants were taken into consideration, and relieved; and its first anniversary held on the 18th of May, 1790." *p.* 104—106.

The character and design of the society close this section.

The remainder of the contents are the constitutions of the society: remarks on the cases in which relief has been administered by the Literary Fund, by William Boscawen from the minutes of the registrer; sums paid by the committee of the Literary Fund, since its first establishment, which amount to £. 1680. 8s. 0d.; the introduction to the poems in honour of the Literary Fund, by W. Boscawen; and the poems recited at the anniversaries, composed by H. J. Pye, Esq. poet laureat—William Boscawen—the elder Captain Morris—W. T. Fitzgerald, Esq.—Mr. Dyer—Dr. Busby—J. D'Israeli, Esq.—S. Birch, Esq.—C. Symmons, D. D.—and Mrs. Rigaud; the whole concluded with the accompts of the society.

From the poems we present our readers with the following, written and spoken by S. Birch, Esq. at the anniversary 1801.

"This favour'd isle of freedom and renown,
Which well Humanity may call her own,
Through many an age of fame extended wide,
Has almost proved that mercy was its pride:
Whose shrines of pity towering to the skies,
More than its regal palaces surprise.—

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Nor on the public edifice alone,
Does sweet benevolence inscribe the stone;
But oft, with stealth, to solitude withdraws,
And, self-approving, shuns a world's applause.
The mountain's height—the forest's deep recess,
Her humbler characters alike impress
No pathless wood—no unfrequented wild—
But Gratitude has there some glowing child,
Whose sighs, like unobstructed incense, rise,
A meek, sincere, prevailing sacrifice!
Unseen, unpitied, Sorrow cannot roam,
For Sympathy will track the sufferer home.
"Wide as Misfortune bids the tear to start,
Or silent Anguish wrings the human heart;
Broad as the air—and piercing as the ray,
That visits Nature from the orb of day,
Her good Samaritan is always found,
To minister a balm to every wound.
"Our pious ancestors, who seem'd to try
What mercy best might balance misery;
By observation and experience taught,
This godlike virtue near perfection brought.
They smooth'd life's rugged road through every stage,
From helpless infancy to helpless age.
"The child that drew, unown'd, the vital air,
Or lost, through shame or want a mother's care,
Or half-endow'd, as niggard Nature frown'd,
Unblest with organs, or of sight or sound;
The tender virgin of enchanting form,
The unsheltered lily, drench'd by many a storm,
Ere yet matured in beauty's pride it grew,
Attractive only to the spoiler's view;
And the poor victim of seductive art,
Whom fatal sensibility of heart,
By one false step, had doom'd through life to rove,
The houseless wanderer of unhallow'd love:
The tender mother, and the faithful wife,
Despairing of her unborn infant's life,
Whose pangs and sorrow, though to all decreed,
By poverty were multiplied indeed:
The mind subdued by melancholy care,
The shiver'd intellect of wild despair;
And crimeless penury, constrain'd to dwell,
Oppression's captive, in some lonely cell:
The snow-topt wreck of many a warrior brave,
Who hurl'd his thunders o'er the distant wave;
And pale disease, of life the lingering drain,
Through all her thousand images of pain:
For wants like these they some asylum found:
Their pious labours knew nor rest nor bound.
They heap'd what good their bounty could bestow
On the sad offspring of unletter'd woe:
They sympathized with every poor man's lot:—
The man of genius was alone forgot:
The sport of Fate, which wit to want allied,
And where it brain imparted, bread denied.
"While the poor peasant could his meal supply,
The rough-hewn son of thoughtless Industry,—
Who little ask'd—his sturdy arm was sure,
With spade or flail, that little to procure:
Pale drooping Science, with precarious toil,
Could scarce provide her with her midnight oil;
Whose heart refined, that swell'd with many a sigh,
Or, e'er it could consent to beg must die.
Unsought, she never could her need proclaim,
Conceal'd, 'twas agony! but known, 'twas shame!
At length this wretchedness attention drew;
The glorious privilege was left for you!
Oh! envied thought! Oh! exquisite employ!
Your proud distinction—your exclusive joy!
Search not the records or of Greece or Rome
For luxury of thought—best found at home.

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Say, can the glorious deeds their heroes wrought,
Or the stern virtues, which their sages taught,
Yield such sublime, exuberant delight,
As warms and satisfies the soul to-night?
"You on the waters cast your scraps of bread,
Which many a secret child of merit fed:
You saw them not—you trusted what was given,
And your work prosper'd, as approv'd by Heaven:
So ere the winter's cold, with liberal hand,
The sower strews in faith the furrow'd land;
Hid for a while the future treasure lies,
Till vernal showers and autumnal skies
Call forth the springing blade, and swell the ear;
The promised plenty of the smiling year.
The reapers now the nodding sheaves enfold,
Their loaded tops all burnish'd o'er with gold.
With like success your mercy has been sown;
But the bright harvest shall be all your own." *p.* 243—246.

LXIX. A SPECIMEN *of the Conformity of the European Languages, particularly the English, with the Oriental Languages, especially the Persian; in the Order of the Alphabet; with Notes and Authorities. By* STEPHEN WESTON, B. D. F. R. S. S. A.

"WE have long been in possession of a number of words in the English language, domesticated among us, without knowing whence we had them, or suspecting that they were not our own; and if, at any time, we supposed, from an ignorance of their origin, that they did not belong to us, we were completely unable to say how we came by them; and, although Persia and Arabia have greatly contributed to enrich our vocabulary, we have remained utter strangers to what people, or country, our acknowledgments have been due for such an accession of wealth."

The author here mentions that the appearance of Teutonic words in the Persian language was long ago observed by the learned, and has been differently accounted for. Some being of opinion that the Persians and Germans are derived from the Scythians, as from a common ancestor, while others (as Sir W. Jones) consider Persia as the country from which all the nations of the earth derived their origin; and the old Persian language as the parent of the Sanscrit, Zend, and Parsi, as well as of Latin, Greek, and Gothic. This Author, however, contents himself with noticing facts, as they relate to the coincidence of these languages, without determining the question of priority. He takes occasion, nevertheless, in the preface, to illustrate two passages, one in Shakspeare, the other in Aristophanes. The former, as very short, we shall give the reader. Hamlet says, "I know a hawk from a *handsaw*."—Mr. Weston would read, "a hawk from a *hansa*," i. e. a goose.—But we hasten to give from the work itself (which is a handsome volume, 12mo) the following extracts by way of specimen:

Eblis—Devil.

Eblis, the Persians say, was sent from heaven to chastise the genii, whom he routed; and with Gian ben Gian their leader, drove from the face of the earth, and reigned in their stead. His name was Hares, the guardian, or protector; but, proving refractory, and disobedient to the commands of heaven, he was called Iba the Stubborn; Eblis the Desperate; and Sheritan the Proud. Div eblis makes devilish, devil, &c. &c.

Burader—Broeder, Brother.

This is another word which the Persians have adopted with the Saxons and Germans from one common source of Scythia and Tartary, from whence irruptions were made into the East and West, and the inhabitants were taught the language of their invaders.

Bus—Buss, a kiss.

Bus signifies also an evil, as the kiss of Judas did, and is thus expressed in a monkish verse:

Nam mihi quæ tu das, Christo dedit oscula Judas.

As we say kiss hands, so the Persians kiss eyes, after the manner of the Greek expression in the Odyssey,

Κύσσε δὲ μιν κεφαλήν τε καὶ ὄμματα φαίδιμα καλά.
π. v. 15.

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And twice, and twice could scarce suffice,
He kissed his rolling drunken eyes.
COWLEY.

Jucundum os oculosque suaviabor.
Catul. ix. 9.

Bihter—Better.

The Persians have the English comparative better, but their own superlative bihterin; just so the English have the Persian comparative bihter, but their own superlative best, which makes it difficult to decide which is the original, possibly neither one nor the other are imitators. In Persian, however, there is a positive bih, good; bihter, better; bihterin, best.

Peer—Peer.

Peer in Persian is a title of honour like senior, seigneur, senor; and it properly means an ancient, or old man.

The twelve great lords of France who are called *peers* were probably so named, not so much from their equality, as from being past the middle age, and eligible on account of their experience, senators in wisdom, and ancients in knowledge.

The celebrated Timour, before any considerable undertaking, always consulted his peer, looking upon him (Koottub ul Aktaub Sheikh Zine u'deen Aboo Bukkur) in the light of a ghostly father. From the word peer, we may, perhaps, derive the appellation père, (French,) a father. Vid. Instruments of Timour, p. 5.

Tariz—Tarrying.

Tariz is alighting, and tarrying on a journey. We have this word in the New Testament and in Shakspeare, but its origin was not known, "I will go drink with you, but cannot tarry dinner;" and in Troilus and Cressida, "tarry'd."

Jad—Jad, Dad.

The infantine way of saying father is in most parts of the world very much alike, whether ἄττα in Greek, tata in Gothic and Latin, or tad in Welsh, or dad in English, or jad in Persian, a grandfather jed bejed, from father to son.

Jefa Chafe, Trouble, injury. Fretting.

Chafe means a heat, a fume, a fret. "Wolsey sent for Sir Thomas More in a chafe, for having crossed his purpose in parliament." See Camden's Remains. The etymologists get no higher than the French in their derivations of this word, chafe, echauffer, but the original exists in Arabic.

Weha—Haste.

A cry used to camels; haste, expedition, in Arabic. We have the same word in English, but with an opposite meaning. *Woh* is the cry of the Stratford carriers to their horses in order to stop them. Shakspeare has used it in the Two Gentlemen of Verona, p. 11. Stevens's edition, vol. iii.

"There is no woe to his correction."

Read *woh*, and explain, no stop, no end to the correction of love, the mighty lord. Johnson's note says, no misery that can be compared to the misery of those that love, or to the punishment inflicted by love; as if it meant equal to, which I do not believe. If words of the same letters mean opposite things in the same language, as ἀργὸς in Greek, malum in Latin, (See Mr. Knight's Analytical Essay, 4to. p. 104.) à fortiori, they may in different languages be more likely to have opposite senses, either by accident or design, either from ignorance or wilful perversion; the casual coincidence of letters will, it is true, sometimes form the same term in two languages without the smallest relation of one to the other.

Yekh—Ice.

Yekhché—Ice-stone, or hail.

A thaw is prettily described in the Behar Danush, or Spring of Knowledge of Einaiut Oolla, translated by Dow, and much better by Mr. Scot. Waters liberated from confinement by the influence of the sun, ran to the cypress to relate the tale of their captivity. British Museum, Coll. Hamilton, Plut. xxxvi. 5564. The same author compares the brightness of ice to the silver of fish, that is, to its scales, which shine like silver, seemi mahi. Hail-storms are not common in hot countries. During a fall of hail at Masulipatam, the inhabitants gathered it up in their hands, but soon threw it away again, crying out that it burnt them; and true enough,

"————The parching air
Burns frore, and cold performs th' effect of fire." MILTON.

"————penetrabile frigus adurit."
VIRGIL.

In Arabic hail-stones are called the berries of a cloud, hybab term.

Yugh—Yoke.

This word runs through the Persian, Greek, Latin, Dutch, English, and Saxon languages, &c. &c. &c.

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LXX. A FAMILIAR SURVEY OF THE CHRISTIAN RELIGION, AND OF HISTORY, *as connected with the Introduction of Christianity, and with its Progress to the present Time. By* T. GISBORNE, A. M. *Third Edition.*

THOUGH it will not fall usually within our plan generally to give extracts from second or third editions of works, the excellence and importance of this, which escaped the notice of the Editor in the former series, will be our apology in this and a few other instances, for deviating from our usual rule.

Chap. I. *Summary view of the state of mankind from the creation of the world to the calling of Abraham.*—II. *Summary view of the origin of the Jewish race, and of the history of that people to the death of Moses.*—III. *Summary view of the history of the Jews from the death of Moses to the present time.*—IV. *On the books of the Old Testament.*—V. *On the books of the New Testament.*—VI. *Summary of the evidences of the Christian Religion.*—VII. *On the leading doctrines of the Christian Religion.*—VIII. *On the character of Jesus Christ.*—IX. *The history of Christianity to the subversion of the Western Empire.*—X. *On the history of Christianity from the subversion of the Western Empire to the end of the thirteenth century.*—XI. *Continuation of Christian History to the present time.*—XII. *On forms of Church Government and Ecclesiastical Establishments.*—XIII. *Conclusion.*

EXTRACT FROM CHAP. XIII. PAGE 510.

Christian Faith and Christian Practice.

"I. Young persons who, though little if at all instructed in the evidences and ground work of Christianity, have been accustomed, during their education, to the society, the language, and the public worship of Christians, usually come forth into active life, not only with full persuasion of the truth of their religion, but with scarcely a suspicion that there can be many persons in this country who doubt or disbelieve it. An avowed sceptic, or unbeliever, is in their eyes a phenomenon like a comet; and every one who is not a notorious sceptic or unbeliever they regard, as in faith at least, though perhaps not in practice, a good Christian. It may be well for them to know, without waiting until the lesson be inculcated by longer experience of the world, that they have formed a scanty conception of the number of those who take little pains to conceal their scepticism, or their unbelief; and that there exists in the middle and higher classes of society a large description of persons, who, without openly rejecting Christianity, can by no means be said to believe it. That the number of those who do not embrace the Gospel affords no argument, either against the truth of the religion, or the goodness of God, is a fact which I have already had occasion to explain. The evidence which God has supplied on behalf of the religion of his Son is wisely adapted to the situation of moral agents, of beings in a state of trial. It is not instantaneously overpowering, irresistibly bearing down, alike the assent of the prejudiced and the candid, of the careless and the considerate. It solicits examination; it demands fair enquiry: and the fair enquirer it rewards with conviction. They who will not enquire, or who enquire not humbly and devoutly, rationally and fairly, deservedly remain in their blindness. This observation belongs to the persons recently described as not openly rejecting Christianity, no less than to its avowed opposers. They came forward into life, as you perhaps are coming forward, with an extremely superficial knowledge of their religion, but without any doubt of its divine authority. In no long time they began to hear indirect cavils, and witty sarcasms aimed against detached passages in the Scriptures; intimations dropped with a significant air of sagacity about priestcraft, and expressions of wonder that the indulgence of natural inclinations should ever be a sin. Their ears, at first a little shocked, soon became familiar to the sound, and learned by degrees not to be offended at plainer language. Direct charges of absurdity, falsehood, and imposture advanced, first against the Old Testament, then against the New, though they did not produce conviction, were heard without emotion. In the mean time the prejudices of education in favour of religion, for in these persons, uninstructed in the grounds of Christianity, belief was nothing more than a prejudice, were gradually loosened. Habits of life too, perhaps,

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were formed, which rendered the truth of Christianity, and the consequent certainty of future punishment for vice, highly undesirable. However that might be, the man grew absorbed in the business or the trifles of the world. Political pursuits, professional occupations, his regiment, or his vessel, or his compting-house, or his shop, or his hounds and horses, his gun, his company at home, his visits abroad, filled up the whole of his time. Religion grew more and more foreign to his thoughts. Not that he decidedly disbelieved it. He felt, when it crossed his mind, doubts of its truth, and a secret wish that it might not be true: he felt the most preposterous of all persuasions, (for in any person, who calls himself a believer in Christianity, no other persuasion can shew equal ignorance of its nature and its evidence) that possibly there might be *something* of truth in it, but that certainly there was much less than was represented: but he had not thought on the subject sufficiently to disbelieve it altogether, or to have any clear opinion. Yet perhaps he was now and then seen at church, at least in the country, when he had nothing else to do: for he was desirous of preserving a respectable appearance; and he was convinced that religion, true or false, should be encouraged among the lower people to keep them in order, particularly in these days of jacobinism. Suspicions too of the possibility of the truth of Christianity still hung about him, and at times he had half intended to examine into the matter. Once or twice a fit of sickness, or a domestic affliction, had increased his surmises, and he had determined that at some future convenient opportunity he would endeavour to satisfy himself. But the convenient opportunity never happened to arrive; days, months, and years found him occupied as before, and death surprised him at last in his grey hairs, uncertain of his faith. I do not speak lightly, when I express my apprehensions, that of the leading features in this picture many originals are to be found. The guilt of such conduct, like all other guilt, may be diminished or aggravated by attendant circumstances. How is it in the present case? was the object in question unimportant? the eternal salvation of the individual was at stake. But had he means of information, and encouragement to use them? He lived in an enlightened age, in a protestant country; he lived where the Scriptures are open, and enquiry free to every man; where the most eminent learning and talents have devoted themselves to the defence of Christianity; where religion is publicly reverenced, and genuine piety the most honourable distinction.

"To set before you this example is to warn you against its dangerous contagion, and to impress you with the duty of warning on fit occasions, and with the earnestness of a Christian, those whom it may be likely to infect.

"As long as you remain upon earth, a scene of probation, it is reasonable to expect that your faith no less than your conduct should be subjected to trial. When you have been convinced on rational grounds that Christianity is true, be not hastily staggered by slight difficulties which Providence allows to exist, probably for the very purpose of exercising your faith. I do not mean that you should neglect them. Bring them to the test of enquiry. Count as nothing the peremptory assertions, with which they are advanced; the conclusions sophistically and dogmatically deduced from them; the sneers and the contempt aimed at all persons who acquiesce not in those conclusions. Examine the difficulty itself with care. Consult those who are most conversant with the subject. You will either find the difficulty vanish, perhaps that it even affords a new attestation to Christianity, or that whatever may yet be unexplained to you weighs less, when compared with the evidence of Christianity, than a grain of sand in the balance against a mountain. . . . . .

"On the subject of faith I have yet to submit an additional observation. You will meet among believers in Christianity with persons who appear to think, that if by forced explanations they can represent some scriptural narration as an allegory, or pare away the corner of a miracle, they lighten the difficulties of religion to reasoning believers and unbelievers. The attempt, however well intended, is palpably most absurd. Miracles are the foundation of Christianity. The scriptural history is a history of miracles. What if one miracle out of a hundred could be solved into natural

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causes? Would those who were staggered by a hundred be more willing, is it reasonable that they should be more willing, to credit the ninety-nine? Receive with submission the history of mankind as it is in Scripture, and the Christian faith 'as it is 'Jesus.' In your present stage of existence there will necessarily be parts of the divine councils and dispensations, which you 'see as through a 'glass darkly.' Why needs your faith to be troubled, be the amount somewhat less or more?

II. "That practice is Christian practice which proceeds from Christian motives. He, who performs the duties of morality, because he sees it is the custom to perform them, is a punctual imitator, and may be destitute of religion. He, who performs them for the sake of worldly interest, is a prudent man, and may be an unprincipled hypocrite. He, who is observant of such of them as the laws of honour condescend to sanction, is 'a 'man of honour,' and may be a villain. He, who in conformity to the dictates of custom, or of prudence, (I speak not of honour for it meddles not with the subject) attends to the outward duties of Christian worship, has no claim to the reward of a Christian, the gift of eternal life. Numbers belong to one or other of these descriptions you will hear celebrated in the world as *most respectable persons*; as men as good *as any that exist*; so excellent that they cannot be better: for, 'man looketh on the out-'ward appearance, but the Lord look-'eth on the heart.' Leave such characters, for even yet they may be awakened and reclaimed, to the forbearance and mercy of an offended God; but make it the business of your life not to be like to them. Love and gratitude to God and your Redeemer must be your ruling principle, if you are really a Christian. Every duty which you perform on that principle, your God and Redeemer will reward. For any duty which you perform on some other principle, on what pretence can you expect a reward from them? . . . . . .

"The ways of religion 'are ways 'of pleasantness, and all her paths are 'peace.' Unquestionably they are. They may be intricate and craggy, strewed with thorns: but they are surrounded with 'joy unspeakable 'and full of glory;' with 'the peace 'of God which passeth all under-'standing.' But do you forget that there will be intricacies, craggy obstacles, and thorns? Do you imagine that after all that Christ has done, nothing on your part is necessary for the attainment of salvation? Or do you think that whatsoever you may have to do, the divine grace promised to humble and fervent prayer will enable you to perform without difficulty? Why then do the Scriptures speak of the life of a Christian as a warfare? Why do they speak of 'denying 'yourself,' of 'taking up the cross,' of crucifying the flesh with its affections and lusts, of 'wrestling against 'principalities and powers of dark-'ness,' of 'putting on the whole ar-'mour of God that you may be able 'to stand against the wiles of the de-'vil.' If with the assistance which God has promised to afford, you will not manfully 'fight the good fight of 'faith;' if you will not watchfully pursue, through whatever intricacies, the path of duty; if you will not strenuously labour to surmount the obstacles which impede your Christian course; if you will not patiently and cheerfully sustain the thorns with which the ways of religion are strewed; if you will not 'endure hardness,' call not yourself 'a good soldier of 'Jesus Christ'—'The captain of your 'salvation was made perfect through 'sufferings.' He suffered for you, leaving you an example, that you should follow his steps. He may call you as he did his primitive servants to 'resist' his enemies, and those of your soul, even 'unto blood.' You are not the faithful servant of Christ, unless you are wholly his servant, prepared to relinquish all things, to bear all things for him. He calls you, and every one of his servants, to resist and 'overcome the world,' its ridicule no less than its applause, its smiles no less than its frowns, its allurements no less than its indignation. Try then habitually the principles on which you act, the line of conduct which you pursue, the ends at which you aim, not by the rule of worldly custom, of worldly interest, of worldly praise, but by the Gospel of Christ. Ask yourself with respect to every undertaking, with respect to every mode of proceeding, and every disposition of heart with which you prosecute that undertaking, whether Christ

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on his throne of judgment will approve it? If you cannot answer that question to the satisfaction of your conscience, desist: whatever advantage you abandon, whatever detriment, whatever scorn you incur, desist. 'What shall it profit you if you 'gain the whole world,' all its wealth, all its honours, all its pleasures, all its praise, 'and lose your own soul?' Would you confess Christ in the face of persecution and death? confess him in the face of smaller evils, of smaller sacrifices. Hear, and remember throughout life, his own words: 'Whosoever shall confess me before 'men, him will I confess also before 'my Father which is in heaven. But 'whosoever shall deny me before 'men, him will I also deny before my 'Father which is in heaven'." *p.* 527.

LXXI. THE CONCORDAT BETWEEN BONAPARTE AND POPE PIUS VII.

(Concluded from page 242 of our last.)

Citizen Portalis proceeds:

"IN morals, is it not the Christian religion which has transmitted to us the whole body of the law of nature? Is it not this religion which has pointed out to us whatever is just, whatever is holy, whatever is amiable? Above all, by recommending to us the love of mankind, and elevating our thoughts to the Creator, has it not established the principle of all that is excellent in conduct? has it not disclosed the true source of purity of manners? If the great body of the people, if individuals the most simple and the least instructed, entertain more fixed opinions than ever Socrates and Plato possessed of the grand truths of the unity of God, of the immortality of the soul, of the existence of a state of future retribution, are we not indebted for them to Christianity?"

"This religion promulgates some peculiar doctrines, but these doctrines are not arbitrarily substituted in the room of those which sound metaphysics have demonstrated. They do not usurp the place which reason formerly occupied. They only fill that space which reason had left void, and which unquestionably the imagination could not so well occupy." *p.* 41—42.

The situation in which religion is placed in France may be learned from the following extract, which is thus introduced.

"When we contemplate certain virtues, it seems as if we beheld a ray from heaven enlightening the earth. What then! shall we make pretensions to the preservation of the virtues, by destroying the source from whence they flow? Let us not deceive ourselves. There is nothing but religion which can fill up the vast space that exists betwixt the Deity and the human race.

"It might be supposed that government did enough in allowing free course to religious opinions, and in ceasing to disturb those by whom they are professed.

"But I ask, whether a measure of this kind, a measure which accomplishes nothing positive, but is in a manner of a negative kind, could accomplish the object which a wise government ought to have in view.

"Unquestionably, the liberty we have acquired, and the philosophy which enlightens us, are wholly irreconcilable with the idea of a predominant religion in France, still less with the idea of an exclusive religion. I call that religion exclusive, the public worship of which is authorized to the prejudice of every other. Such was amongst us the catholic religion in the later periods of the monarchy.

"I call that a predominant religion which is the more intimately connected with the state, and which in the order of political institutions enjoys certain privileges which are refused to other forms of worship, the public exercise of which is nevertheless authorized. Such was the catholic religion in Poland; and such is the Greek religion in Russia. But a religion may be protected, without rendering it either predominant or exclusive. To protect a religion is to place it under the shield of the laws; it is to prevent it from being molested; it is to guarantee to its professors the enjoyment of the spiritual privileges they expect to derive from it, in as complete security as that which applies to their persons or their property. In the simple system of protection, there is nothing either exclusive or predominant. Protection may extend to many different religions, it may extend to all.

"I allow that the system of protection differs essentially from the

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system of indifference and contempt, which some people have so absurdly decorated with the name of *toleration*.

"The word *toleration*, as it relates to religion, cannot have the injurious acceptation which is given to it, when it is employed with reference to the abuses which we might be tempted to proscribe, and which we consent to pass over in silence.

"Religious toleration is a duty, a virtue, which man owes to man; considered as a public right, it is the respect of the government to the conscience of citizens, and the objects of their veneration and their faith. This respect ought not to be illusory. It would, however, be of this kind, if in the exercise of it, it produced no useful or consoling effect." *p.* 44—46.

Towards the close the orator says, "As to doctrines, the state has no right to interfere with them, provided that no inferences are drawn from them dangerous to the tranquillity of the state: and philosophy itself has no right to discuss the faith of men, upon points involved in the mysterious relations between God and man, and thus far removed from the sphere of human intellect. The grand consideration is, that the laws of morality should be observed; and, in detaching men from the doctrines on which they found their confidence and their faith, we should only succeed in weakening their motives to virtue." *p.* 64.

LXXII. Soulavie's Memoirs of the Reign of Lewis XVI.

(Concluded from page 197 of our last.)

THAT part of these memoirs at which we broke off closes with a description of the character of Necker by the *Marquis de Bouillé*, who defends that minister against the accusation of sedition and conspiracy; yet declares him to be the author of the misfortunes of France, which he attributes to the imprudence of his measures, to the insufficiency of his knowledge, and to the application of philosophical principles to politics.

"As to you, modern philosophers," says the Marquis, "your disastrous doctrines have caused more blood to be spilt in a few years than the barbarous policy, the ignorance and fanaticism of our ancestors have done in the course of many ages. How will you repair the evils you have occasioned? What a terrible lesson for future generations." *vol.* iv *p.* 284.

We now proceed to the conclusion of the fifth epoch, or the liberty of America acknowledged in Europe at the peace of 1783, with the history of the conduct of the House of Austria towards France, during the English war.

The remainder of the fourth volume consists of eight chapters, in which the proceedings of Austria are distinctly detailed, the history and character of Thugut is particularly noticed, as well as the changes of the ministry in the British Court prior to the peace of 1783. The last chapter contains an account of the progress of the human understanding in literature, arts, and sciences under the Reign of Lewis XVI.

Vol. V. The etchings to this volume represent De Juigne, Archbishop of Paris; Mirabeau (Viscount); Cazalès; Malouet; Dulau, Archbishop of Arles; Boisgelin, Archbishop of Aix; Cicé, Archbishop of Bourdeaux; D'Antraignes; Montlozier; D'Ormesson; Cardinal de la Rochefoucault; Brissot; Condorcet; Servan; Rolland; Claviere; and Guadet.

This volume consists of fifteen chapters, and an appendix containing political papers relating to the events noticed in the course of the volume. The first five chapters describe the political state of France at the close of the year 1786, in its relative situation with other powers, particularly the intrigues and conduct of Austria and her party in the French court.

The sixth chapter describes the terror of the clergy on account of the prevalence of the new philosophy, and contains a remonstrance presented by them to the king, which complains of the liberty the protestants experienced, and prays for a restriction of their advantages, to which the author has added notes made by the king in the margin, expressive of his disposition to let them remain in possession of their privileges.

The subsequent chapters are taken up with a representation of the influence which the British Cabinet is supposed, by the author, to have upon the circumstances of France, and particularly a full account of the proceedings at Geneva, and the interference of France in that revolution.

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Vol. VI. Presents us with etchings of Gensonné, Vergniaux, Péthion, Fauchet, Gorsas, Rabaut-St.-Étienne, D'Orleans (*Egalité*), Danton, Marat, Camille-des-Mouslins, Cloots, Chaumette, Chabot, Fauquet-Tinville, Carrier, Vadier, Couthon, and Robespierre.

This volume introduces the sixth epoch, or the birth of the dauphin, to the death of M. de Maurepas, and the influence of the queen in the affairs of state.

In this division of the memoirs are sixteen chapters, in the first of which we have three historical periods of the life of Maria Antoinetta, considered as dauphiness; as queen of France prior to the birth of the dauphin; as mother of the heir apparent, and the object of hatred to the partizans of the French revolution, from the 14th of July, 1789. It also enumerates the different factions against her, her struggle for power and her imprudence. From this chapter we present our readers with the following extracts.

"Instead of the ceremonial of the queens of France, which was strict, though not despotic, she substituted the familiar manners of a citizen's family, that she might abandon herself to a free and dissipated life; and she would even take an airing or pay visits, accompanied by one or two ladies of her choice, rather than those appointed by the state to attend her. She would without ceremony dine with the princes, go out at all hours, even in the evening, to walk in the park, and would diligently and publicly elude her husband's search after her, by sleeping out of her own chamber, in contempt of the established rules prescribed to the two apartments. An ecclesiastic, respectable for his age, his virtues, and his reputation in a branch of the healing art, being sent for by her, found her stretched at her length in a bath: the old man drew back; but she called him to her, questioned him, and he was compelled to remain in a situation, where he might admire the most perfect frame that nature had ever formed. It was in this attitude that she had her picture drawn, with so little regard to decency that the public, shocked at the indelicacy of the painting, obliged the government to remove it from the exhibition."

"Madam de Noailles, lady of honour to the queen, easily foreseeing that her mistress, who had already so many enemies at court, would lose all respect and credit by continuing a conduct of this nature, attempted to reason with her, and repeatedly set before her view observations and examples taken from history. These remonstrances irritated the princess, who fancied she made herself interesting, and, as a proof of her wit, she gave to her adviser the nickname of *Madame Etiquette*. This appellation, which was in fact dishonourable to the queen and honourable to Madame de Noailles, remained with her; and very shortly, the post of lady of honour being no longer tenable, Madame de Noailles resigned, and left it to ladies of less rigid principles." *p.* 8, 9.

The inconsiderate conduct of the queen is evinced in the following anecdote.

"The famous horse races, and bets of the princes, are fresh in the memory of every one. The queen on her side also engaged in scenes of this kind, and commanded a jack-ass race. The populace of Paris, accustomed to the sight of the queen only when surrounded with all the pomp of grandeur, hastened in crowds to see her mounted on an ass. One day happening to slip off, she thought that she displayed on the occasion much ready wit, and made an observation that would ever be memorable, when she said, 'Go and fetch Madame de Noailles: she will inform us what the 'laws of etiquette demand when the 'Queen of France does not know 'how to sit on her jack-ass'." *p.* 12.

Several subsequent chapters continue a detail of the queen's conduct and influence, and the characters of her favourites: particular notice is taken of the injury which the manufactory of Lyons sustained by the preference the queen gave in her dress to the manufactures of Germany, her purchase of St. Cloud, and the looseness of her morals in her nocturnal walks on the Terrace and the revels of Trianon. Notice is taken of the influence of impostors and empirics upon the minds of many persons at Paris, which introduces the story of the diamond necklace, from the account which contains the correspondence of M. De Lamothe. We give the following history of the transaction, taken from the Journal of the Debates.

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"The year 1785, the 15th of August, the Cardinal de Rohan was arrested at Versailles.

"Bohmer, jeweller to the crown, had presented to the queen a diamond necklace of exquisite beauty, which he valued at 1600,000 livres; the queen not chusing it, the jeweller was endeavouring to find a purchaser in a foreign country, when a lady, who called herself the Countess de Lamothe Valois, went to his house, and told him, that the queen had changed her mind; that she would have the necklace, for which he should be paid at stated periods; but that she required that the transaction should be kept very secret: at the same time she shewed him a pretended letter from the queen. Bohmer, not thinking these assurances sufficient, required some more solid proof. Madame de Lamothe then promised to send him one of the first men at court to terminate the agreement, which she certainly did, since Cardinal Rohan went to Bohmer's house, and concluded the arrangement for fourteen hundred thousand livres.*

"The necklace was delivered to Madame de Lamothe, on her presenting pretended notes from the queen, payable at stated periods; the first was for four hundred thousand livres, and became due on the first day of August. The cardinal having neglected to pay at the expiration of this term, Bohmer complained of it to a person belonging to the queen's household. He produced his proofs, among others a letter written by the cardinal himself, in which he tells Bohmer that the necklace had been delivered. So extraordinary a scheme appeared inconceivable to the queen, who was ten days in arranging and assembling the proofs, before she mentioned it to the king.

"The 15th of August, the cardinal being arrived at Versailles to fulfil his function of grand almoner, was sent for at midnight into the king's cabinet, where he also found the queen. As soon as he entered, the king said, 'You have purchased some diamonds 'of Bohmer?'—'Yes, sire.'—'What 'have you done with them?'—'I 'thought they had been delivered to 'the queen.'—'Who employed you 'in this commission?'—'A lady of 'quality, named the Countess de La-'mothe, who brought me a letter 'from the queen; and I thought I 'was obliging her majesty by taking 'the charge of this commission.' Here the queen interrupted him. 'How could you think, sir, that I 'should have chosen *you*, to whom I 'have not spoken these eight years, to 'negociate such an affair, and that by 'means of such a woman?'—'I plainly 'perceive,' replied the cardinal, 'that 'I have been cruelly deceived; the 'desire I had of pleasing her majesty 'fascinated my senses: I saw no de-'ception in it, and I am sorry for it.'—'But sir,' rejoined the king, presenting him a copy of his letter to Bohmer, 'did you write a letter like this?'—The cardinal, after casting his eye over it, 'I do not recollect to have written 'it.'—'And if the original letter were 'shewn you, signed by yourself?'—'If 'the letter be signed, it is true.'—'Explain to me what is meant by all 'this business with Bohmer, these 'promises, and these notes.' The cardinal visibly turned pale, and leaning against the table, said: 'Sire, I 'am too much affected to be able to 'answer your majesty.'—'Recover 'yourself, sir; and if our presence 'embarrass you, go into the adjoin-'ing cabinet: there you will find pen, 'ink, and paper, and write what you 'have to say in your justification.'

"The cardinal withdrew into the cabinet, and about a quarter of an hour afterwards presented what he had written to the king. It consisted of a few lines as enigmatical and confused as what he had spoken. The king then said, 'Withdraw, sir; and 'let the Duke of Villeroi have im-'mediate notice.' The cardinal instantly quitted the cabinet with the Baron Bretueil, and was arrested by the Duke of Villeroi, captain of the body guards, who gave him into the custody of the Count d'Agont, adjutant major, who conducted his prisoner to the Bastile.

"Madame de Lamothe was arrested at Bar-sur-Aube, at her husband's seat, who was already gone to England. At first she denied any knowledge of the affair for which she was arrested, and asserted that they would gain much more light on the subject from Cagliostro, at whose house she had lived in the street Saint Cloude. The latter was arrested at the very moment of his departure for Lyons,

* About £. 58,333.

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whither he was going to establish an Egyptian lodge. This famous empiric, who boasted very seriously of having been present at the *marriage of Cana in Galilee*, had acquired such power over the cardinal's mind, that he actually persuaded him at different times that he was supping with Voltaire, Montesquieu, &c. The day before his being arrested, Cagliostro had permitted him to sup with Henry IV.

"The king in the following September sent letters patent to the parliament, acquainting them with the affair. These letters breathed the greatest degree of displeasure. They began thus; 'The king, penetrated 'with the utmost indignation at ob-'serving the means which, from the 'cardinal's own confession, have been 'employed to criminate our dear 'and honourable spouse and compa-'nion.'

"The trial took place in the beginning of the year 1786. The cardinal was honourably acquitted, and was released from the Bastile the first of May; but it was only to go into banishment at his abbey of Chaise-Dieu. Madame de Lamothe was scourged, and branded with a hot iron, the 21st of June, the same day that the king set out on his journey to Cherbourg. Cagliostro was banished from France; and as to the necklace, it had been divided into many portions, and sold, partly in England, and partly in Holland.

"There were many other persons concerned in this trial, the principal of whom was Madame Oliva, who resembled the queen both in gait and height, and who played the chief part on the Terrace of Versailles. Madame de Lamothe wishing to prove to the cardinal that the necklace had been safely delivered, told him that the queen would give him a token of her being satisfied. They went together to the Terrace at eight o'clock; the pretended queen passed immediately after, and gave a rose to the cardinal, which he received with all the satisfaction imaginable." *p.*77—81.

The remaining chapters of this epoch contain a view of the republic of letters, and the interior disputes with which it was agitated prior to the revolution; the disputes and factions which existed among the clergy of France; and concludes with a picture of the dissolute morals of the court and people of France.

The seventh epoch consists of fourteen chapters, and contains the administration of M. de Calonne, and the first assembly of the Notables.

During the administration of M. de Calonne, a secret deficit of a hundred millions is announced, which causes universal discontent; the assembly of the Notables and Parliaments are assembled; the clergy present their last remonstrances to Lewis XVI.; the obnoxious ministers are removed, and M. Necker is recalled, upon which the people express their satisfaction by illuminations &c., which proving disagreeable to the king, the military are ordered out, and commit many excesses; a description of some of the characters belonging to the court, and an account of the influence of Dr. Mesmer's tenets and increase of his disciples, close this period.

Eighth epoch, the second administration of Mr. Necker, or fall of the French monarchy. During this period the different acts which hasten the revolution are particularly noticed in eight chapters.

The ninth epoch describes the parties of, and transactions connected with, the ephemeral establishment of the constitutional monarchy of 1789, comprising six chapters.

The tenth epoch, or the French republic and the death of Lewis, containing six chapters, which detail an account of the establishment and the circumstances leading to, and immediately connected with, the death of Lewis XVI.

In this work many conversations are inserted of a political nature, and several analytical tables, one exhibiting at one view the increased opposition to Mr. Necker's plan of finance; another, shewing the mechanism of the ancient government of France, and three others, presenting to the reader a methodical view of the revolution to the consulate.

LXXIII. THE DETECTOR OF QUACKERY; *or, Analyser of Medical, Philosophical, Political, Dramatic, and Literary Imposture. Comprehending a Sketch of the Manners of the Age. By* JOHN CORRY, *Author of "A Satirical View of London," &c. Second Edition.*

AS nearly one half this pocket volume is devoted to "Medical Empiricism," that subject claims our

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principal attendance; and here, Doctors Solomon and Brodum very properly occupy very conspicuous situations; but with what propriety Mr. Perkins is added, who was the son of a physician, and received a regular education, we leave to the judgment of our readers: the farce related, p. 44, in which Farmer Wilkinson was principal performer, tends equally to ridicule the profession of medicine, as that of quackery. Few will respect the judgment of a man, who when ill refused to take medicine, because a poet happened wittily to say, 'God never *made* his work for man to *mend*.' The concluding reflections on temperance, however, are certainly just and unexceptionable, though most of them quotations from Armstrong, Addison, and Hoffman.

In his second part the Author reviews what he calls *Philosophical* Quackery, in which we are sorry to see the names of Rumford, Beddoes, Colquhoun, and some other benefactors of man, whom we consider as deservedly high in public estimation: here, however, the Author intermixes reflections of a moral and religious tendency.

Mr. Corry next presents us with a "Sketch of Modern Manners," from which we shall transcribe an extract as a specimen of his favourite talent—Satire; in which our wit indulges himself at the expence of the worthy citizens of London.

"While the citizen beholds men of various nations throng to London, his estimation of himself, and his contempt of the adventurers who come to partake of his bounty, are both raised to the highest pitch. On the other hand, the ingenious and the knavish who assemble here, are attracted by the fame of the metropolis, and consider the natives as a dull, plodding, mercantile race, who are incapable of generous sentiments, and must be duped by a variety of artifices.

"Their wives and daughters often visit the theatres, where they make a rapid progress in *refinement*. Wonderful, indeed, must be the improvement of our youthful females who frequent those elegant temples of the Graces, where nonsense is too often substituted for wit, and pantomime for tragedy. Yet these are the places where our gay young women obtain refined sentiments, still further cherished by the slippery of novels and romances, the perusal of which confines the mind to girlish attainments, ferments impure desires, and inflates female pride.

"One characteristic of the wives and daughters of the citizens is, the freedom with which they analyse the actions of their neighbours. They liberally censure each other, not from any gratification which they receive from satire, but purely for mutual edification. This love of scandal, which so generally prevails among the natives of London, is cherished by their circumscribed situation: great minds like theirs, unwilling to remain inactive, must have some interesting object to contemplate and expatiate on.

"In this point of view, every tea-table conversation may be considered as a lecture of moral philosophy, where the auditors are instructed in the best mode of tracing the defects of others.

"With respect to the modish part of the pedestrians of both sexes, they appear as much under the influence of frivolity as ever. Their ablutions at Brighton and Margate during the summer, has prepared them for the resumption of their hyemal pursuits; such as theatricals, masquerades, gaming, and intrigue.

"The beaux, indeed, are not altogether so effeminate as they appeared last winter. The *trowsers* are not so complete an imitation of the loose drapery of the petticoat as formerly; nor are their collars stuffed so full as to give the appearance of a *crick*. They have not, however, divested themselves of that ridiculous severity of look, which they assume in order to appear *men of spirit and consequence*; or that conceited air, which seems to say, 'I'm a very elegant young fellow, an't I?'

"But the ladies, notwithstanding the return of peace, seem determined to continue hostilities against the other sex, and have actually opened the campaign in a manner which does honour to their spirit, though it leads us to question their prudence. For instance, they wage war like the ancient Gauls, exposing themselves, almost naked, to the rigour of a wintry atmosphere. They also paint, probably in imitation of the savage nations, who stain their bodies with different colours, in order to terrify the enemy. This mode of defence has a very different effect among us; for it

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is observable, that the heroines thus equipped, in consequence of wearing their thin *coat of mail*, or rather *coat of paint*, are assailed with greater ardour by their opponents."

This sketch is followed by "Characteristics and Anecdotes of the fashionable world"—viz. The Noble Coachman.—The Philosophic Coxcomb.—The Female Masquerader.—The Ambitious Lady.—The Pink of Nobility.—The Magnanimous Chevalier:—and these are followed by "The Temple of Modern Philosophy, a Vision."

Political Quackery, (which contains a gentle Satire on the late Minister and his friends.)—*Dramatic* Quackery—and *Literary* Quackery, each occupy a few pages, and conclude the volume.

LXXIV. SKETCH OF THE LIFE AND LITERARY CAREER OF AUGUSTUS VON KOTZEBUE; *with the Journal of his Tour to Paris, at the close of the Year* 1790. *Written by himself. Translated from the German, by* ANNE PLUMTRE. *To which is subjoined, An Appendix, including a general Abstract of Kotzebue's Works; with a Portrait by Holl.*

THIS sketch informs us, that at an early age Kotzebue imbibed a passionate fondness for theatrical amusements, and when very young, while a scholar at the Gymnasium at Weimar, notices a custom, which gave him an opportunity of exercising his poetical genius: "An hour in every week was devoted to poetry, and as this was on a Saturday, I always looked forward to that day with particular delight. The forms observed on these occasions were thus regulated:

"At the appointed time Musæus came among the class, and enquired whether any scholar had a poetical composition of his own to produce, for this was very properly a perfectly voluntary thing on the part of the youth. Yet he scarcely ever failed of finding some bashful wooer of the muses, who with downcast eyes signified that they had been taking a canter upon Pegasus. The rostrum was immediately resigned to the juvenile poet, who ascended it and read his production, while the master walked up and down in silence with his hands behind him. At the conclusion of each piece, the work was criticised by the latter, though not with the same severity as is customary among the critical corps in the world at large." *p.* 35, 36.

After mentioning another exercise, Kotzebue proceeds to relate the history of his first production in this school, as follows:

"At that time ballads were much the rage. The Almanacks swarmed with terrific legends of knights and ghosts, which, as tales of horror, could not fail of exciting my warmest admiration; nor was it unnatural in my ardour of authorship, that I should be inspired with a secret ambition of rivalling them. I therefore composed a Ballad in the very highest flights of the ruling taste, a part of which I have still among my papers. It contained a sumptuous banquet, and a horrible murder; a ghost appeared preaching repentance, and the obdurate sinner was at length carried away by the devil. The versification was, however, easy and correct."

In this event we see the first opening of that eccentric genius which has so *delightfully terrified* almost all Europe.

"On the following Saturday, I scarcely knew how to wait for the appointed hour, before I produced this masterpiece. The important moment arrived—my heart palpitated—I ascended the rostrum, and read my performance with a tremulous voice—but how did my eyes sparkle, how did my bosom swell with transport, when at the conclusion Musæus said, —Oh words never to be forgotten!—'Good! very good!—from what Almanack did you borrow it?'—Conceive, reader, if thou canst—but no, 'tis impossible to conceive with what exultation I answered, 'It is my own 'writing.'

"'Indeed?' said Musæus, 'Well 'well, bravo! go on!'—I was almost beside myself, and would not have parted with the feelings of that moment to purchase a kingdom. With cheeks glowing with delight, I returned to my seat, and as I observed that the eyes of all my school-fellows were fixed upon me, I concealed my face, with ostentatious modesty, in the blue cloak which all the scholars were obliged to wear.

"From that moment, I considered

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myself as really a poet. Musæus had said BRAVO! Musæus could think that the ballad was taken from an Almanack—a species of publication for which at that time I entertained a very high respect—who then could question my claim to be considered as a son of the Muses?—I had now proceeded in my career, and against every Saturday composed something new, but as it appeared to me that nothing could possibly equal my ballad, I contentedly reposed under my laurels, only gratifying my childish vanity by always carrying the beloved babe in my pocket, that no opportunity of spreading its fame might be lost by its not being at hand when I met with any one so good-natured as to request the perusal of it.

"Happily for me, Musæus understood as well how to check conceit, as to encourage genius. Some months after, when the time was approaching at which both tutors and pupils were to make an exhibition of their talents at a public examination before a numerous audience, Musæus wishing the examiners to be presented with some specimens of the scholars' progress in composition, desired those whom he thought capable of it, to recite poems of their own writing. When it came to my turn, and he asked me what I should produce upon the occasion, I answered, without hesitation, and with perfect self-satisfaction, 'my 'ballad.'

"'Your ballad,' he replied, 'what 'ballad?'

"'The same that Mr. Professor was pleased to commend so highly some months ago,' I returned with a confidence and self-sufficiency that Mr. Professor could not endure.

"'Pshaw!' he replied, 'away with 'the silly thing which I had long ago 'forgotten. No, no, pray let us have 'something new, something worth 'hearing.'

"I was thunderstruck, the mighty fabric of vanity erected in my bosom was overthrown in an instant, and Shame stood weeping over the ruins. What was to be done?—I must cast off the laurel-wreath beneath which I had so long contentedly slumbered, and which now I first discovered to be withered, and endeavour to deserve a fresh crown." *p.* 37—40.

In noticing his juvenile productions, Mr. K. observes, he had always an unfortunate propensity to satire, on which we have this remark: "Satire is like the sting of a bee; the stinger thinks no more of it after it be past, but he leaves his weapon behind, which rankles probably for ever within the breast of the wounded person." *p.* 64.

Kotzebue went to Petersburgh in the autumn of 1781, and on account of the nature of his engagement, resolved to relinquish his favourite pursuit of writing; but his friend General Bawr, meeting with a collection of tales he had published, "and enquiring particulars respecting the author, learned, to his no small surprize, that it was the same Kotzebue who then laboured under him, at a very different species of employment." This work procuring the author applause, blew the embers, still smothering in his bosom, again into a blaze: and it is added, by degrees, he again devoted his leisure hours, which were but few, to his old literary pursuits.

As it is probable that the following performance drew upon Kotzebue the anger of the Emperor Paul, and produced his exile afterwards into Siberia, though no notice is here taken of that circumstance, we shall present it to our readers.

"I wrote," says Kotzebue, "a tragedy, in five acts, called *Demetrius, Tzar of Moscow*, taken from the well-known story of the true or false Demetrius, who, according to report, was murdered a child at Uglitsch; but who afterwards appeared, supported by the Poles, and dethroned the traitor Boris Godwnow. The world needs not now to be informed, that the best historians are divided upon the question, whether or not this Demetrius was an impostor? A strong prejudice was at last awakened in his favour, from the woman, who was undoubted mother to the child supposed to have been murdered, bursting into an agony of tears, in the midst of a numerous assembly of the people, at beholding the adventurer, as he was called, and with the wildest effusions of joy acknowledging him as her son. It is, however, alas! but too certain, that policy has often engaged even maternal tenderness in its interest, and those tears might not improbably be artificially shed by Maria Feodorowna, from hatred to the usurper, and a desire of revenging herself by contributing in any way to his downfall. Be this as it may, I did

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not like, in my capacity of tragedian, to produce an impostor as the hero of my piece, and accordingly I supported his being really the dethroned prince.

"When my drama was completed, I read it to a small but chosen circle. The then Prussian ambassador at the Russian court, and the president of the academy of arts and sciences at Petersburgh, men of acknowledged and distinguished taste in literature, were among my audience. The piece was approved, probably more from the indulgence of my hearers than from its own merit. Such, at least, is the impression I now have upon the subject, as I should by no means venture at present to bring it on the stage. General Bawr ordered it to be immediately performed, and very splendid dresses and decorations, after the old Russian costume, were prepared for it.

"As the Tzarina had consigned the entire management of the theatre to Bawr, he thought his own fiat sufficient, and that it was unnecessary to lay the manuscript before the theatrical censor. But this piece of negligence nearly proved the overthrow of all my transports. As the intended day of representation approached and had been announced in the public prints, the Governor of the Police sent one morning to the theatre prohibiting the performance. It appeared, that Peter the Great had issued an ukase, expressly declaring Demetrius an impostor; and this being still in force, was more incontestible evidence against him, than the tears of his mother were in his favour. In vain did I urge, that I was wholly ignorant of the existence of such an ukase: it was still asked, how I dared, in the very face of an Imperial decree, to present my hero to the public, under the title of Tzar of Moscow?" *p.* 79—81.

The play was however performed, on the condition of Kotzebue making, in his person, a solemn declaration that he was firmly convinced of Demetrius's imposture, and in representing the matter otherwise in his play, had only been guilty of a poetical licence.

Kotzebue passed some time at Reval, and visited "the dismal and dreary environs of Kiekel, abounding with forests and morasses. Yet, through the enchanting smiles of affection and the genial warmth of friendship, even this miserable country was transformed into a paradise.

"Ye worthy! ye excellent people, among whom I then lived! in your circle I learned, that mortal man may be far happier in such a spot, though surrounded by the growling of bears, and the howlings of wolves, than in the midst of polished society, environed by the honied tongues of hypocrites and flatterers. Your forests were inhabited by beasts of prey, but calumny dwelt not in their dens; frogs and toads croaked in your morasses, but envy had not reared her altar in the midst of them. The lime-trees indeed assumed not their lovely verdure till the spring was far advanced, and the roses were even more tardy in unfolding their sweets, but innocence and joy were perennial plants in your gardens. The soil was sparing of its fruits, but benevolence needs not abundance! a groschen is a rich present when moistened with the tear of sympathy, and a louis d'or has no value without it. O fleeting time! scatter if thou wilt, the rest of these pages to the winds of heaven, only let this one—this on which I inscribe the names of Frederick and Sophia Helena Rose—let this one remain untouched; for thou wouldst snatch it from the altar of virtue and affection, on which I place it as an offering of gratitude." *p.* 87, 88.

This sketch now relates our Author's travels through a part of Germany, in the year 1785, and closes with the death of his first wife.

As this event forms a prominent feature in our Author's history, and gives his true character, we hope to be forgiven departing from the strict line of our plan, in offering an observation or two upon it. We wish to insinuate nothing against the sincerity of Mr. K's grief, we rather lament that it was *excessive*. But it did not produce that sympathy which hovers round the dying pillow, and wipes the chilly dew of death—no; he fled the house, and immediately as he heard of her decease, the country, without waiting to drop a tear upon her corps. Is not this a specimen of that modern sensibility which defeats itself, and while it pretends to extraordinary attachment, forsakes a dying friend in his extremity? Is it not a proof also of the want of sufficient firmness—or rather a want of those Christian prin-

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ciples which alone can support the mind in the prospect of this solemn event—which can enable one 'to 'talk with threatening death, and not 'turn pale?'

And whither does he fly? Not to the solitary grove, like a poet to tell his sorrows to the winds—much less, like the Christian to his chamber, to hold converse with his God—but to Paris—the centre of vice and of folly, to drown together in the ocean of dissipation, the feelings of a husband, and the reflections of a man.

But to return to our Author's narrative. In the route from Weimar to Paris, a brief account is given of the places through which he passed, with the mode of travelling and the accommodations upon the road, which are represented as very disagreeable and bad. The description of Paris is by no means inviting, but disgusting. As Kotzebue fled to dissipate his grief, and knew no better source of consolation, he constantly visited the places of amusement, and he gives an account of the entertainments, and a sketch of most of the pieces he saw represented at the theatres.

During his stay, he was taken so ill one morning as to be incapable of going abroad, at which time he recollects his former happiness, and thus addresses his deceased wife:

"Oh my Frederica! how unjust was I towards fate when I so often wanted to gather the roses that blossomed around me, without the thorns. Even those hours of anguish when I have walked up and down the room, racked and tortured with my malady, when I could not speak to any one, no, not to thee, and could think of nothing but myself—even those hours are charming to me in recollection, for then thou wert with me! Then didst thou sit upon a corner of the sopha in silence, with thy work in thy hands, from which thou didst sometimes take a stolen glance towards me, yet cautiously avoiding to wipe a tear from thine eyes, unless when my back was turned. Thus sometimes have we passed whole hours. Yet, while all that was mortal about me was in agony, my soul could still feel the highest enjoyment in the serene transports of domestic happiness.

"But when these corporeal feelings subsided, the spiritual obtained the complete ascendancy, what then were our mutual ecstasies! I gave thee my hand, it was the well known signal that my sufferings were abated—thy work was laid aside, and I no longer thought only of myself, walked only by myself, but arm in arm we paced the room together—then one kiss, and all was forgotten.

"Happy and cheerful, I laid myself down upon the sopha—the more happy for being alone with thee; for never then did I find the time pass heavily. Perhaps thou didst take a book, and read to me, or went to the harpsichord while I accompanied thee with my flute.—Ye blissful hours, never, never can ye be repeated!—Oh, we were so all-sufficient to each other, that every thing else appeared superfluous to us. If sometimes we fancied we might find amusement at a ball, or some other diversion, and went thither, the moment the clock struck ten, my Frederica came to me or I went to her, 'My love, shall we not 'go home?'—'Oh, yes,' was the constant answer, and the first words as we entered our own house, were 'Thank God, we are at home again'." *p.* 315—317.

LXXV. BRITISH MONACHISM: *or Manners and Customs of the Monks and Nuns of England. By* THOMAS DUDLEY FOSBROOKE, M. A. F. A. S. *To the second volume are added, Emendations of Bishop Gibson's Version of the Saxon Chronicle, and the Triumphs of Vengeance, or, the Count of Julian; an Ode.*

THIS work, which forms two 8vo. volumes, commences with a brief account of monachism previous to the time of Edgar, and the second part contains a detail of the customs of Benedictine monachism from the reign of Edgar to the dissolution. At the end of this part are two tables, containing the three Augustinian rules, with a description of the different orders adapted to them: and the rules of the orders which obtained in England.

Part II. Describes the monastic officers.

The abbot ranks first in order and dignity: the form of his election and the ceremonies used upon taking this office upon him, are here enumerated, with the honours and privileges thereto annexed.

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"Besides parliamentary honours, they were sponsors to the children of the blood-royal. Bells were rung in honour of them when they passed by churches belonging to them. They rode with hawks on their fists, on mules with gilded bridles, saddles, and cloths of blood colour, and with immense retinues. The noble children, whom they educated in their private families, served them as pages. They stiled themselves by 'divine permission,' or the 'grace of God,' and their subscription was their surnames, and name of the house. They associated with people of the first distinction, and shared the same pleasures with them, being accustomed to visit and dine with them. The abbot of St. Albans usually sat alone at the middle of the table of the great hall, where he was served in plate; and when any nobleman or ambassador, or strangers of eminent quality, came thither, they sat at his table towards the end of it. Like the nobility too, they had their privy councils of certain monks."

In a note from the Brit. Topog. ii. 461.—In M. S. Harl. 913. fol. 8—10, "is a song made against the luxurious abbot and prior of Gloucester, in vile Latin," which is thus rendered into English.

"The abbot and prior of Gloucester, and suite,
Were lately invited to share a good treat;
The first seat took the abbot, the prior hard by,
With the rag, tag, and bobtail below was poor I.
[For] wine [for the abbot and prior they call]
To us poor devils nothing, but to the rich all.
The blustering abbot drinks health to the prior,
Give wine to my lordship, who am of rank higher;
If people below us but wisely behave,
They are sure from so doing advantage to have;
We'll have all, and leave nought for our brothers to take,
For which shocking complaints in the chapter they'll make.
Says the prior, 'My lord, let's be 'jogging away,
'And to keep up appearances, now 'go and pray;'
'You're a man of good habits and give good advice,'
The abbot replies—they return'd in a trice,
And then without flinching stuck to it amain,
Till out of their eyes ran the liquor again. F.

Vol. I. *p.* 119—121.

Among many instances of pride, covetousness, and lewdness practised by the superior orders of monks detected by the inquirende of Henry VIII. we select the following note.

"But above all was the prior of Maiden Bradley. Richard Layton says, 'Whereat is an holy father prior, and hath but vi. children, and but one dawghter marriede, yet of the goods of the monasterie trysting shortly to marry the rest. His sons be tall men waytting upon him, and he, thank God, a none meddler with marritt women, but all with maidens the fairest cowlde be gottyn. The Pope consideryng his frailtie, gave hym lycens to kepe an hore, and hath goode writyng, sub plumbo, to discharge his conscience." *p.* 128.

The last monastic officer noticed is the confessor of the nuns, and the form of confession is thus described.

"Among the nuns of Sempringham, as soon as the confessor came, his arrival was announced. If the prioress then found it necessary that any one should confess, she was told to go to the place of confession. When the confession was made in the house, two discreet sisters sat apart from the window to see how the nun confessing behaved. The confessor too, was to *shun talking vain and unnecessary things; nor ask who she was, whence she came, and such things; nor to talk to her about who he was, and whence he came.* His behaviour too, was also to be watched. No other obedience was due to him than that of confession.

"The Brigettine nun was to confess at a latticed window, so as to be heard but not seen.

"It was the opinion of those eras, that the 'office of a confessor and preacher was that of a *midwife*, whose duty it was entirely to eradicate sin from the heart, that it might afterwards bring forth a new man; but the confessors of nuns often attended only to the latter part of the injunc-

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tion in a corporeal sense. Amours of this kind are upon record concerning very extensive powers of absolution for certain vices, which the nuns found to be like St. John's book, sweet in the mouth, but bitter in the belly; writing love-letters; revivals of Pyramis and Thisbe at grated windows, and employing smiths to remove the bars, as well as *holy contemplations* in the church at night between *two lovers.*" *p.* 201, 202.

Volume II. commences with Part 3, and contains an account of the duties of monks, nuns, friars, hermits, novices, lay-brothers, lay-sisters, and servants.

After stating the prescribed duties of monks and nuns, the Author observes, "Monachism was an institution founded upon the first principles of religious virtue, wrongly understood and wrongly directed. Superstition has its basis in the will, and therefore monachism never succeeded but when it was an act of volition. As soon as its duties became mechanical operations, the work was performed and the principle disregarded, while the heart, left open to the world, was constantly prompting those aberrations which naturally result from the opposition of sentiment to duty. Shame is of no avail, where security is to be gained from coparceny, evasion, or secresy. Hence the vices of the monks: gluttony, their grand crime, is the natural pleasure of those who are debarred from other enjoyments, whether by physical or moral causes. What their crimes were, in the greater part the '*inquirenda circa conventum*' of Henry's visitors will shew." *vol.* ii. *p.* 8.

"Their gluttony was excessive. Who does not know the noble institution of monks? says an old poet; the fame of them has pervaded the whole world; they consume all things, and yet they are not satisfied with the birds of Heaven, and the fishes of the sea; they seek many dishes, and a long time in eating them: another adds, 'Feed but well, they care for 'nothing else.' Nigel de Wireker charges them with hiding many things, and pocketing provisions to eat on fast days; and one of their own body says, 'All fowlowe our owne 'sensyalitye and pleser, and thys re-'ligion, as I suppose, ys alle in vayne 'glory'." *p.* 16.

"Avarice, accompanied with villainy, also enters into their character. A certain knight had left 100 marks (by will) to a certain house, and lay there sick; upon getting well, the monks, that they might not loose the money, plotted his death by poison or suffocation. 'The monasteries of 'Wales,' says the same writer, 'are 'deprived of their parishioners by 'them both living and dead;' and he also adds, instances of a small house of nuns being oppressed by them, and of an archbishop cheated out of his books which he had collected from his juvenile years. Barclay reproaches their avarice for begging alms over the country, though wealthy; and Nigel Weriker says of the Cistertians, who are elsewhere censured for singularity, avarice, and little communication with the world, that they wished their neighbours to have landmarks, and none themselves. Nor from this avarice can it excite wonder, that, says an ancient poet, 'they nei-'ther loved, nor were beloved by any 'one'." *p.* 19.

"They were flatterers of the rich, and gallant to the ladies. Sometimes so much so, that, says Giraldus, the townsmen of Lannaneveri, on account of their wives and daughters, which the monks every where and openly abused, prepared themselves for leaving the place entirely, and departing to England." *p.* 21.

Concerning nuns it is observed, "A visitor at a convent of Gilbertine nuns near Litchfield, 'found two of 'the said nunnes; one of them im-'pregnant (*supprior domus*). Anothyr 'a yonge mayd. Also at another, 'called Harwolde, wherein was iiii 'or v nunnes with the prioress, one of 'them had two faire children, another 'one, and no mo.' It is well known that the bishop of Lincoln, about 1251, in his visitations, ordered the nipples of the nuns to be squeezed, that he might have physical proofs of their chastity. Various amulets for pregnant women were common in nunneries: thus the nuns of Grace Dieu had part of St. Francis's coat, deemed beneficial to lying-in-women. Nuns of St. Mary, of Derby, had part of the shirt of St. Thomas, in veneration *apud multoties pregnantes.* Those of Wrelsa, apud Mewse, had the girdle of Bernard, '*prægnantibus aliquando* '*vestitum*,' (sometimes worn by breeding women). The nuns of Yorkshire took *potacions ad prolem conceptum*

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opprimendum. Sometimes the children were murdered; (here follows a Latin quotation thus translated) "The monk, being young and handsome, fell in love with a nun, and had children by her, which children, even to a second and third parturition, she suffocated." *p.* 30.

Bertram Walter says, (Invective against Nuns:)

'But there was a lady, that hizt dame
'Pride
'In grete reputacion they her toke,
'And poor dame Meekness sat be-
'side,
'To her unethys ony wolde loke,
'But all as who seyth I her forsake,
'And set not by her nether most ne
'leste,
'Dame Ypocrite loke upon a book,
'And bete herself upon the brest:
'I wolde have sene dame Devowte,
'And sche was but with few of that
'route,
'For dame Sclowth and dame Vayne
'Glory
'By vilens had put her owte.
'And than in my harte I was full
'sorry,
'That dame Envy was there dwell-
'ing,
'The which can selth strife in eny
'state,
'And another ladye was there won-
'nyng
'That hight dame Love inordinate,
'In that place both erly and late,
'Dame Lust, dame Wantonness, and
'dame Vyce,
'They were so there enhabyted, I
'wotte
'That few token hede to Goddys ser-
'vice.'

He afterwards complains, that

'Dame Envy,
'In every corner had great cure;
'That another lady there was
'That hyzt dame Disobedient'."
p. 31, 32.

Friars come next in order, of whom is given the following account. "Chaucer's friar is a pleasant scoundrel, a religious Falstaff. He was wanton and merry; full of dalliance and fair language; had made full many a marriage of yonge women at his own cost; was intimate with yeomen over all the country and worthy women of the town; was licentiate of his order, and had power of confession more than any curate; instead of weeping and prayers, by way of penance, he prescribed money to the 'poor freres;' could sing and play well; knew the taverns, hostelers, and tapsters, in every town, but shunned the beggars;* courteous and lowly of service when any thing was to be got; gave a certain farm for his grant; could toy like a whelp; liaped somewhat for wantonness, to make his English sweet upon his tongue; when begging at the bed of a sick man, he asks him for his money to make their cloister, and pretends that they had fared a long while upon muscles and oysters to raise money for it; that they owed forty pounds, and if they could not get wherewith to pay it, must sell their books; that the friars were the sun of the world, which must go to destruction but for their preaching, and that Elisha and Elias were friars; at last he pretends that they had prayed in their chapter day and night for his health, and adds, that a trifle is nothing parted among twelve." *p.* 42, 43.

Part IV. Monastic Offices. In the description of the refectory is an account of the mode of living, and "Giraldus Cambrensis on dining with the prior of Canterbury, noted sixteen dishes besides *intermeals*; a superfluous use of signs; much sending of dishes from the prior to the attending monks, and from them to the lower tables, with much ridiculous gesticulation in returning thanks, and much whispering, loose, idle, and licentious discourse; herbs brought in, but not tasted; numerous kinds of fish roasted, boiled, stuffed, fried; eggs; dishes exquisitely cooked with spices; salt meats to provoke appetite; wines of various kinds, piment, claret, mead, and others. Respecting these Bernard says, it was not unusual to see a vessel brought half full, to try the goodness and flavour of the wine, after proving which, the monks decided in favour of the strongest."

"It seems that it was not lawful to eat the flesh of any animal nourished

* And how the fryers followed folke that was ryche,
And folke that was pore at litle price they set,
And nor cors in his kirkeyard nor kirke was buried,
But quik he bequeth hem ought or quite part of hir dets.
Piers Plowman, f. lxi.

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on the earth, because this had been cursed by God; but this curse not extending to the air and water, birds were permitted, as created of the same element as fish. Hence the prohibition of *quadrupeds*. But notwithstanding this, it was found both impossible and impracticable for inland monasteries to have fish enough, and to eat flesh became unavoidable; medical considerations and the augmentations of alms by this means interfered. However, to the great rule all their articles of food bore relation, which were bread, beer, soup, beans for soup all Lent; oats for gruel Thursday and Saturday in that season; flour for pottage every day in the same season; fried dishes, wastels, or fine bread for dinner and supper on certain feasts; flathos or cakes in Easter; *formicæ*, or fine flour cakes, in Advent, Christmas, against Lent, Easter, Pentecost, and certain feasts; fat things were frequent with Præmonstratensians; black beans and salt with the Clugniacs; general bad fare with the Cistertians." *p.* 125—127.

Here follows a bill of fare of one of their fish feasts.

"FIRST COURSE.

"Elys in sorry [1].—Blamanger.—Bakoun Herryng.—Mulwyl tayles [2].—Lenge taylys.—Jollys of Salmon.—Merlyng sope [3].—Pyke.—Grete Plays.—Leche burry [4].—Crustade ryal [5].

"SECOND COURSE.

"Maramenye [6].—Crem of Alemaundys [7].—Codlyng.—Haddock.—Fresh Hake [8].—Solys y sope.—Gurned broylid with a syruppe [9].—Brem de mere.—Roche.—Perche.—Memise fryedd [10].—Urchauns.—Elys y rostydd.—Leche Lumbard [11].—Grete crabbys.—A cold bakemeate."

This work contains extensive accounts of monkish manners, but as they appear to us to be uninteresting to the generality of our readers, we think the above will give a sufficient specimen of the work.

LXXVI. JOURNEY *from* INDIA *towards* ENGLAND, *in the Year* 1797, *by a Route, commonly called Over-land, through Countries not much frequented, and many of them hitherto unknown to Europeans, particularly between the rivers* EUPHRATES *and* TIGRIS, *through Curdistan, Diarbek, Armenia, and Natolia, in Asia; and through Romalia, Bulgaria, Wallachia, Transylvania, &c. in Europe. Illustrated by a Map and other Engravings. By* JOHN JACKSON, ESQ.

THE map prefixed to this 8vo. volume is a sketch of the route from Bussora to Hermanstad. The work is also embellished with five plates, which will be noticed with the subjects they illustrate.

From the preface we learn that this journey was undertaken to gratify curiosity; and the author mentions the routes adopted by former journalists, each recommending his own, and all being unanimous in declaring the route taken by Mr. Jackson to be perfectly impracticable in the months from April to September. The Author says,

"The following sheets will serve to prove, that it is practicable at all seasons. If the traveller pass through Arabia in winter, when it is temperate, he will find it excessively cold among the high mountains in Armenia. If he suffer a little from the excessive heat of the summer in Arabia, which may be justly said to be the hottest place in the world, he will find the rest of his journey temperate and pleasant, which may be said to be in some measure a recompence. When the Author was in Arabia, at Midsummer, the fruits were in full season,

[1] Were eels and parsley boiled in water, to which were added wine, spicery, sage, grated bread, broth of the eel, ginger. MS. Bodl. Hearne 197.

[2] Melwell is *asellus*, a cod.

[3] Whiting.

[4] Leche is *gelatina*, jelly.

[5] Crustade (singly) chekyns, pejons, small bridides in a brothe, with poudur of pepur, clowes, verjouce, saffron, make coffyns (pies) with rasynges of corance, and ginger, and canell, and raw eggs.

[6] Vernage wine, almonds, ginger, &c. boiled up in ale.

[7] A compound of them with thick milk, water, salt, and sugar, a favourite dish.

[8] *Hake* is Lucius Piscis.

[9] Hyeca, see Johnson and Steevens's Shakspear, v. 390.

[10] Parsley ale, sauces saffroned, &c. with pykes or others.

[11] Clarified honey, ale, grated bread, almonds, ginger, &c.

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and they continued in that state all the way he came to Vienna; and fruits are in those climes a very great luxury." *Pref. p.* viii.

The preface concludes with hints of instruction to any who may adopt the same route as the author.

On the 4th of May, 1797, at eight P. M. Mr. Jackson left Bombay, and embarked on board the country ship Pearl, R. Spence, master, bound to Bussora, having in company James Stevens, Esquire, in the civil service, Captain John Reid, late commander of the Princess Royal Indiaman, and Mr. James Morley, and on the 18th of June arrived at Bussora, from whence, after describing the place, they depart, June 25th. Their arrangement for their journey was as follows:

"Every thing having been prepared, under the direction of Mr. MANERTY, for our departure for BAGDAD, an Arab Sheik, named ABDALLAH TEEF, a very respectable man, engaged to conduct us safely thither; for which we paid him 1300 piastres. This sum, it is to be observed, was only for three boats and guards, having ourselves provided a good stock of provisions of all sorts, with culinary utensils, cooks, and other servants, which cost us 500 piastres more.

"Our boats being brought up to MARGILL, at five o'clock we took leave of Mr. MANERTY, and embarked; two of the boats containing the passengers, the other boat our additional guards: immediately after embarking we were dressed so as to resemble the Arabs in our appearance; and our mustaches were now grown pretty long, having never shaved since we left INDIA.

"Every attention was paid to our personal safety, the Sheik being always in one of our boats, and his brother, AHMOOD SOLLAY, in the other.

"As these boats were admirably calculated for their intended purpose, the following account of them may not be unacceptable.

"*Description of the boat generally called a Donek, but sometimes a Kiraffe, used by the Arabs upon the rivers* EUPHRATES *and* TIGRIS.

"The extreme breadth is seven feet nine inches. The length forty-two feet. It is built of strong rough timbers, at eighteen inches distance, connected by small rough pieces of board, and covered with a coat of bitumen, about half an inch thick on the outside, which, in case of a leak, is very easily repaired. The inside is lined with the same kind of rough boards, none above three feet long, and of very unequal breadths, the lining is of course full of holes. Some of these boats, instead of boards, are covered with basket-work, having a coat of bitumen upon it. They are very sharp at each end, and sail fast. Their oars are rough poles, having a piece of board tied on with a cord. They have besides strong timbers, which go down to the keel, and are about three feet above the gunwale; these are full of notches, to which they fasten their oars with strong kya rope, and by these they either raise or lower the oar, as is most convenient. They have no tiller, but are enabled to steer with great accuracy by means of a strong kya rope fastened to both sides of the rudder; and they very seldom use more than five oars at a time." This description is accompanied by a plate.

"We had part of the boat abaft the mast covered with mats, to defend us from the sun, which we found of great service.

"In the fore-part was a place built with brick and clay for the purpose of dressing our victuals; and this convenience we found of great use, as it enabled us to provide every thing necessary without frequent landings." *p.* 37—41.

Noticing CORNY, at the conflux of the rivers EUPHRATES and TIGRIS, which, the author observes, is supposed by some learned men to have been the scite of the garden of Eden. Its present wretched appearance, however, gives it no pretensions to the name of the Terrestrial Paradise, as described by MILTON. It is a small village surrounded by a mud wall, containing few inhabitants, with very little cultivation. *p.* 43, 44.

Passing several Arab encampments with abundance of cattle, they arrived at SUKE-SHUE, a very large town on the right bank of the river, where, says the author, "we were treated by our Sheik with a dinner in the Arab fashion. It consisted of a dozen and a half of fish, about the size of mackarel, fried in ghie; a dozen boiled fowls; and cakes made of barley flour, fresh baked, with plenty of milk. We

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sat upon the ground, agreeable to the custom of the country, in a garden adjoining the river, under the shade of a grove of date and fig-trees. The fish, fowls, and bread, were very sweet and good, but the milk was sour, and not very palatable to an European. We did not make use of knives and forks, as in Europe, but ate with our fingers, as the Arabs do, tearing the fowls and fish in pieces; and the Sheik seemed highly pleased by our compliance with their customs.

"I was much amused by observing the dexterity of the Arab women in baking their bread. They have a small place built with clay, between two and three feet high, having a hole at the bottom for the convenience of drawing out the ashes, something similar to that of a lime kiln. The oven (which I think is the most proper name for this place) is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot and perfectly clear from smoke, having nothing but clear embers at bottom (which continue to reflect great heat), they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence they pat it a little, then toss it about with great dexterity in one hand till it is as thin as they choose to make it; they then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The wet side of the cake adheres fast to the side of the oven till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn the skin from off their hands and arms; but with such amazing dexterity do they perform it, that one woman will continue keeping three or four cakes at a time in the oven till she has done baking. This mode, let me add, does not require half the fuel that is made use of in EUROPE." *p.* 49—51.

While here a principal "Sheik paid the travellers a visit, and brought his daughter with him. She was about twelve years of age, and every person was obliged to stand in his presence, except ourselves and our Sheik. I had here an opportunity of observing the respect which the Arabs pay their chiefs. An Arab of distinction, having a letter of some consequence for the Sheik, presented it on his knees and received it back again in the same posture, the secretary having, after reading the letter, put the Sheik's seal on the back of it.

"The Sheiks and principal people wear on the left hand a neat silver or gold ring, in which a square stone is set, with their names engraved on it at full length. On this ring they lay a thick ink, till it will make a fair impression, then stamp it on the letter, and this serves for their signature. Some of the stones are red, and some white cornelians.

"We were much pestered here by a number of people having different disorders; for they imagine that an European can cure all complaints, and implicitly adopt whatever is prescribed for them." *p.* 53—55.

On leaving the river EUPHRATES the author says, "I cannot quit the EUPHRATES without taking notice of its salubrious water, which is by much the most pleasant that I ever tasted. Though very muddy when it is first taken up, it soon becomes perfectly clear; and while I could get this water, I had not the least desire for either wine or spirits." *p.* 57.

Having now entered those places in which travellers are in constant danger from the disposition of the inhabitants, the author says, "Our Sheik represented to us, that this was a very dangerous situation, and recommended us to keep our arms in case of an attack. We had each a gun, a brace of pistols, and a sabre; and our Sheik, his brother, and all the guards, remained under arms during the night. They placed some centinels at a distance from the tents for fear of a surprise, and passed the watch-word from one to another the night through. We were not, however, molested.

"To be obliged to have weapons by my side, while lying down on the bare earth to take a little rest, was what I had never before experienced. Whoever travels through these countries ought not to put so much value on his life as I conceive Europeans in general do, where they are per-

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fectly secure, except from casualties. This country is in a state of perpetual warfare; many of the inhabitants, under no controul, live in a state of nature, and are not susceptible of the nobler passions.

"They murder and plunder, without remorse, all whom they can overpower, and are at war against all the world, except their own tribe. Such is the present state of one of the most fertile countries in the universe. No traveller is safe, having reason to expect every moment to be attacked by a superior force; but when I undertook this journey I was perfectly resigned, and prepared to encounter difficulties and dangers. Our Sheik conducted himself much to our satisfaction, and did every thing in his power to make us comfortable." *p.* 58, 59.

At one time when encamped by the side of the river, they were visited by some Arabs on horseback; and our author observed, "that the chief was mounted on a beautiful Arab mare, and remarked it to be a general rule, that Sheiks and men of consequence are always mounted on mares, which are usually valued at three times the price of horses.

"To those who are strangers to the language, manners, and customs of this country, it is no unuseful thing to recollect, that whenever a man is mounted on a mare it may be depended on that he is above the common class. Dress cannot be relied on, for a Sheik will often have his meanest servant dressed much better than himself, and will eat out of the same dish with him as if they were equals." *p.* 62, 63.

"Arriving at the town called HIE, having an unfavourable opinion of the inhabitants, our Sheik mustered all his guards a little above the town, amounting to thirty men, all exceedingly well armed, and dressed in their best clothes.

"Our Sheik spread a carpet on the ground, and with his brother and another principal officer sat down, having all the guards under arms drawn up near them. Here they were visited by the principal men in the town, who were treated with pipes and coffee. The Sheik, however, kept the double-barrelled gun lying on the carpet before him, and ready to fire in a moment, the other officers and men being equally prepared.

"This ceremony must appear very strange to those who are wholly unacquainted with the singular manners and customs of these people; but all this caution is perfectly necessary till they have given the salam and ate together. When that has been done, there can be no room for apprehension. An Arab, after he has eaten or drank with another, let him be ever so great a stranger, and of whatever religion or country, would sooner perish than suffer him to receive the least injury, either in person or property; and whoever in distress puts himself under the protection of an Arab, may rely upon being defended in the most faithful manner." *p.* 67, 68.

The following description of the SAMIEL is given by the author. "I had here," says he, "an opportunity of observing the progress of the hot winds, called by the natives Samiel, which sometimes prove very destructive, particularly at this season. They are most dangerous between twelve and three o'clock, when the atmosphere is at its greatest degree of heat. Their force entirely depends on the surface over which they pass. If it be over a desert, where there is no vegetation, they extend their dimensions with amazing velocity, and then their progress is sometimes to windward. If over grass, or any other vegetation, they soon diminish and lose much of their force. If over water, they lose all their electrical fire, and ascend; yet I have sometimes felt their effect across the river where it was at least a mile broad. An instance of this happened here. Mr. STEVENS was bathing in the river, having on a pair of Turkish drawers. On his return from the water, there came a hot wind across the river, which made his drawers and himself perfectly dry in an instant. Had such a circumstance been related to him by another person, he declared he could not have believed it. I was present, and felt the hot wind; but should otherwise have been as incredulous as Mr. STEVENS." *p.* 80, 81.

In an early part of the work the author notices the drought of the desert, and says, "All our prospect consisted of a burning desert covered with a crust of salt, making a noise under the feet similar to that caused by walking on frozen snow." He

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observes also, "a stranger to this country could not possibly form any idea of the heat upon the desert. The bare feet of an European would be blistered in a moment, and I felt some inconvenience to mine even through a pair of strong boots."

Passing the remains of ancient CTESIPHON, they "met with several stout vessels, some upwards of two hundred tons burden, laden with firewood, and bound to BAGDAD. They appeared to me of such a singular construction, and so ill adapted for the purpose, that I was induced to take a sketch of one of them.

"The rudder is composed of a great quantity of rough timbers very awkwardly put together, and is guided by a tiller. They are built of very coarse materials, and covered with a thick coat of bitumen. The lofty head is generally ornamented with a variety of shells stuck into the bitumen. They form altogether a very uncouth specimen of naval architecture, and require twenty, and sometimes thirty trackers; but when the wind blows strong, even they are not able to move them. (A plate of this vessel is given.)

"On my enquiring the reason why they made use of vessels so ill adapted to the purpose, that a man with a very slight knowledge of naval architecture might soon discover their inconveniences, and observing, that a vessel built upon a plan similar to our ware barges would carry as much cargo, draw less water, and might be worked with one third of the men, the answer I received convinced me of the danger and inutility of attempting any innovation among these people. I was told, that the children invariably continued to follow the trade of their forefathers; thus the sons of a carpenter are all carpenters, &c.; that their forefathers had always built vessels upon the same plan, and that it would be reckoned very profane in them to deviate from the custom of their ancestors. This completely solves the problem, and shews to what a length superstition and prejudice is carried among them.

"These people have continued from the earliest period to speak the same language, wear the same kind of dress, and eat and drink in the same manner. Their mode of warfare is still the same; and scarcely the slightest deviation has taken place in their manners and customs, prejudices and passions, though almost every other nation has undergone a thorough revolution within a few centuries.

"Should a man here, convinced of a defect in any branch of trade, offer to adopt an improvement, complaint would be made to the mufti, and the artist pay for his temerity with his life." *p.* 87—89.

In the author's description of BAGDAD he says, "the streets are very narrow and dusty. I had near half a mile to go every night to sleep, and usually set out about eleven o'clock, always taking a Turkish servant with a lanthorn, as it would have been very dangerous to walk at such a time without a light. Scorpions, tarantulas, and other noxious insects are very numerous. Of the former I have frequently killed four or five in a night; they are of the large black kind, and their stings often prove mortal."

It being summer when the author was at BAGDAD, he informs us, "all persons at this season of the year sleep on the tops of their houses; and I have often been entertained by seeing the people run off with their clothes in their hands at sunrise; for as soon as it has risen above the horizon it becomes excessively hot. I soon learned, however, that even looking over our own parapet wall was a deed of danger; for that the Turks would not hesitate a moment to shoot at any person whom they might discover overlooking their houses. The house where I slept was near the middle of the city, and very lofty, none being higher in the city, except the minarets, the seraglio, and a few houses belonging to the ministers and principal officers." *p.* 93, 94.

(To be concluded in our next.)

LXXVII. AN ENQUIRY *into the Nature and Effects of the Paper Credit of Great Britain. By* HENRY THORNTON, ESQ. M. P.

THIS important volume is divided into eleven chapters, in which the following topics are discussed, of high importance to the commercial world.

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Chap. I. *Of Commercial Credit.—Of Paper Credit, as arising out of it.—Of Commercial Capital.*

In this chapter commercial credit is defined, and shewn to be essential to commerce and to the prosperity of the state. "In a society in which law and a sense of moral duty are weak, and property is consequently insecure, there will of course be little confidence or credit, and there will also be little commerce." *p.* 14.

Paper credit is stated to arise out of commercial credit, and it is argued in favour of credit, that "the option of buying and of selling on longer or shorter credit, as it multiplies the number of persons able to buy and to sell, promotes free competition, and thus contributes to lower the price of articles. A variety of degrees in the length of credit which is afforded, tends more especially to give to some of the poorer traders a greater power of purchasing, and cherishes that particular sort of competition most adapted to lower prices, namely, the competition of dealers likely to be contented with a very moderate rate of gain. Opulent merchants sometimes complain of the intrusion of dealers who possess a small capital and take long credit, for this very reason, that such dealers reduce the profits of trade." *p.* 17.

On the subject of commercial capital the author says, "It may conduce to the prevention of error in the subsequent discussions, to define in this place what is meant by commercial capital. This consists, first, in the goods (part of them in the course of manufacture) which are in the hands of our manufacturers and dealers, and are in their way to consumption. The amount of these is necessarily larger or smaller in proportion as the general expenditure is more or less considerable, and in proportion also as commodities pass more or less quickly into the hands of the consumer. It further consists in the ships, buildings, machinery, and other dead stock, maintained for the purpose of carrying on our manufactures and commerce, under which head may be included the gold found necessary for the purposes of commerce, but at all times forming a very small item in this great account. It comprehends also the debts due to our traders for goods sold and delivered by them on credit; debts finally to be discharged by articles of value given in return.

"Commercial capital, let it then be understood, consists not in paper, and is not augmented by the multiplication of this medium of payment. In one sense, indeed, it may be encreased by paper. I mean that the nominal value of the existing goods may be enlarged through a reduction which is caused by paper in the value of that standard by which all property is estimated. The paper itself forms no part of the estimate.

"This mode of computing the amount of the national capital engaged in commerce is substantially the same with that in which each commercial man estimates the value of his own property. Paper constitutes, it is true, an article on the credit side of the books of some men; but it forms an exactly equal item on the debit side of the books of others; it constitutes, therefore, on the whole, neither a debit nor a credit. The banker who issues twenty thousand pounds in notes, and lends in consequence twenty thousand pounds to the merchants on the security of bills accepted by them, states himself in his books to be debtor to the various holders of his notes to the extent of the sum in question; and states himself to be the creditor of the accepters of the bills in his possession to the same amount. His valuation, therefore, of his own property, is the same as if neither the bills nor the bank notes had any existence. Again, the merchants, in making their estimates of property, deduct the bills payable by themselves, which are in the drawer of the banker, and add to their estimate the notes of the banker which are in their own drawer; so that the valuation, likewise, of the capital of the merchants is the same as if the paper had no existence. The use of paper does not, therefore, introduce any principle of delusion into that estimate of property which is made by individuals. The case of gold, on the other hand, differs from that of paper, inasmuch as the possessor of gold takes credit for that for which no man debits himself. The several commercial capitals of traders, as estimated in their books, would unquestionably be found, if deducted from their other property and added together, to corre-

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spond in amount with a general estimate of the commercial stock of the country, calculated under the several heads already stated.

"It is true, that men, in estimating their share in the public funds of the country, add to their estimate a debt due to them which no *individual* deducts from his valuation. On this head it may be observed, that the nation is the debtor. But the commercial capital, which has been described, exists ihdependently of capital in the public funds. The man in trade has property in trade. If he has property in the stocks, he has the property in trade in addition to it. In speaking, therefore, of the commercial capital, whether of the nation or of an individual, the idea that any part of it is composed either of the paper credit, or of the stocks of the country, is to be totally excluded." *p.* 19—22.

Chap. II. *Of Trade by Barter.—Of Money.—Of Bills of Exchange and Notes.—Of Bills and Notes, considered as discountable Articles.—Of fictitious Bills, or Bills of Accommodation.*

The nature of barter is defined, and money is stated to be introduced as more convenient and portable to measure the value of other commodities; from this the author describes bills of exchange and promissory notes as the simplest forms in which it may be supposed that paper credit will exist, and shews the difference between a real and fictitious bill.

Chap. III. *Of circulating Paper.—Of Bank Notes.—Of Bills considered as circulating Paper.—Different Degrees of Rapidity in the Circulation of different Sorts of circulating Medium, and of the same Sort of circulating Medium at different Times.—Error of Dr. A. Smith.—Difference in the Quantities wanted for effecting the Payments of a Country in consequence of this Difference of Rapidity.—Proof of this taken from Events of 1793.—Fallacy involved in the Supposition that Paper Credit might be abolished.*

Chap. IV. *Observations of Dr. Smith respecting the Bank of England.—Of the Nature of that Institution.—Reasons for never greatly diminishing its Notes.—Its Liability to be exhausted of Guineas.—The Suspension of its Cash Payments not owing to too great Issue of Paper, nor to too great Loans.—Propriety of Parliamentary Interference.*

Chap. V. *Of the Balance of Trade.—Of the Course of Exchange.—Tendency of an unfavourable Exchange to take away Gold.—Of the Probability of the Return of Gold.—Of the Manner in which it may be supposed that the exported Gold is employed on the Continent.—Reasons for having renewed the Law for suspending the Cash Payments of the Bank of England.*

Chap. VI. *Error of supposing that Gold can be provided at the Time of actual Distress.—Reasons for not admitting the Presumption that the Directors of the Bank must have been to blame for not making, before-hand, a more adequate Provision.*

The subjects of these chapters are treated at considerable length, and so closely connected that we cannot well select an extract that would not exceed our limits.

Chap. VII. *Of Country Banks.—Their Advantages and Disadvantages.*

This chapter begins with stating the number of country banks taken at three periods. In the year 1797 it amounted to three hundred and fifty-three; in 1799 to three hundred and sixty-six; and in 1800 it was found to be three hundred and eighty-six. The history and description of country banks are detailed, and the author states the following advantages as arising from them:

"They have afforded an accommodation to many descriptions of persons, but more especially to those who are engaged in commerce. They may be regarded as an effect of that division of labour which naturally takes place in every opulent country." *p.* 164.

"Country banks are also useful, by furnishing to many persons the means of laying out at interest, and in a safe manner, such money as they may have to spare. Those banks in particular, which give interest notes for very small sums, afford to the middling and to the lower class of people an encouragement to begin to lay up property, and thus to make provision for the time of sickness or old age. Country banks also furnish a very convenient method of distributing to one class of men the superfluity of another. All who have money to spare know where they can place it, without expence or loss of time, not only in security, but often with pecuniary advantage; and all commercial persons of credit understand in what quarter they can obtain such sums,

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in the way of loan, as their circumstances will fairly warrant them in borrowing. While country banks thus render a benefit of the first magnitude to fair and prudent commerce, they are important barriers against rash speculation, though not unfrequently they are loudly accused of favouring it. However some few banks may have subjected themselves to this charge, banks in general, and particularly those which have been long established, take care to lend the sums which have been deposited in their hands, not to the imprudent speculator, or to the spendthrift, by whom they are in danger of suffering loss, but to those who, being known to possess some wealth, and to manage their concerns with prudence, give proof that they are likely to repay the loan. Borrowers of this class are not apt to enter into very large and perilous undertakings; for they are unwilling to risk the loss of their own capital. Bankers, especially men of eminence, feel a special motive to circumspection, in addition to that which operates with other lenders. The Banker always lends under an impression that, if he places in any one a boundless or immoderate confidence, the imprudence will necessarily be known, in case the borrower should fail, as the affairs of every bankrupt are laid open to the body of creditors; and that his rashness is, therefore, liable to become the subject of conversation among his customers. Indiscretion of this kind, even if the particular instance be of no prominent magnitude, may thus prove an occasion of injuring the character and credit of the banking house, and of lessening the general profits of the business." *p.* 163—166.

It is also argued, that "the banker enjoys, from the nature of his situation, very superior means of distinguishing the careful trader from him who is improvident; and consequently measures his confidence by this knowledge. And that country banks have been highly beneficial, by adding, through the issue of their paper, to the productive capital of the country *. By this accession our manufactures, unquestionably, have been very much extended, our foreign trade has enlarged itself, and the landed interest of the country has had a share of the benefit. The common charge which is brought against country banks, of having raised up a fictitious capital in the country, admits of the following answer. They have substituted, it is true, much paper in the place of gold; but the gold which has gone abroad has brought back, as Dr. Smith observes, valuable commodities in return. The guinea spared from circulation has contributed to bring home the timber which has been used in building, the iron or the steel which has been instrumental to the purposes of machinery, and the cotton and the wool which the hand of the manufacturer has worked up. The paper has thus given to the country a *bonâ fide* capital which has been exactly equal to the gold which it has caused to go abroad; and this additional capital has contributed, just like any other part of the national stock, to give life to industry.

" It has lately been objected to paper credit, that, by supplying the farmers with large loans, it has enabled them to keep back their corn from the market, and enhance the price. It is true, that farmers, both in the last and many preceding years, may have obtained larger loans than they would have procured if no country bank notes had existed. The capital so furnished to the farmers may possibly

* Dr. Smith remarks, that it is not by augmenting the capital of the country, but by rendering a greater part of that capital active and productive than would otherwise be so, that the most judicious operations of banking can increase the industry of the country. 'Dead stock,' he observes, 'is converted into active and proper stock.' Whether the introduction of the use of paper is spoken of as turning dead and unproductive stock into stock which is active and productive, or as *adding* to the stock of the country, is much the same thing. The less the stock of gold is, the greater will be the stock of other kinds; and if a less stock of gold will, through the aid of paper, equally well perform the work of a larger stock, it may be fairly said that the use of paper furnishes even *additional* stock to the country. Thus, for example, the use of a new sort of machinery, which costs less in the erection than that which was employed before, and which just as effectually does the work required, since it enables the owner to have always more goods in the course of manufacture, while he has exactly the same means of manufacturing them, might not improperly be described as adding to the stock of the country.

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have induced some of them, at certain times, to keep in hand a larger quantity of grain than they would otherwise have found it convenient to hold. We know, however, that the general stock of grain in the autumn of 1800 was particularly low. Since, therefore, but a small part of the capital of the farmers, whether borrowed or their own, was then vested in grain, the principal share would probably be laid out on their land, and would increase its produce; for unquestionably the value of a crop obtained from a farm depends chiefly on the sum employed in its cultivation and improvement. Country bank notes have thus added to the general supply of grain, and by doing so, have contributed to prevent a rise in its price; they have probably, in this manner, afforded much more than a compensation for any temporary advance in price to which they may have given occasion, by enabling farmers to keep a larger quantity in hand. The very possession of a large quantity in hand is to be considered as, in general, a benefit rather than a disadvantage; for it is our chief security against scarcity, and consequently also against dearness. To the want of a larger surplus stock at the end of the years 1799 and 1800 is to be ascribed, in a great degree, the subsequent high price of provisions. The tendency, therefore, of country bank paper to increase generally the stock of grain in the hands of the farmer is to be ranked among the advantages of country banks. The tendency to increase it at the particular time of actual scarcity, is to be classed among the evils which they produce; and it is an inconsiderable evil, which is inseparable from a great and extensive good. To those who are disposed to magnify this occasional evil, it may be further observed, that the farmer is enabled to enlarge his stock by the increase of his own as well as of the general wealth, much more, no doubt, than by the share which he obtains of that particular part of the new capital of the kingdom which is created through the substitution of bank notes for gold; only a portion, therefore, of the mischief complained of is to be referred to country bank notes; it is principally to be ascribed to the growing riches and prosperity both of the farmers and other inhabitants of the country.

"It is no small additional recommendation of the use of our paper, that the public draws a large yearly revenue from the tax imposed on bills and notes. If paper credit did not exist, a sum equal to that which is thus raised must be supplied by taxes either burthening the industry, or paid out of the property of the people. The public has, since the late additional tax, become a very considerable sharer in the profits of the country bankers' business.

"Since, therefore, a paper medium has served the purposes which have been described, and has been, generally speaking, quite as convenient an instrument in settling accounts as the gold which it has displaced, the presumption in favour of its utility seems to be very great; and, if it could be added, that no other effects than those which have as yet been stated have arisen, or are likely to arise from it, the advantage of it would be beyond dispute. To reproach it with being merely a fictitious thing, because it possesses not the intrinsic value of gold, is to quarrel with it on account of that quality which is the very ground of its merit. Its merit consists in the circumstance of its costing almost nothing. By means of a very cheap article the country has been, for some years, transacting its money concerns, in which a very expensive material had previously been employed. If this were the whole question, the substitution of paper for gold would be as much to be approved as the introduction of any other efficacious and very cheap instrument in the place of a dear one. It would stand on the same footing with the substitution, for example, of cast iron for wrought iron or steel; of water carriage for land carriage; of a steam engine for the labour of men and horses; and might claim a high rank among that multitude of ingenious and economical contrivances to be found among us, by the aid of which we have attained to the present unrivalled state of our manufactures and commerce." *p.* 167—171.

The author proceeds "to urge some very solid objections against the system of banking in the country." As it is argued at great length, we can only

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give the proposition which contains the first objection; which is, "The tendency of country banks to produce, occasionally, that general failure of paper credit, and with it that derangement and suspension of commerce, as well as intermission of manufacturing labour." *p.* 172.

"Another evil attending the present banking system in the country is the following:

"The multiplication of country banks issuing small notes to the bearer on demand, by occasioning a great and permanent diminution in our circulating coin, serves to increase the danger, lest the standard by which the value of our paper is intended to be at all times regulated should occasionally not be maintained." *p.* 187, 188.

The arguments in support of the objection are thus closed: "We are apt to think that it is the interchange of the usual gold coin for paper at home, which alone maintains the value of our paper; and we are partly, on this account, much more anxious to detain our gold at home, than we are to discharge, by means of it, an unfavourable balance of trade, and thereby to improve our trade with foreign countries. I apprehend, however, that an unfavourable course of exchange, which the export of our gold would cure, will, in many cases, tend much more to depreciate our paper, than the want of the usual interchange of gold for paper at home. Our coin itself, as has been already remarked, when paper is depreciated, passes not for what the gold in it is worth, but at the paper price; though this is not generally observed to be the case. It is the maintenance of our general exchanges, or, in other words, it is the agreement of the mint price with the bullion price of gold, which seems to be the true proof that the circulating paper is not depreciated." *p.* 190, 191.

Chap. VIII. *Of the Tendency of a too great Issue of Bank Paper to produce an Excess of the Market Price above the Mint Price of Gold.—Of the Means by which it creates this Excess, namely, by its Operation on the Price of Goods and on the Course of Exchange.—Errors of Dr. A. Smith on the Subject of excessive Paper.—Of the Manner in which the Limitation of the Quantity of the Bank of England Paper serves to limit the Quantity, and sustain the Value of all the Paper of the Kingdom.*

This chapter introduces "a third objection to country banks, which is, the influence which their notes are supposed to have in raising the price of articles.

"By the principles which shall be laid down in this chapter, I propose to prove, that, though a general increase of paper has this tendency, the objection, when applied to the paper of country banks, is particularly ill-founded." *p.* 192.

Chap. IX. *Of the Circumstances which cause the Paper of the Bank of England, as well as all the other Paper of the Country, to fail of having their Value regulated according to any exact Proportion to the Quantity of Bank of England Notes.*

Chap. X. *Objections to the Doctrine of the two preceding Chapters answered.—Of the Circumstances which render it necessary that the Bank should impose its own Limit on the Quantity of its Paper.—Effect of the Law against Usury.—Proof of the Necessity of restricting the Bank Loans, drawn from the Care of the Transfer of Capital to Foreign Countries.*

Chap. XI. *Of the Influence of Paper Credit on the Price of Commodities.—Observations on some Passages of Montesquieu and Hume.—Conclusion.*

LXXVIII. TRAVELS IN ITALY, *by the late Abbé Barthelmy, Author of the Travels of Anacharsis the Younger; in a Series of Letters written to the celebrated Count Caylus. With an Appendix containing several Pieces never before published. By the Abbé Winkelman, Father Jaquier, the Abbé Zarillo, and other learned Men. Translated from the French.*

IN the fifth letter the Abbé gives the following description of Rome: "I wrote you an account of the impression made on me by the gallery at Florence; but I was then like the mouse in la Fontaine, to whom the smallest hillocks appeared as mountains. Rome has altered all my notions, it has overwhelmed me, and I can give you no account of it.

"I passed two hours in the Capitol, and have seen nothing. The enor-

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mous collection of statues, busts, inscriptions, and bas-reliefs, amassed together in this palace by the care of the late popes, exhaust admiration. Let us hope no longer to form collections like this. We live in an iron country as antiquaries; it is in Italy alone we must make researches; never can we surpass the Romans but in Rome. I blush a thousand times a day at those infinitely little relics which are preserved in our infinitely little cabinet of antiques, and am ashamed of having shewn them to strangers. What must they have thought of the interest which I took in all those bronzes of seven or eight inches high, and of those two or three mutilated heads, the greatness and scarceness of which I wanted them to admire? Why was I not then aware of all this?

"Figure to yourself vast apartments, I will not say ornamented, but filled, filled even to a thronging, with statues and all sorts of remains; a cabinet almost as large as the cabinet of medals, full of busts of philosophers; another of busts of emperors; gallery after gallery, corridors, stair-cases, in which nothing is to be seen but grand statues, grand inscriptions, grand bas-reliefs, consular calendars, an ancient plan of Rome in Mosaic colossal, Egyptian statues in basalthus or in black marble. But why mention particulars? We find here ancient Egypt, ancient Athens, ancient Rome." *p.* 28, 29.

In the thirty second is the following description of a tomb at Rome: "Over one of the side doors of St. Peter's Church are the statue and tomb of Alexander VII. The door is small, and opens, with a curtain before it, to a little corridor, which is rather dark. There Bernini has stationed Death in the act of lifting up the curtain. This hideous figure, suspended at the top of the tenebrous cave, the destructive scythe, the curtain, which by its speedy fall is for ever to conceal from human sight the pope's remains, the attitude of the grim monster, full of impatient motion, as he ought always to be depicted, with a thousand other accessary ideas, but natural, simple, and grand, all this inspires terror; it fixes our ideas on the tomb open before us, and on that alone, and therefore it is that it produces so forcible an effect." *p.* 168.

In the Appendix is an account of the different modes of manufacturing and employing glass among the ancients, in which it is observed, that 'besides the different vessels made of this substance, glass was employed various other ways.

"If we may believe Papus of Alexandria, a writer of the fourth century, Archimedes made a sphere of glass, *vitreum cœlum*, which represented the motions, distances, and proportions of the heavenly bodies.

"Houses, according to Seneca, were lined with squares of glass, called *quadraturæ vitriæ*, (epis. 86.). But who can now endure such homely furniture? Unless his walls shine with large and high priced globes, and the roofs of his apartments are covered with glass, he thinks himself poor and miserable." *p.* 234.

It is also added, "The following passage in Herodotus leads us to suppose that the Ethiopians placed their dead in glass coffins. "Let us next consider their sepulchres, which are said to be constructed of glass. When dead, they dry the body, cover it completely with plaster, and exhibit it ornamented with pictures resembling the deceased. They then dig a grave, and cover it with glass, through which the body is visible, neither emitting a disagreeable smell, nor shewing any signs of corruption, &c.

"Thucydides, speaking of the manner in which the Ethiopians dispose of their dead, says in the third book of his history, some throw them into the river; others preserve them in their houses, after having inclosed them as it were in a coffin of glass.

"I shall cite another passage of the same author, taken from the sacred book. The Ethiopians conduct the funerals of their dead in a very singular manner. The body is first salted to keep it from putrefaction, and then placed in a grave covered with glass, that it may be seen through as we read in Herodotus. But Ctesias Cnidius denies this, telling us that the bodies indeed are salted, but never inclosed in glass; for the likeness of the dead could not in that way be retained, as the body would first become shrivelled and parched, and then totally decay. A hollow statue of gold is therefore cast to contain the body, and this being placed in some conspicuous situation and covered with glass, it may be said that a similitude is exhibited

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through glass. It is in this manner the funerals of the rich are solemnized, while persons of smaller fortunes are deposited in statues of silver, and the poor in baked clay. Glass is common to all, Ethiopia producing it in such abundance that it is found every where by the inhabitants.

"These passages are attended with some difficulty. From one we are led to believe that the glass with which they covered the dead was common glass, and had been cast, while another, affirming that this glass was found in abundance in Ethiopia, gives us reason to suppose nothing more is meant than transparent stone. Bochard, in his *Hieroxoicon (part post, l. vi. cap.* 16.) will not admit that it was this stone, which, according to him, was not sufficiently abundant to supply the tombs of all the dead. Arrian (l. vi. c. 4.) expressly says, that it is only to be found in a corner of Ethiopia. Bochard, after adducing several reasons, tells us, that by the fossile glass mentioned by the ancients we ought to understand a sort of crystal, which is very common in Ethiopia. I am inclined to think, however, that these kind of coffins were of ordinary glass, and that Herodotus and Ctesias have injudiciously confounded it with the transparent stone.

"Pliny, speaking of precious stones, *(l.* xxxvii. *sect.* 26.) says, 'they are 'well imitated in glass, but like other 'counterfeit gems are sure of detec-'tion.'

"Trebellius Pollion *(in Gallien.)* relates, that a lapidary having sold the empress some glass stones for real jewels, she detected the fraud, and as she wished to be revenged, the emperor Gallienus ordered the lapidary to be exposed to a lion, but contrived secretly, that instead of a lion a capon should be put into the cage. The spectators being surprised at so singular a circumstance, the emperor desired they might be told that it was one imposture punished by another." *p.* 234—238.

On the subject of the antiquities of Herculaneum is the following account: "The different descriptions of things that have been dug out of the ruins of Herculaneum would furnish matter for numerous heads; but I stop at the manuscripts, conceiving them of the greatest importance. To form of them an accurate idea, conceive a strip of paper of an indefinite length, and about twelve inches wide. Throughout the length of this paper are several columns of writing, distinct from each other, and proceeding from right to left. When finished, it is so rolled up, that in opening the manuscript you perceive the first column or page of the work, and so on as you unrol it, the last being in the inner part of the roll.

"The manuscripts of Herculaneum were found in an apartment of a palace that has not yet been thoroughly cleared. They are of Egyptian paper, and of the colour of charcoal. It was a long time before any mode could be devised of unrolling them, and in this dilemma some of them were cut with a knife longitudinally, as we divide a cylinder in the direction of its axis. This mode of proceeding disclosed the writing to view, but completely destroyed the work. The different strata of the paper adhered so closely together, that in attempting to separate them they were reduced to ashes, and all that could be obtained was a single column or page of a manuscript that consisted, perhaps, of a hundred.

"Under these circumstances a patient and persevering monk suggested the mode of completely unrolling the paper. He made some attempts, which occupied a considerable portion of time, but in which by degrees he was successful. He goes on with his tedious labour, and in the same manner gradually and slowly succeeds. His plan is this. Having found the beginning of the manuscript, he fastens to the exterior edge some threads of silk, which he winds round so many pegs inserted in a small frame. These pegs he turns with the utmost precaution, and the manuscript is imperceptibly unrolled. Little is to be expected from the first few layers of the paper, which in general are either torn or decayed. Before any pages of a work can be obtained, the manuscript must be unrolled to a certain depth, that is, till the part appears that has suffered no other injury than that of being calcined. When a few columns have been thus unrolled, they are cut off, and pasted on linen. For unfolding one of these manuscripts several months are requisite, and hitherto nothing has been obtained but the last thirty eight columns of a Greek work against music, by one Philodemus, who is mentioned by

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Strabo and other ancient writers. * His name and the subject of his work were fortunately at the end of the manuscripts. In the course of these thirty-eight columns a few deficiencies occur; but the writing in general is very legible and fine." p. 245—247.

From a dissertation on the antiquities of Rome we extract the following description of their mausoleums.

"Augustus exhorted the senators to contribute to the embellishment of Rome, while his successors hardly left them the liberty of adorning their sepulchres. I shall dwell a little on these edifices, the more fully to display the taste and spirit of the Romans in their monuments. I saw at Pallazzolo, on the lake Albanus, a picture, of which I have no where found an explanation. On the front of a rock, close to the lake, are engraved twelve fasces, a curule chair, a sceptre crowned by an eagle, and at the foot of the rock an inscription which is not legible; while on the upper part several pieces of marble are erected in the form of pyramids, in the same manner as the tomb of Mausolus is represented to us. Adjoining the steps, a narrow passage leads to a room eleven feet two inches long, by nine feet six inches wide: the whole is graven, cut, and dug in the rock. It were superfluous to observe, that this monument belongs to the days of the republic. This is evident from the simplicity of the design and solidity of the work: but we must remark, that its form was borrowed either from the Egyptians or Etruscans; for it was equally common to both these nations, and was adopted by the Romans, not only for the tomb of Cestius which still subsists, but for other sepulchres, which time has destroyed. On some occasions, these pyramids were in the shape of cones, and placed on a square basis: such in reality are those seen by the tomb at the lake Albanus, which erroneous tradition has ascribed to the Curiatii.

"Most of the mausoleums constructed about the time of the first emperors, that of Cecilia Metella for instance, two miles from Rome, that of the Plautian family near Tivoli, and that of Plancus at Cajeta, seem to partake of this form. They are large round towers, placed on square basements. These towers were sometimes surrounded by a range of columns, a circumstance which leads me to suspect that the celebrated temple of the Sybil, seen at Tivoli, with the following inscription L. GELLIO. L. F., was the tomb of the Gellia family.

"These mausoleums are remarkable for a style of simplicity, which was soon relinquished for that increasing magnificence and luxury, which we have traced in the history of ancient monuments. In Strabo's time, that of Augustus was considered as one of the finest edifices in Rome; that of Adrian, the massy part of which forms the Castle of St. Angelo, was decorated with two rows of pillars, and to that of Severus seven rows had been assigned. In fine Heliogabalus caused a tower to be erected, which was to be decorated with gold and precious stones, whence, in case of surprise, he might throw himself headlong, and this, as he said, that he might die in the bosom of luxury.

"The tombs were placed along the highways which led to Rome. Modern refinement would be shocked at such a custom. The Romans wished by this to be always in the presence of posterity, and to induce their heirs to attend to the preservation of monuments thus exposed to the eyes of the public. Those of the principal families bordered the Appian and Flaminian ways, which were the most frequented outlets from Rome to the provinces; the first leading to the south and the east, the second to the north and the west."

This work is comprized in one 8vo. volume of 408 pages.

* Mr. Charles Rofini published, in 1793, at Naples, the third book of this work, entitled Historia Romana, to which Professor Schutz immediately directed his attention, and in 1795 favoured the world with his observations. These are all the fruits that have yet been reaped from the discovery, almost miraculous, of so many manuscripts.

LXXIX. POEMS, *by* MRS. OPIE. *With a Plate, designed by Opie, engraved by Reynolds.*

THE poems in this duodecimo volume are the following:

Sonnet to Winter — The Dying Daughter to her Mother — Allen Brooke of Windermere — The Maid of Corinth to her Lover — The Mourner — To the Glow-worm — The Negro Boy's Tale — Lines written at Nor-

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wich on the first News of Peace—Lines for the Album at Cossey, the Seat of Sir William Jerningham, Bart.—The Voice of him I love—The Complaint—Address of a Felon to his Child on the Morning of his Execution, respectfully inscribed to the Philanthropic Society—The Virgin's First Love—Stanzas written under Æolus's Harp—Consumption—Epigram—Lines addressed to Mr. Biggs—Fatherless Fanny—The Despairing Wanderer—The Orphan Boy's Tale—Symptoms of Love—Lines respectfully inscribed to the Society for the Relief of Persons imprisoned for Small Debts—To Twilight—Epistle to a Friend, on New-year's Day 1802—On reading, since the Duke of Bedford's Death, Mr. Burke's Letter reflecting on his Grace.

From the Negro Boy's Tale we select the part in which he petitions a young lady just ready to embark for England to take him with her.

"Missa, poor Zambo cried, sweet land
Dey tell me dat you go to see,
Vere, soon as on de shore he stand,
De helpless Negro slave be free.

Ah! dearest missa, you so kind!
Do take me to dat blessed shore,
Dat I mine own dear land may find,
And dose who love me see once more.

Oh! ven no slave, a boat I buy,
For me a letel boat vould do,
And over wave again I fly,
Mine own loved negro land to view.

Oh! I should know it quick like tink,
No land so fine as dat I see,
And den perhaps upon de brink
My moder might be look for me!

It is long time since lass ve meet,
Ven I vas take by bad vite man,
And moder cry, and kiss his feet,
And shrieking after Zambo ran.

O missa! long, how long me feel
Upon mine arms her lass embrace!
Vile in de dark, dark ship I dwell,
Long burn her tear upon my face.

How glad me vas she did not see
De heavy chain my body bear;
Nor close, how close ve crowded be,
Nor feel how bad, how sick de air!

Poor slaves!——but I had best forget.
Dey say (but teaze me is deir joy)
Me grown so big dat ven ve meet
My moder vould not know her boy.

Ah! sure 'tis false! but yet if no,
Ven I again my moder see,
Such joy I at her sight vould show
Dat she vould tink it must be me.

Den, kindest missa, be my friend;
Yet dat indeed you long become;
But now one greatest favour lend,
O find me chance to see my home!

And ven I'm in my moder's arms,
And tell de vonders I have know,
I'll say, most best of all de charms
Vas she who feel for negro's woe.

And she shall learn for you dat prayer
Dey teach to me to make me good;
Though men who sons from moders tear
She'll tink teach goodness never could.

Dey say me should to oders do
Vat I vould have dem do to me;—
But if dey preach and practise too,
A negro slave me should not be.

Missa, dey say dat our black skin
Be ugly, ugly to der sight;
But surely if dey look vidin,
Missa, de negro's heart be vite.

Yon cocoa nut no smooth as silk,
But rough and ugly is de rind;
Ope it, sweet meat and sweeter milk
Vidin dat ugly coat we find.

Ah missa! smiling in your tear,
I see you know vat I'd impart;
De cocoa husk de skin I vear,
De milk vidin be Zambo's heart.

Dat heart love you, and dat good land
Vere every negro slave be free,—
Oh! if dat England understand
De negro's wrongs, how wrath she be!

No doubt dat ship she never send
Poor harmless negro slave to buy,
Nor vould she e'er de wretch befriend
Dat dare such cruel bargain try.

O missa's God! dat country bless!
(Here Anna's colour went and came,
But saints might share the pure distress,
For Anna blush'd at others' shame.)
But, missa, say; shall I vid you
To dear sweet England now depart,
Once more mine own good country view,
And press my moder on my heart?

Then on his knees poor Zambo fell,
While Anna tried to speak in vain:
The expecting boy she could not tell
He'd ne'er his mother see again."

p. 64—71.

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THE ORPHAN BOY'S TALE.

" Stay, lady, stay, for mercy's sake,
And hear a helpless orphan's tale!
Ah! sure my looks must pity wake,—
'Tis want that makes my cheeks so pale.
Yet I was once a mother's pride,
And my brave father's hope and joy;
But in the Nile's proud fight he died,
And I am now an ORPHAN BOY.

Poor foolish child! how pleas'd was I,
When news of Nelson's victory came,
Along the crowded streets to fly
And see the lighted windows flame!
To force me home my mother sought;
She could not bear to see my joy;
For with my father's life 'twas bought,
And made me a poor ORPHAN BOY.

The people's shouts were long and loud;
My mother, shuddering, closed her ears;
Rejoice! rejoice! still cried the crowd,
My mother answered with her tears.
Why are you crying thus, said I,
While others laugh and shout with joy?
She kissed me,—and, with such a sigh!
She call'd me her poor ORPHAN BOY.

What is an orphan boy? I said,—
When suddenly she gasp'd for breath,
And her eyes closed;—I shriek'd for aid,—
But, ah! her eyes were closed in death.
My hardships since I will not tell:
But, now no more a parent's joy,
Ah! lady,—I have learnt too well
What 'tis to be an ORPHAN BOY.

Oh! were I by your bounty fed!
Nay, gentle lady, do not chide,
Trust me, I mean to earn my bread;
The sailor's orphan boy has pride.
Lady, you weep!—Ha! this to me!
You'll give me clothing, food, employ?—
Look down, dear parents! look, and see
Your happy, happy ORPHAN BOY."

p. 149—151.

On reading, since the Duke of Bedford's Death, Mr. Burke's Letter reflecting on his Grace.

" SUCH were the stern reproofs, illustrious shade!
That once to thee a warning voice convey'd;
Thus he, whose eloquence enchants the world,
Against thy head his powerful thunders hurled;
Thus thy bright path the modern Tully crossed,
The sorrowing parent in the statesman lost;
Thus he, whose praise thou hadst been proud to share,
To stop thy progress bade his lightnings glare.
But, had not death those lips in silence closed
Which still by turns each varying passion roused,—
Had that afflicted genius lived to see
The increasing merit that distinguished thee,
And then beheld thee from the world removed,
When most deserving and when most beloved,
He would, forgetting all his anger past,
O'er thy fair fame his sheltering wings have cast;
Thy 'few and idle years' no longer scorn'd,
But as a public loss thy death bemourn'd,—
Nor thee 'a poor rich man' have dar'd to deem,
But own'd him truly rich whom all esteem,—
No longer thought 'derivative thy 'worth,'
But owned thy virtues nobler than thy birth;
And, while too well he felt the parents' woe,
When doom'd a darling offspring to forego,
Fated to follow to the silent grave
The child whose opening virtues transport gave,
He, as he sorrowed for thy early doom,
And saw in fancy thy untimely tomb,
Would, urg'd by mournful envy, thus have cry'd—
'Blest were his parents!—they be-'fore him died'!"

p. 190—192.

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LXXX. THE TRUE CHURCHMEN ASCERTAINED; *or, An Apology for those of the Regular Clergy of the Establishment, who are sometimes called Evangelical Ministers: occasioned by the publications of Drs. Paley, Hey, Croft; Messrs. Daubeny, Ludlam, Polwhele, Fellowes, the Reviewers, &c. &c.* By JOHN OVERTON, A. B.

THE method adopted by the author of this work is thus explained in the preface. "The *manner* in which the subject is here treated, is as old-fashioned as the doctrine which is defended. A leading characteristic of this is, to advance nothing without PROOF; to claim credit for nothing which is not either founded in argument, or supported by testimony; and, in the use of this testimony, to admit nothing at *second hand*, but to bring forward the vouchers to speak for themselves, or, at the least, to specify their names, and characters, and places of abode. This, it must be confessed, is a process which, besides being unfashionable, is liable to many serious objections and inconveniences. Who knows not how much more difficult it is to *prove* than barely to *affirm*, almost in the plainest matter? Who sees not the drudgery and tediousness of such a procedure, and the awkward appearance of the margin which it occasions? And how shall all this be endured? How much more easy and compendious a method of treating an opponent it is, to class him at once with persons whose principles or characters are generally obnoxious, with whom he may happen to hold some things in common; and constantly to assail him with their *absurdities!* How much more simple a process it is, to get furnished with a few *indefinite terms of abuse*, which, as the late excellent Bishop Horne affirms of them, 'always signify what the imposers 'please to mean and the people to 'hate;' and with these, as with a sort of magic, to overwhelm him at a stroke.

"Tedious however, as the mode of investigation here adopted is, in *questions of fact*, of which kind the present enquiry must chiefly be considered, the wisdom of ages has discovered no method so certain for arriving at truth. And really, there is no end of regarding what angry opponents *merely affirm* of each other. On this plan, the chief of the apostles may be represented as '*mad*;' and Christ himself charged with *immorality* and *obnoxious connections*.* Nor do sheer vulgar prejudices, suppositions that those who differ from us, in religious opinion are a kind of monsters in the creation, at all change their nature, whether they proceed from the 'great 'vulgar' or the small, from the chair of some learned seminary or from that of the nursing room." Preface, *p.* vi—viii.

Judging by the quotations made from the works to which this is opposed the above paragraph appears to be a just contrast to represent the conduct of each party.

In discussing this subject our author divides his work into nine chapters, in the first of which the main question is stated, and urged against the assailants, from their *conduct in subscription*,—their *own concessions*,—and the *complaints of several eminent Bishops*.

Chap. II. contains The *real sense of the articles and doctrines of our Reformers*, investigated, and appealed to, on the question. In this chapter are three sections. Sect. 1. The true interpretation sought, from—our *different forms* as they illustrate and explain each other; the *title*, and *preamble* annexed to the articles; the *circumstances* and *object* of our reformers; their *other public* and *approved writings*; and the *authorities* they respected. Sect. 2. The true interpretation of the Articles further sought from the known *private sentiments* of our Reformers.

Chap. III. An Examination whose teaching most resembles that of our Church and her Reformers, in respect to the *use* made of the peculiar Doctrines of the Gospel, and the necessity of *practical Christianity*.

From this chapter, wherein the various opinions concerning real membership of the Church of England and of Christ are stated and examined, we give the following extracts:

"But let us see how the teachers in question speak, with respect to the necessity of internal and practical Christianity, in order to salvation.—The Antijacobin Reviewers then, in opposition to those who contend for

* See Matth. xi. 19, and Acts xxvi. 24.

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this kind of religion, say, 'our church 'supposes *all* who are baptized to be 'in a state of salvation[1].' Now if this phrase has any meaning, as it is here used, it must mean ALL, whatever be their characters; for that baptized persons, who possess a Christian character, are in this state, the divines they are opposing do not deny. By 'a state of salvation' they must also be understood to mean, a state in which if men die, they will inherit the kingdom of heaven; for that all professing Christians are so far in a state of salvation, as to enjoy church privileges, and the *means* of salvation, nobody denies.

"Mr. Daubeny, in like manner, sees no difference between the true church of Christ and the national church; represents professed membership with this national society, as forming the line of distinction between the world which lieth in wickedness and a state of condemnation before God, and those who are in a state of sanctification and salvation; and speaks indiscriminately of all who have been regularly baptized, and remain in the established communion, as 'members of Christ's body,' 'partakers of Christ's spirit,' 'the peculiar property of Christ,' and as having 'a peculiar interest in him:' in other words, as 'translated from the 'world,' 'delivered from the powers 'of darkness,' and heirs with Christ 'of an eternal kingdom[2].' 'Every 'Christian,' that is, every *professed* Christian, he says again, after being called to reconsider the subject, who 'is living in a state of communion 'with the Church,' namely with that 'visible society' of Christians, 'where 'the episcopal form of government is 'to be found, *is in the sure road to sal-* 'vation[3].' Yet surely the sign of schism may be heinous, the ministrations of self-constituted teachers presumptuous and inefficacious, and the advantages of a conscientious adherence to our established church inestimable, and this consequence not follow." *p.* 115, 116.

"Mr. Polwhele considers it among the greatest extravagancies, to think unfavourable of the state of many 'who every Lord's Day attend the 'service of the church[4].' Yet surely he must have heard of the sin of pharisaism, and the mere 'form of godliness,' which our Lord and his prophets and apostles so severely reprehend. Surely his attention to such subjects cannot be so superficial, but he must know persons who are in habits of occupying their pews in the parish church, and are yet notoriously guilty of some of those sins, of the which the Scripture solemnly and repeatedly declares, 'that they who do 'such things shall not inherit the kingdom of God[5].'

"According, however, to the same notion, Dr. Paley, Dr. Croft, and their admirers, teach, that the scripture titles of 'elect,' 'called,' 'saints,' being 'in Christ,' &c. 'were intended 'in a sense common to *all* Christian 'converts,' and that the application of such titles to distinguish individuals amongst us, the professors of Christianity, from one another[6], argues the greatest ignorance and presumption.

"In further conformity to this doctrine, the scripture terms and phrases 'conversion,' 'regeneration,' 'the becoming 'dead to sin' and 'alive from 'the dead,' the being made 'sons of 'God from children of wrath,' and all the other passages of God's word by which the *change* that leads from this difference in the state and characters of men is represented, these divines tell us, now 'MEAN NOTHING;' that is, as they explain it, nothing to us, or to any one educated in a christian country[7]." *p.* 117, 118.

Chap. IV. The inquiry pursued with regard to the doctrine of ORIGINAL SIN, and the consequent state and character of man, in this world, AS A SINNER.

Chap. V. The investigation continued with respect to the doctrine of REPENTANCE.

Chap. VI. The question prosecuted with regard to the doctrine of JUSTIFICATION.

In these chapters the author insists that the clergy he defends strictly and conscientiously adhere to and preach the doctrines clearly maintained in

[1] April, 1799, p. 69.

[2] Guide, p. 15, 16, 171, 172, 234, and passim.

[3] Appendix, Letter 7. p. 452, quoted also in the Anti-jacobin Review, Feb. 1800, p. 141.

[4] Letter to Dr. Hawker, p. 38.

[5] See 1 Cor. vi. 9, 10; Gal. v. 19—21.

[6] See Dr. P.'s Visitation Sermon, Carlisle, 1777, p. 11, 12; Dr. C.'s Preface to his Thoughts, &c.; and Mr. Clapham's Sermon.

[7] Dr. P.'s Sermon, p. 15—19, and Dr. C.'s Abridgment of it.

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the Articles and Liturgy of the Church of England, which every minister of that Church must subscribe, and swear he fully believes. But that his opponents by their writings (from which are given copious extracts) despise those very doctrines they have solemnly sworn to, and pour contempt upon those clergymen who believe their truth, and steadily support them.

Chap. VII. "The question of adherence pursued in respect to the doctrine of GOOD WORKS, with a vindication of our tenets on this head." This chapter contains three sections.

Section I. Concerning the STANDARD of morals. This the author and his friends consider to be the whole moral law of God, which the opponents represent as severe and rigid on the part of God, and maintain that the Almighty is satisfied with our defective obedience. Having noticed the duties of the first table, our author proceeds to the duties of the second. "'Swearing and 'drunkenness,' and such other 'glaring vices, that make the most noise 'in the world,' they say, 'are the 'signs of thoughtless minds rather 'than of a depraved heart[1]!'—The vices of the universities have, doubtless, been exagerated. In respect to Cambridge, at least, it is certainly more than poetic licence to affirm, that study languishes and emulation sleeps[2]. A far greater proportion of her members, it may be safely affirmed, are industrious, and, in the ordinary sense of the words, more sober and moral, than is often imagined. But there is, it must also be admitted, both here and in the sister seminary, a class who are, as the poet justly describes them, brothellers, impure, spendthrifts, and victims of the most complicated intemperance[3]. Yet, when characters of this class are objected against as unfit to be admitted into the 'Holy Order of Priests,' Dr. Croft softly styles these enormities 'the irregularities of young men,' which, he says, 'are with ingenuous minds their own 'remedy'[4].'

"And will they pretend to strict notions of the moral precepts of Christianity, who can reconcile them with the present morality of the *stage*? There is surely something very different in the spirit and deportment inculcated in the one and exhibited in the other. Rarely does the complete entertainment of an evening terminate without being polluted with open profanation of God's name, irreverent allusions to things sacred, or gestures and innuendos which in ordinary life would shock common modesty[5]. And is this consistent with 'loving God with all our heart, 'and in all things seeking his glory?' Is this acting according to the spirit of the seventh commandment, to seek our entertainment, or as some will have it, our moral improvement, amidst profanation and obscenity?

"But the worst is, that what is esteemed good in these amusements is good for nothing. The morality they usually inculcate, is equally at variance with the more sublime precepts of Scripture, and the plain duties of common life. It is, for the most part, founded in pride, in ambition, in excessive love of fame, in the exaltation of one virtue at the expence of another, in fiction, in extravagance, or in absurdity. The object of the conductors of those scenes is to attract and gratify the multitude, in order to gain; but chaste and correct representations of human life and manners will not effect this end. Their entertainments, therefore, are studiously accommodated to the reigning taste and appetites of their guests. And hence the very zest and soul of them consists in what is wrong, in exciting and cherishing those tempers and passions, which it is the object of Christianity to restrain and subdue; and their general tendency can only be to dissipate and corrupt.

"The foreign and poisonous trash which is now the rage, is indeed infidelity and licentiousness without a mask[6]. And for the rest, even Voltaire, a Deist, testifies of our 'English comedy,' that 'the incidents 'and language of it are those of ribaldry and debauchery[7].' Archbishop Tillotson denominates the playhouse, 'the devil's chapel; the school and 'nursery of lewdness and vice[8].' Precisely similar were the sentiments of

[1] Review of Policy, &c. p. 29.
[2] See Cowper's Task, p. 83.
[3] See ibid, p. 84.
Thoughts, &c. p. 84.

[5] See, e. g. Every one has his Fault; The Wedding Day; The Stranger; The Beggar's Opera; Pizarro, &c.
[6] Kotzebue's, &c. [7] Works.
[8] Works, vol. i. Sermon liii.

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fathers Cyprian and Chrysostom[1]. The Anti-jacobin Reviewers thus pourtray the present state of the theatres in the metropolis: 'The front boxes 'are almost exclusively devoted to 'women of the town; the lobbies 'swarm with them; they occupy every 'part of the house, with the solitary 'exception of the side boxes and 'the first circle; the rooms intended 'for the purposes of refreshment are 'like the shew-rooms of a bagnio; 'and it is next to impossible for a 'virtuous woman to walk from her 'box to her carriage without having 'her eyes offended, and her ears 'shocked, by the most indecent ges-'tures, and the most obscene lan-'guage. And in this most profligate 'exhibition, the young men are as 'bad as, if not worse than, the wo-'men. At a summer theatre, we 'have seen the performance abso-'lutely stopped by the noise of these 'male and female prostitutes; and 'the front boxes rendered the scene 'of actions fit only for a brothel[2].'

How therefore men who have professed themselves persuaded, they were 'inwardly moved by the Holy 'Ghost to take upon them the office 'of ministers, for the promoting of 'God's glory and the edifying of his 'people[3],' and who have solemnly engaged that, 'laying aside the study 'of the world and the flesh,' they will labour, 'as much as lieth in them,' to fashion both themselves and others according to the doctrine and example of their master; how the ambassadors of Christ can be avowed advocates for such modes of diversion must seem extraordinary; how they can reconcile these practices with his example, and with the plain precepts of his word, which so expressly condemn all unnecessary intercourse with the wicked, all 'cor-'rupt communication,' levity, 'fil-'thiness, foolish talking, and jest-'ing[4],' it is surely difficult to conceive. The wonder, however, is increased, if, when they act thus, they solemnly profess, that it is their hope and wish to do 'service to religion,' and 'to continue, and as far as pos-'sible improve the blessings of a re-'gular ministry in the church of 'England[5];' and if, at the same time, the grand article in religion, upon which they value themselves, and on account of which they despise others, is their *pure morality!*" p. 238—241.

Here follow quotations from clergymen in favour of the stage, with the author's animadversions. And the subject of loyalty to the king and subjection to civil government is the next topic, after which the duty of a *superior* in office to an *inferior*, namely, that of a minister to his people, is then considered, and the subject of residence is particularly noticed.

Section II. Concerning the SANCTIONS of Morality.

Section III. A vindication of certain INDIVIDUALS; an appeal to EXPERIENCE, and to the CONCESSIONS of our opponents on the point; and a conclusion that it is the STRICTNESS of our morality which gives the offence.

Chap. VIII. The REASONS of our adherence to the genuine doctrines of the Church of England stated; and a general APOLOGY for her doctrines.

Chap. IX. The Recapitulation and Conclusion.

The whole of this work makes a handsome 8vo. volume of between four and five hundred pages.

LXXXI. VILLAGE DIALOGUES, *between Farmer Littleworth and Thomas Newman, Rev. Mr. Lovegood, Rev. Mr. Dolittle, and others.* By ROWLAND HILL, A. M. Vol. I.

THESE dialogues are eight in number, the first of which, entitled Cottage Piety, contains a conversation between Farmer Littleworth and his servant Thomas Newman, and exemplifies the simplicity and fervour of piety in a poor cottager with a numerous family with the content enjoyed by a mind under the influence of religion. The servant having received his religious instruction from the minister of the parish adjoining that in which the farmer

[1] See Milner's History of the Church, vol. i. p. 464; vol. ii. p. 341.

[2] June, 1800, p 204-5.

[3] See Ordination Service.

[4] See, e.g. Ephes. v. 1—21; 2 Cor. vi. 14—18; Rom. xii. 2; Luke vi. 20—26, &c. &c.

[5] See Dr. Croft's Thoughts, &c. Preface, and p. 50.

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resided, endeavours to persuade his master to give him a hearing, which is thus introduced.

"*Farmer.* Why, Thomas, you are not the worse for hearing your parson; I confess he has made you a better man than when you came home drunk with me from Mapleton fair.

"*Thomas.* A thousand and a thousand times I have thought that we were worse than the hogs we went to buy, and which I drove home the next day.

"*F.* Ah! Thomas, that was partly my fault.

"*T.* But, master, if you think I am the better for hearing our minister, why won't you come and hear him too?

"*F.* Why if I did I should be *jeer'd* at all the market over. You know, Thomas, your cottage is not in our parish; and what would our rector say, if I was to leave our church to hear Mr. Lovegood? for you know he hates him *mortally*; calls him all sorts of names; says he is a 'thusiast; but what he means by it I cannot tell; and I should have as good a peel about my ears from my wife and daughters as ever I should have from the parson.

"*T.* What of all that, master, if you could but get good to your soul? for there is no good like it.

"*F.* Ah, Thomas! this is fine talk; for if I was to quarrel with our parson, I should never have any peace in the parish, and he would raise my tythes directly." p. 6.

This and the following dialogue contains a description of Thomas's manner of living, particularly his daily devotional exercises with his family; and the third, by the farmer's request, gives an account of the means by which the heart of Thomas was influenced, and his practice regulated by religion, which determines the Farmer to go and hear Mr. Lovegood.

The Farmer hears Mr. Lovegood, and is so much attracted by his preaching as, with his daughter Nancy, to hear him regularly, which introduces Mr. Dolittle the Farmer's Rector, to enquire into the reason of his absence from his parish church. The conversation is contained in the fourth dialogue, entitled, The Church defended against false Friends and inward Foes.

In this dialogue, after the enquiries on the part of the Rector, and the Farmer's replies, the former expresses himself with much anger against Mr. Lovegood, but is prevailed upon to stop and take tea, to talk with Mr. Littleworth about his new religion. The Farmer having introduced many passages from the Articles, Liturgy, &c. which he had heard from Mr. Lovegood, to defend his present sentiments, the Rector introduces his explanation of such passages.

"*Dol.* Well, Master Littleworth, if you have done preaching to me, it is high time that I should begin preaching to you. I have already observed, that our reformers were good men, but not over wise; and that they may have expressed themselves unguardedly; therefore, many of our divines of the present day, and I'll assure you most of them are Bishops or Deans, or other great dignitaries, have been at a deal of pains to put a proper explanation on their words; and though I confess they have hardly as yet settled the matter among themselves, yet it seems to amount to this. Some of them think that our reformers had a *double meaning* in all they said, and that they meant both ways, for and against the same doctrine, at the same time.

"Others are of opinion, that they had but one meaning, and that is to be understood as being *just the contrary to what they say.* They who are for the *double meaning* suppose, that while some are at liberty to take them in *one sense*, yet others are at liberty also to take them *in the opposite sense*; and though, to the ignorant and the unlearned, this may appear a flat contradiction and nonsense, yet many learned divines have written very ably on this side of the question; though I confess, in my opinion, it gives too much latitude to those modern preachers that you are now so fond of, to preach up their notions; and very specious things, to be sure, they have to say, if we let this interpretation pass. I am rather, therefore, of the opinion of those divines who have proved that our reformers, when *they said one thing meant another.* And if you please, sir, I'll explain myself on this subject.

"*F.* 'Las, sir, you quite stagger me! I don't know whether I stand upon my head or my heels.

"*D.* Don't say so, sir, for I'll assure

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you we are serious, and we can prove all this to be very true from the logic some of us brought from Oxford, and others of us from Cambridge; and that when we read in the article about *original*, or birth-sin, 'That 'it is the fault and corruption of the 'nature of every man that naturally is 'engendered of the offspring of Adam, 'whereby man is *very far** gone from 'original righteousness;' it is evidently to be made out by *the rule of reverse*: and that according to the opinion of our modern divines, there is a deal of original inherent rectitude in man, if he would but employ his reason and his conscience, to bring it forth.

"*F.* Though I dare not contradict the learned, yet I am sure my hardened conscience and my blinded reason never did any good.

"*D.* You should not have interrupted me, sir, till I had finished what I had to say; for I next must remind you of what you said about the necessity of 'Special Grace;' that we have 'no power of ourselves to help 'ourselves,' and that 'of ourselves 'we cannot but fall;' that 'we have 'no power to do good works, pleasant 'and acceptable to God, without the 'grace of God by Christ preventing 'us;' now for want of our logic, it cannot be expected you can comprehend that these expressions are to be understood by the same *rule of reverse*; and that now their proper meaning is, that there is *a deal of power left in us though in our lapsed state*; and that nothing is wanting, but for God to *second* our good endeavours; and that through *our own proper resolutions and endeavours*, if duly attended to, we shall obtain the favour of the Almighty.

"*F.* Why, then, sir, when I tell Sam, that he is to fetch the black horse out of the stable, he must understand that he is to bring me the grey mare. Why, I am all in amazement at this new sort of learning.

"*Mrs. L.* Nancy, my dear, hand that fresh toast to Mr. Dolittle. *(To Mr. Dolittle.)* Perhaps, sir, you would like a bit more with your last dish. *(Miss Nancy directly takes it into the kitchen, and comes back without it.)*

"*Mrs. L.* Why Nancy, child, what have you done with the toast?

"*Nancy.* As you bade me, mother.

"*Mrs. L.* Why, I told you to hand it to Mr. Dolittle.

"*Nancy.* O yes, mother; but then by this new *rule of reverse*, I thought I was to take it away, and lock it up in the pantry.

"*D.* O, but we are not to adopt this rule of reverse in things temporal, but only in things spiritual. It is upon this principle that our divines have it in their power farther to prove about the justification of man by *faith alone*, that it means by *faith and good works together*; nor should you pretend to be so wise about the matter, but humbly to leave it to your clergy, and believe, as they direct you; for it should seem very strange, that after these abstruse divines have puzzled even the most learned among us about 'works done before justification, and 'works done after justification,' that you should be able to understand their meaning.

"*F.* Why, then, sir, when I say I shall go *alone* to Mapleton market next Thursday, you are to understand that I mean to take my wife and daughter Polly with me. Is this the way in which I am to chop this new-fashioned logic?

"*D.* I am sorry for you, Mr. Littleworth, if you can't understand, yet at least you should submit to the learning of our university divines." *p.* 51—53.

The fifth dialogue is on the evil nature and effects of stage plays, and originates in the farmer's daughters, Miss Polly and Miss Patty, accompanying Mr. BRISK (curate to Mr. DOLITTLE) and Mr. Smirking, (assistant to Dr. Dronish) to a play, for which the Farmer, in his dry way, *roasts* them when they come home.

The sixth dialogue introduces the Farmer's son, Henry, a prodigal young man, who went to sea, and after an absence of four years writes an affecting penitential letter to his father, which forms the subject of this dialogue.

A Sunday school examination is presented to the reader in the seventh dialogue; and in the eighth the prodigal returns, and is received by all his friends with much joy.

From dialogue VII. we present our readers with the following scene:

"Next commenced the examination. Mr. *Attentive*, a barber from Mapleton, was the schoolmaster, who was

* In the original Latin, Quam longissime, *as far as possible.*

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appointed to this office, because he had made a sacrifice of his daily bread, by not following his occupation on the Lord's day.

"Mr. Lovegood was the examiner. Mrs. Fairspeech, who was a professor of that religion which she never possessed, sent her son with others to the Sunday school, and he was the first who was examined.

"*Mr. Lovegood.* Well, Bobby Fairspeech, what do you remember of the sermon I have just now been preaching?

"*Bob.* I remember the text, sir.

"*Loveg.* Let us hear you repeat it.

"*B.* 'Suffer little children to come 'unto me, and forbid them not, for of 'such is the kingdom of heaven.'

"*Loveg.* And what did I say to you upon that subject?

"*B.* Why, that we were all miserable sinners, and should be ruined if we did not come to Christ.

"*Loveg.* Then it is to be hoped that you, as a miserable sinner, have been taught to come to Christ. Do you know what it is to give him your heart?

"*B.* Not so much as I should.

"*Loveg.* Why then I fear you neglect to pray to him.

"*B.* Oh no, sir; for my mother would beat me sadly if I did not say my prayers.

"*Loveg.* Surely, child, you must be very wicked if you need be beaten to say your prayers; but I should hope your mother has a better way of teaching you to pray than by beating you to it. I can hardly think that your father, who is a sensible man, though he does not come to church so often as he should, would allow you to be beaten to make you pray.

"*B.* Sir, my father is scarce ever at home when it is my time to go to bed, for he always spends his evenings with Mr. Sobersides the sadler.

"Mr. L. prudently forbore asking any more questions, lest he should dive into family secrets before the children: but the truth was, that though Mrs. Fairspeech could appear very soft and *saintish* before others, yet was she of a turbulent temper, self-willed, insulting, and irritating to her husband; and after she had driven him away from the family, would consume three times as much in applying to the gin bottle as he and Mr. Sobersides did in a pint of two of beer over a pipe of tobacco, while they read the news-paper, and conversed on the politics of the day. As for the faithful and salutary reproofs bestowed on Mrs. Fairspeech, they were all spent in vain; she still continued the perpetual grief of Mr. Lovegood's mind, who hated nothing more than the *cant* and hypocrisy of such false-hearted professors.

We now attend to the examination of *Richard Heedless.*

"*Loveg.* Well, Mr. Attentive, how does this child come on? Tho' he comes to the Sunday school, I never see his father at church.

"*Attentive.* I am afraid, sir, his church is at the Nag's Head in Mapleton.

"*Loveg.* Well, but if the father acts improperly, that is no reason why the child may not receive good.

"*Attentive.* Oh, sir, I cannot get him on at any rate; for all that he receives on the Sunday he forgets on the week days, and I am afraid it is only for the sake of the feast that we see him now.

"*Mr. Lovegood to Ned Heedless.* Why, my child, how is it that I hear all this of you? but let us see if you understand any thing. Who made you?

"*Ned.* God Almighty.

"*Loveg.* What did he make you for?

"*Ned.* To do my duty, and mind my religion.

"*Loveg.* But do you do your duty, and mind religion as you ought?

"*Ned.* I do it as well as my father.

"*Loveg.* I am afraid if you do no better, your duty is miserably done; but tell me who redeemed you?

"*Ned.* Mr. Littleworth redeemed us last Monday."

"*Loveg. to Mr. Littleworth.* What can this poor child mean by saying you redeemed them?

"*Littlew.* Truly, sir, I cannot tell, unless it is that I stopped his father's wages to redeem his clothes out of pawn; for after he had been two days drunk at Mapleton revel, he pledged every bit of decent clothes he had to pay his alehouse debts; and when I saw him such a dirty ragged fellow, I told him he should work for me no more till he had taken his clothes from the pawnbroker's.

"*Littlew. to Heedless.* I fear, mas-

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ter Heedless, your son's ignorance is to be laid to your wickedness.

"*Heedless.* Sir, it can't be expected that I should be able to instruct my children, for I was *never* bred to *learning*.

"*Loveg.* Why thousands and tens of thousands who were never bred to learning have yet been blessed with grace; and you can't suppose you need to be a bad man, because you are a poor man; nor need you be the poor man you now are, if it were not for the wickedness of your heart. Did you ever pray?

"*Heedless.* Why, sir, *more's* the pity, I cannot read.

"*Loveg.* I did not ask you if you could read, but can you pray?

"*Heedless.* I can say the Lord's prayer from top to bottom.

"*Loveg.* And is this all your religion? I fear you are in a dreadful state. Here, Richard, is a book for you, "A compassionate Address;" and Thomas Newman, who is almost your next neighbour, can read very well, and I dare say he will be so kind as to read it to you."

The author closes this book with the following remark: "Though a little fiction has been called in to aid the dramatic dress of the dialogues, yet the principal events are all of them taken from matters of fact, and similar living characters may be found in every age and country where the Gospel has been introduced."

The second volume of these dialogues, which is just published, will appear in our next.

LXXXII. *Discourses preached on several Occasions. By* JOHN ERSKINE, D. D. *one of the Ministers of the Old Greyfriars Church, Edinburgh*, 8vo. *pp.* 496.

DR. Erskine is an aged and venerable Minister in the Church of Scotland, and is well known in the literary world.

These Discourses are sixteen in number, and comprize the following subjects:—The qualifications necessary for teachers of Christianity, from James iii. 1.—Ministers cautioned against giving Offence, from 2 Cor. vi. 3.—The Blessing of Christian Teachers, from Isaiah xxx. 20.—Difficulties of the Pastoral Office, from 2 Cor. ii. 10.—Motives for hearing Sermons, from Prov. viii. 33, 34.—Directions for hearing Sermons, from Luke viii. 18.—Instructions and Consolations from the Unchangeableness of Christ, from Hebrews xiii. 8.—The Agency of God in human Greatness, from 1 Chron. xxix. 12.—The People of God considered as all righteous, from Isaiah lx. 21.—The important Mystery of the Incarnation, from 1 Tim. iii. 15, 16.—Jesus justified in the Spirit, from 1 Tim. iii. 16.—Jesus seen of Angels, from 1 Tim. iii. 16.—Jesus preached unto the Gentiles, from 1 Tim. iii. 16.—Jesus believed on in the World.—Jesus received up into Glory, from 1 Tim. iii. 16.—and Power given to Christ for blessing the Elect, from John xvii. 2.

From the discourse entitled the Blessing of Christian Teachers we present to our readers the observation that "public teachers often refine the taste, improve the genius, civilize the manners, and promote the literary pursuits of a nation. The advantages of this kind derived from their labours, though much inferior to others afterwards to be mentioned, are yet important enough to demand our grateful notice and acknowledgment. It is chiefly in Christian countries, that the valuable remains of Eastern, of Greek, and of Roman wisdom and eloquence, have been preserved, studied, imitated, and sometimes even excelled. Christian countries have produced the most complete and accurate books of history, geography, chronology, and antiquities; and the most judicious systems of natural religion, of morals, both as respecting individuals and nations, of jurisprudence and of political knowledge. Christians have conducted philosophical inquiries with the best success, and improved them for the most useful and benevolent purposes. If these things are good and profitable to society, (and that they are good and profitable my present hearers need not be told), a large portion of the honour of such usefulness belongs to men set for the defence of the Gospel, desirous by sound reasoning to convince gainsayers, and conscious what arms human literature furnishes for this holy war. Of these defenders of the faith many were clergymen, and laid the foundation of their know-

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ledge in preparing for their sacred office; and many, who were not clergymen, owed their education, and their love of learning and religion, to those who were.

"From the history of the primitive church, of the dark ages, of the reformation and revival of learning, and of modern times, what I have said might with ease be amply confirmed. I would however especially lead your attention to what immediately results from teachers of Christianity acting in that capacity, and publicly instructing others by their sermons or expositions of scripture. To thousands, who have no leisure nor opportunity to form their taste, or cultivate their rational powers, by conversation with the wise and enlightened, or by reading their works, a school is thus open, established indeed for higher purposes, where men of sound understanding, though low in rank, may, without expence, and almost without intending it, learn, from example, to distinguish or connect ideas, to infer one truth from another, to examine the force of an argument, and so to arrange and express their sentiments, as deeply to impress themselves and others. As, in a few years, the child gradually acquires the faculty of speaking his mother tongue with a considerable degree of ease, fluency, and perfection, without any formal lessons, merely by hearing it spoken: so there is a natural logic and rhetoric, which some acquire without designing it, who go to church for nobler ends, by which they are happily enabled to detect the cunning craftiness, whereby enemies of religion, or of public tranquility, lie in wait to deceive. Indeed the culture of the talents, and the improvement of the intellectual abilities of that respectable class of men, who earn their bread by the sweat of their brow, generally rises or falls, in proportion to the character and genius of their religious instructors. In those parts of Britain, Holland, Germany, Switzerland, and the American States, where a devout attendance on religious instruction is most general, good sense, sound judgment, and a discerning spirit are most conspicuous. But when the reverse takes place, and churches are deserted, either from aversion to religion, or from dislike of its ministers, ignorance, rudeness, and contempt of the most necessary and useful knowledge, gradually become the prevailing character of the people." *p.* 86—88.

The following extract is selected from the sermon on the Unchangeableness of Christ, and consists of the proposition that "the religion of Jesus is ever the same. What it first was, it now is, and it shall be for ever. The doctrines and laws, taught by Christ and his inspired Apostles, have been, are, and ever shall be, the only rule of faith and manners. Human arts and sciences, from small beginnings, by the aid of various experiments and observations, gradually improve; and in them, often, though not always what is newest is best. It is far otherwise with the Gospel. Jesus who was in the bosom of the Father, hath revealed what eye hath not seen, nor ear heard, neither had it entered into the heart of man to conceive. Hence, our ideas and representations of those deep things of God are then most perfect, when they most exactly correspond with his instructions. The inventions of men may be bettered: not so, the words or works of God. Hence, the precept, 2 John, ii. 24. 'Let that, therefore, abide in you 'which ye have heard from the be-'ginning. If that which ye heard 'from the beginning remain in you, 'ye also shall continue in the son 'and in the father.' In the sacred oracles, Jesus is represented as the foundation of all our hopes; and we are assured that, without union with him by a true and lively faith, there is no forgiveness of sin, no acceptance with God, no holiness here, no happiness hereafter. But, in that which many writers would obtrude upon us as rational Christianity, these are represented as doctrines, which, though pardonable in our weak and well-meaning forefathers, suit not with this so liberal minded and penetrating age. The high character which some of those writers have acquired, as philosophers or politicians, has blinded many to adopt their theology, though excluding articles, which make a most capital and essential figure in the original records of our holy faith."

(*To be continued.*)

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ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Remarks on Marsh's Michaelis.

SIR,

AFTER being a little stumbled at the new and strange hypothesis of Mr. Marsh, inserted in his new edition of Michaelis, I read with much pleasure the observations of your correspondent DIERBUNETES: still, however, I was not perfectly satisfied, and wishing for more light on a subject, which Mr. M. with all his learning appears to me to have perplexed beyond almost any former writer, I was glad to see in your Monthly List of Publications, "Remarks on Michaelis's Introduction, &c. translated by the Rev. H Marsh." Immediately procuring them, I read with avidity, and with so much pleasure, that I am tempted to offer you some extracts, especially as I suspect, from the smallness of the tract, it may be thought too inconsiderable for your analysis. The importance of the object, however, especially after the extracts you have given, will, I persuade myself, atone for my intrusion, and the propriety of the remarks make your readers desirous of a farther acquaintance with this modest and sensible writer.

The introduction to these remarks speaks in general terms of the importance of free epquiry, and strongly commends the learning and industry both of Michaelis and his commentator; in some instances, however, he modestly censures the boldness of his hypothesis, and offers some cautions, especially to students who may be in danger of giving implicit credit to so great authorities.

On the subject of HARMONIES of the Gospel, their use is stated, with the abuse to which they are liable, and on the characters of the Evangelists we have the following observations.

"Now the authors before us, both Michaelis and his Commentator, with many others, consider the Evangelists as mere historians, and therefore subject to the law by which historians are bound, of relating every thing in exact order of time, or in such manner that others may find no contrarieties, or inconsistencies, in endeavouring to digest the things which they relate in that order. According to what has been already said, there are passages liable to this rule; those which are dependent upon others in the process of the gradual revelation ought to be capable of having a subsequent place allotted to them; but there are others, of which it is perfectly indifferent at what time and place they were said: and we may suppose each Evangelist to have placed them as there occurred a fit opportunity in his own particular work, or with reference to his own particular view in writing. Whatever degree of inspiration we suppose, unless we extend it beyond its proper end, each writer may be conceived to have been at liberty to transpose such matters *ad libitum*; or at least within certain limits. A disagreement in such matters is no material disagreement. Shew me the dependence of one thing upon another, and I am solicitous to find the proper order of each: if there is no such connexion, I am contented with any convenient order.

"Michaelis, indeed, allows that the Evangelists did not write in chronological order; which position his Commentator controverts. The former says, that the difference between an annalist and an historian arises out of this circumstance, and that the very excellence of the historian depends upon it. The latter argues that the arrangement of facts is the true criterion of their succession, and that the reader is liable to make false inferences if it is violated: which may be true in great measure; but still, in fact, the best historians have not confined themselves to this, especially when they have been intent upon what the annalist regards not, the causes and connexion of events, and a clear representation of such to the reader; insomuch that it often is not easy for the chronologer to find the exact date of every event, even as related by the best historians. None, I believe it may safely be affirmed, have tied themselves down to so strict an order, as the harmonists wish to find in the Gospels. Michaelis farther argues, which comes nearer to

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our subject, that biographers are apt to take this liberty; which is also denied by his commentator; except so far as they divide their history into subjects or classes, relating each in in order of time. Yet I believe he will find few biographers so strict in their chronology. I am sure the great biographer of classical antiquity is not. It is true that he does not confound one end of his hero's life with the other; he observes a general method, but is very little attentive to the particular arrangement, and often digresses as the subject, or his fancy, leads him away; insomuch that, without other assistance, a chronologer would be puzzled to make out a very exact arrangement of the facts. Now I should deny that the Evangelists are either to be considered as historians or biographers. I mean that they are not such *simply*. It is true that they have made history the vehicle of all the instruction which they convey, and that some parts of the Gospels are purely historical; as their account of the birth and infancy, of the sufferings and resurrection, of Christ. They set out each of them with the former of these, and the latter are the common conclusion of all. But of what does the intermediate part consist? Not certainly of a regular life of Christ pursued in strict order from one end of it to the other; but of his ministry, consisting of two things, miracles performed, and doctrines delivered. Scarcely any other facts are mentioned unless incidentally, and for the sake of these. Now these are not to be confounded together, so as that the last shall be first, and the first last; something of order and method must be observed, because a former miracle or doctrine may be introductory to a latter: but there is no necessity for a very exact chronological rule. The miracles are indeed historical facts, and, therefore, it is necessary that they be strictly true, with the material circumstances attendant upon them: but it is often immaterial which happened first, and which second; and so of the doctrines, which were delivered first, and which afterwards."

"That the Evangelists were regardless of the exact order of time, as unnecessary to their purpose, is, I think, sufficiently intimated, by their having given few dates: the three first having not even given enough to determine the duration of our Lord's ministry. And St. John, whose method is more strict, has not even left this question clear of doubt. In short, the whole difficulty arises from giving to the Gospels a character which their authors never intended they should bear, that of being purely historical. If they are to be compared to any work of classical antiquity, I know of none which bears so near a resemblance to them as Xenophon's *Memorabilia*. That author also begins from a certain point, and ends with an historical detail of the death of Socrates. The intermediate parts consist of several examples of the discourses of Socrates, selected and put together not without method, but by no means in exact order of time. And they have not for that reason the less weight. In neither case has the author made himself subject, equally with the historian or biographer, to the laws of chronology.

"But our harmonists are again embarrassed with some differences in the minute circumstances attending upon the facts: to which a similar answer may suffice. As long as these affected not the substance, the authors were not very solicitous to avoid them. And I believe none can be assigned which fairly invalidate any material fact or doctrine. The Evangelists, therefore, were left in such to their own recollection, and to the common variations of memory amongst men. Neither are these differences without their use; inasmuch as they shew that the authors wrote independently of each other, and are separate witnesses. Not that the case is parallel to historical painters, to which Mr. Marsh compares it; they invent the attendant circumstances according to their own fancy: the historian (being an eye-witness) relates them according to the view he had of them at the time, and his recollection of them at the time of writing. Michaelis thinks that such differences affect the inspiration of the Evangelists, but not their credibility as historians, or the genuineness of the Gospels. If we suppose the Spirit of God to be the immediate author of every tittle, (I will not say here of every word, but of every the minutest part as to its sense and meaning,) his position must be granted. But, if we suppose the Apostles in relating such facts to have been left to the powers

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of their own understanding, and to the habits of wisdom and knowledge with which they had been inspired, with no farther particular direction or superintendence of the Spirit than to secure them from material error, and to suggest every thing necessary for the instruction of a Christian, there is no occasion for his distinction. And on this hypothesis we may still have full assurance in the Scriptures as the word of God; so as that, fairly understood and rightly used, they can mislead no man: which, as I conceive, is the proper end of inspiration, and therefore the proper rule of the extent and degree of it. We have in this case all the benefit which we can reasonably expect, from that Spirit which 'should teach them all 'things, and bring all things to their 'remembrance.' It disturbs not my faith, if the sacred historians have been suffered to recollect, with some little variation, the attendant circumstances of each fact, or to fall into a different manner of telling one and the same story. We should recollect that the testimony of the Apostles as eye-witnesses is the first step towards establishing the inspiration of the New Testament; and, therefore, there may have been reason for leaving it independent. I say nothing here of the differences being perhaps capable of being reconciled, even though the solution be not seen and known to us; or of their depending upon various readings: because my objection is to the principle; viz. that of demanding an entire agreement in matters of inferior consequence, where it is not necessary."

Our author next vindicates St. Luke as an inspired writer, both by argument and authority, and then enquires into the supposed original documents of the Gospels, and charges Mr. M. with some misrepresentations from which I should be glad to see him vindicated: but we are all liable to be misled by attachment to hypothesis.

Mr. M. finds inexplicable difficulties in the common hypothesis, which arise as much from their coincidence as their disagreement.

"Our Author has with great pains collected and exhibited tables of the passages in which there is in part, or in the whole, a verbal agreement of the three, or of any two [of the Evangelists:] and in his notes upon them he often observes that they agree in singular expressions, or in expressions unusual to themselves in other parallel instances, or in such as may be accounted for by supposing them derived from the Hebrew. With regard to all these circumstances of agreement, I would observe that it is now very difficult for us to pronounce what expressions were singular, and what common in that time and country; having so few authors exactly of the same, with which to compare them. That they should vary their expressions at different times is common to all authors, especially to those who are not very curious and choice in their expressions: and that there should be hebraisms in their writings was unavoidable, their sacred books being in Hebrew, and the vernacular language of the country a dialect derived from the Hebrew, and nearly related to it.

"But the verbal agreement itself he holds to be inexplicable, except upon some such supposition as his own. I would observe here, that all, or almost all, the instances of verbal agreement which he alledges, are taken from the speeches or discourses of our Lord: scarcely any belong to those parts which are purely narrative. This circumstance seems to me to offer a much more reasonable solution of the difficulty. We are no longer concerned with the case of eye-witnessses, who do not relate 'facts in the same manner, and still 'less in the same words:' much less with the instance of painters (a case not parallel to that of eye-witnesses), who making use of the greater facts only, represent the rest from fancy. Our historians are of another description; they are those who are labouring to report accurately the speeches and discourses of another; in which case even common historians would endeavour to preserve the exact sense, or, as far as their memory would serve them, the same words. In seeking to do this, it is not to be wondered at that two or three writers should often fall upon a verbal agreement; nor, on the contrary, if they write independently, that they should often miss of it; because their memory would often fail them. With regard to the sacred writers, it is natural to suppose them studious of this very circumstance; and we have also reason to think that they had

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assistance from above to the same effect: and yet it is not necessary to suppose that either their natural faculty, or the extraordinary assistance vouchsafed them, or both, should have brought them to a perfect identity throughout: because it was not necessary for the purposes of Providence, and because it would have affected their character of original independent witnesses. Let me add, that these discourses, before they were committed to writing by the Evangelists, must have been often repeated amongst the Apostles in teaching others, and in calling them to remembrance amongst themselves. St. Matthew had probably often heard, and known, how his other fellow-labourers recollected the same discourses which he selected for his own preaching and writing. We know not how much intercourse they had with each other, but probably a great deal before they finally dispersed themselves. St. Mark and St. Luke had the same opportunities, even if they were not original eye-witnesses. I admit, then, of a common document; but that document was no other than the preaching of our blessed Lord himself. He was the great Prototype. In looking up to him, the author of their faith and mission; and to the very words in which he was wont to dictate to them, (which not only yet sounded in their ears, but were also recalled by the aid of his holy Spirit promised for that purpose), they have given us three Gospels, often agreeing in words, though not without much diversification, and always in sense."

In his conclusion the remarker offers likewise an apology for the Revelation of St. John, but as I have already trespassed too far on your patience, I must refer to the pamphlet itself, which I hope will be equally extended with the learned work on which it animadverts.

MICROS.

TO THE EDITOR.

SIR,

I BEG leave to name to you a little tract, which may well have escaped your notice, as I believe it has been never published*; but which seems of far more importance than its size imports. I allude to a short "Address to the Inhabitants of Great Missenden, Bucks. By a Magistrate." This address has been printed and distributed gratis in that part of the county, I understand with good effect; and I mention it with a view to excite other magistrates and men of property, to similar exertions in different parts of the country, persuaded that such addresses might be listened too, even where the clergy are disregarded; especially if, as in the above instance, the advice be followed by the legal authority of the magistrate. It would be absurd to encroach upon your pages with quotations from so small a tract, but I would just observe, that the writer has two principal objects in view—to promote the use of just weights and measures, and the observation of the sabbath day. For these ends he states the heinous nature of the contrary vices in the sight of God, and adds (what with some may have more weight) the penalties they incur by act of Parliament, and which penalties, this worthy magistrate promises to enforce; adding, that he had, at his own expence, procured a set of standard weights and measures duly sealed at the exchequer—an example that I sincerely hope will have many imitators.

Yours, &c.
E. D.

* Printed by Rousseau, Spa Fields.

TO THE EDITOR.

MR. EDITOR,

WHEN in your second number I offered a few remarks on some virulent publications of the present day, and amongst the rest, on the "Hints to Heads of Families," I little thought the author would have had the temerity to own his *brat*, and glory in his shame. This, however, he has done in a second production, if possible more virulent than the former, entitled "METHODISM UNMASKED: or, the Progress of Puritanism from the 16th to the 19th Century;" by the Rev. T. E. Owen, Rector of Llandyfrydog.

Of such parts as relate to theological tenets I shall not suppose myself qualified to judge: but I shall beg leave to offer a few remarks on the great object of the work, which

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is to prove all Dissenters, from the Puritans of the 16th century to the Methodists of the 19th, republicans and rebels."

Before we proceed to this point I must observe, the Preface itself is too curious to be passed over. Here the Methodists are compared to the Nicolaitans, Carpocrations, Nazarites, Aschtohytæ, Donatists, Gnosimachic, Taudenians, Petrobrussians, Waldenses, Pseudo-Apostoli, Antinomians, Brownists, Familists, Theaureau John's Sect, and lastly (as worst of all) the Independents. From this list it is sufficiently evident what company our author keeps, for the catalogue is evidently a popish one. Some of these heretics, the Waldenses for instance, were the witnesses of truth: Bishop Newton calls them the Protestants of their age*." But it is curious to observe that the notions attributed to the new sect are not only various, but opposite. They are compared to one sect, because they were haters of knowledge—to another, because they held faith only—and to a third, because they were guided by their own reason!

The peculiarities of some of these strange sects is strangely, and even humorously described: the Pseudo-apostoli, for instance, held *dark* meetings, and held it lawful to pray in "a hog-stye"—a most enormous heresy no doubt!—and the sagacity of this discovery, as it respects the modern Pseudo-apostoli, i. e. the Methodists, leads one to suppose this author might be the clergyman, who but a few years since visited a Methodist meeting with a dark lantern in his pocket:—but to his great mortification the Methodists *smoked* the parson, and would not put out the candles till the people were all gone; which is, I believe, so generally the case, that even Mr. Owen with his dark lantern has never been able to find out one of these dark-meetings, or I think he would have had the benevolence to inform us. Lastly, these Methodists are "most like to the Independents, who were the spawn of the Puritans, and murdered in cold blood the good king Charles," which is no obscure insinuation of what he supposes the Methodists would do to "good king *George*." That the Independants, however, were the murderers of king Charles is so far from proved, that it does not appear that more than two or three of that party approved of it, while many petitioned and protested against it at the time, as well as afterwards declared their abhorrence of it. The truth is as stated by Dr. Du Moulin, Prebendary of Canterbury, who says, "that no party of men, as a religious body, were the actors in this tragedy; but that it was the contrivance of an army, which, like that of king David, was a medley, or collection of *all* parties that were discontented, some Courtiers, some Presbyterians, some Episcopalians, few of any sect, but most of none, or else the religion of Thomas Hobbes (the Atheist) and Dr. Scarborough; not to mention the Papists, who had the greatest hand in it of all."

But not to detain your readers longer on these prefatory insinuations, we proceed to the extracts which form the body of this abusive pamphlet, briefly noticing as we run through them, the credit of the authorities quoted—the authenticity of the facts—and the justness of the compiler's inferences

The first extracts I shall notice are from the History of England by various hands—Vol. III. Archbishop Laud's Report with king Charles's notes.

"P. 80. Ann. 1636. Archbishop's Report. How this part came to be so infected with such a humour of separation, I know not, unless it were by too much connivance at their first beginning: neither do I see any remedy like to be, unless some of their chief seducers be made to abjure the kingdom. The King wrote thus in the margin—*C. R. Inform me of the particulars and I shall* command the Judges to make them abjure.

"P. 81. Ann. 1636. Archbishop's Report. The third misdemeanour, which my Lord of London complains of, is the late spreading and dispersing of some factious and malicious pamphlets, against the Bishops, and Government of the Church of England. If the High-Commission Court shall not have power enough, because one of those libels contains *seditious* matter in it, and that which is very little short of treason, (if any thing at all); then I humbly crave and desire that your Majesty will call it into a higher Court, if you find cause: since I see no likelihood but that these

* On the Prophecies, Diss. xxiv. ch. 11.

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troubles in the Church, if they be permitted, will break out into some sedition in the Commonwealth—to which the King answered in the margin—*C. R. What the High-Commission Court cannot do in this, I shall supply* as I see cause, *in a* more powerful way.

"P. 81. Ann. 1636. Archbishop's Report. For my part I think it very fit the beneficed men were punctually commanded to reside upon their cures; and for the rest, your Majesty's instructions allow none to keep Chaplains, but such as are qualified by law. (The King wrote thus: *I approve your judgment in this, I only add, that care must be taken that even those qualified by law, keep none but conformable men.)*

"P. 87. Ann. 1637. Archbishop's Report. The Separatists continue to hold their Conventicles. They are all of the poorer sort, and very simple, so that I am utterly to seek what to do with them. *Brewer* slipt out of prison, and went to *Rochester*, and other parts of *Kent*, and held Conventicles, and put a great many simple people, especially women, in great distempers against the Church. He is taken again; and was called before the High Commission, where he stood silent, but in such a jeering, scornful manner, as I scarce ever saw the like: so in prison he remains. (To which the King put this note: *Keep those particular persons fast, until ye think what to do with the rest.)*

"P. 87. Ann. 1637. Archbishop's Report. At Biddenden I have suspended *Richard Warren*, the schoolmaster, for refusing the oaths of allegiance and canonical obedience, and to subscribe to the Articles. Besides, this precise man will read nothing but divinity to his scholars; no, not so much as the Grammar schools, unless *Mars*, *Bacchus*, *Apollo*, and *Pol. Ædepol*, may be plotted out.

"P. 90. Ann. 1638. Archbishop's Report. The Separatists about Ashford are very busy, miserably poor, and, out of that, bold against all church censure; so that, without some temporal assistance from the Judges, we know not what to do; and this I have often and humbly represented.—*C. R. Demand their*, (i. e. the Judges) help, *and if they refuse I shall* make them assist you."

To the authority of these extracts I make no objection, and on their contents no remark is necessary. They certainly give the true characters of Laud and his royal master. And in the sequel of these extracts we have encomiums on the Conventicle Act, the Oxford Act, and the other persecuting laws of this reign, which filled the nation with confusion and with crimes: with a strong recommendation of their renewal in the present times!

The next authors extracted from are Bishops Lavington and Warburton, who relate some private slanders on the character of Mr. John Wesley, founded on the tittle tattle evidence of two or three old women; with which I beg leave to class the idle tale in page 17, relative to another poor woman who had been turned out of a Methodist society, probably for some cause she did not chuse to name, and who *told* a gentleman, who *told* our author, who has *told* it to the public, that she was turned out "because she would not admit that the confession of her sins to the minister rendered her *completely innocent*"—a very likely story truly!

Our author next gives some copious extracts from the Abbe Baruel's History of Jacobinism, and Robison's Proofs of a Conspiracy, in order to prove, I suppose, that the old women at the Foundry and the Tabernacle were in league with the German Illuminati. The connection is only to be seen, however, in two or three notes upon the extracts, which are too curious to be passed by in silence. In a note, p. 44. The editor says, "I do maintain," with "truly initiated" Methodists "religion is a mere cloak for sedition; and that their end and aim are the same with those of the Illuminées and Jacobins, viz. liberty and equality."—Now who will dare dispute such authority as this Welsh Rector's *ipse dixit*? Again, p. 48, note (y)—Mr. O. tells us, what indeed, if it were true, "it is fit the world should know, that in the houses of those Methodists, who can afford it, there is placed, by the Society, a person who is stiled a *pray-er*; but who is, in fact, little less than a spy put there to observe, and of course to report, all the transactions which occur in the family." *Credat Judæus Appella!*—P. 50, note (a). This sagacious writer finds out "a *wonderful* coincidence between the Illuminati and the Methodists. A printer of the latter persuasion refused to print for me,

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for no other reason than that I write in defence of the Church. This is *systematic* opposition." Wonderful indeed! that a conscientious Methodist should refuse to print a bitter attack on his own principles (though he might possibly have *another* reason) and wonderful too that this should make the Methodists like the Illuminati! But is it not more wonderful that this reverend author, after denouncing all Methodists (in his "Hints to Heads of Families") as improper to be employed even in the most menial capacity, should himself wish to employ a Methodist?

But to proceed, we have now a tribe of witnesses to confront. First enters Mr. Polwhele, who gives us the definition of a *Methodist*—as one who is "methodically and ostentatiously religious, and more than ordinarily zealous in the work of proselytism;" (p. 52.) crimes of which neither Mr. O. or Mr. P. will easily be convicted.

W. H. Reid. This gentleman is a sort of king's evidence, and knows that the surest method to find out a plot is to make one. He was, by his own account, an active member of the London Corresponding Society, among whom he heard the most horrid ravings of infidelity, and this he endeavours to connect with Methodism, by giving a list of Methodist preachers of the lower order; but what is this to the purpose? he does not name one individual, who, like himself, visited these nefarious clubs, ridiculing the Bible and Christianity.

We pass on to this worthy gentleman's compeer: the Rev. *David Rivers (par nobile fratrum!)* next mounts the stool of evidence. Were this gentleman to be brought into a court of judicature, a few of the usual questions on such occasions would probably soon determine the fate of his evidence: Such as—"What are you Sir? Where do you *live*, Sir?"—but a truce to such questions—let us dive into no family secrets. Let us hear his evidence. "The parents of Mr. Wilkes were Dissenters"—therefore all Dissenters were Wilkites. "A Dissenter and a Wilkite were synonimous terms." Query, What were the parents of Mr. D. Rivers?

Again, Drs. Price and Priestley were republicans—ergo, all Dissenters are republicans.

Thomas Hardy the "acquitted felon," was a Dissenter—therefore all Dissenters are—what? acquitted felons!—Might we not as well argue, Thomas Hardy was a shoemaker—ergo, all Dissenters are shoemakers?—But enough of this nonsense, and of the portraits of Bonaparte and Thomas Paine, &c. I shall notice only one more charge. "The Dissenters are almost exclusively purchasers of the jacobin prints—the Morning Chronicle and the Courier."—Who can prove this? do they carry a mark upon their foreheads?

"A Country Parson's Address to his Flock"—has met with a complete answer from "A Lover of his Country and a Friend to Truth"—I will only add, that the facts there alledged, as far as relates to political circumstances, have to my knowledge been fully enquired into by government, and by the vigilant Bishop of that diocese—and the gentleman there accused completely justified, while "the country parson" has been clothed with shame.

We pass on to that constellation of *moral beauties* the *Anti-jacobin Review*: but as these gentlemen have lately been so handsomely dressed by Mr. Hard, and in your and some other periodical works, in "sheer mercy" I shall pass them by; observing only, that the ridiculous slander upon Mr. Haldane has been publicly recanted by Professor Robison, though not with that openness and candour which would have redeemed his credibility.

A few other extracts are given from the newspapers and other equally respectable authorities; but nothing occurs that deserves the name of evidence, or would be admitted as such in any court in the kingdom, even upon the most trifling cause. It is admitted, that here and there an individual may have been faulty, but is it not so in all denominations? Have no members of the Church of England discovered marks of disaffection? Why then attempt to fix an odium on a whole body of peaceful subjects for the disaffection or indiscretion of a few?—It is easy to guess of the motives of these scribblers—but the public ought to be cautioned against the malicious designs of men, who delight in slander, and strive to again enkindle the flames of persecution.

W. T.

Furnival's Inn.

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LITERARY NOTICES

Proposals have been issued for publishing by Subscription, elegantly printed in six volumes octavo, The History of Italian Literature; or of the State of Letters, the Sciences, and the Arts, among the ancient inhabitants of Etruria, Magna Græcia, Sicily, Rome, and of all Italy; from some ages before the foundation of the city, down to the year 1760; exhibiting a general and comprehensive view of the rise, progress, vicissitudes, decline, and revival, of poetry, eloquence, philosophy, mathematics, history, jurisprudence, medicine, music, painting, sculpture, and architecture, in that country, during a period of about 2500 years: with an account of the means which contributed to their Advancement, and of the authors, and causes of their de-

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cline. Written originally in Italian, in fifteen volumes quarto, by the Abate *Jerome Tirabeschi*. Translated and abridged from the late Modena edition by the Rev. *John Bennett*.

The Rev. *Jonathan Boucher*, M.A. F.R.S. &c. has issued a new and enlarged *Prospectus* of his intended Supplement to Dr. Johnson's Dictionary; or a Glossary of the Archaisms and Provincialisms of the English Language. To be published by *Subscription*, and comprised in 2 volumes, 4to. From this Prospectus we give the following extract:

A persuasion, which I have long entertained, that a Supplement to Dr. Johnson's Dictionary was a *desideratum* in English Literature, first induced me to undertake the Work here announced to the Public; and the liberal and very flattering encouragement already given to my first Proposals animate me to proceed in it with renewed spirits.

The age of Elizabeth is the boundary beyond which Dr. Johnson has seldom gone. His references are, in general, restricted to the works of Sidney, Spenser, Hooker, Bacon, Shakspeare, Milton, Cowley, Dryden, Swift, Addison, Pope, and their contemporaries. Some archaiological words, however, are admitted by him, when "they are found in authors who are not obsolete; or when they have any force or beauty, that may deserve revival." Governed by this principle, I have extended his plan, and endeavoured to supply his deficiences; and hence my references are, chiefly, to Robert of Gloucester, Peter Langtoft, Chaucer, Piers Plowman, Gower, Gavin Douglas, Henryson, Dunbar, Lyndesay, Allan Ramsay, and Burns, among our poets: to the ancient writers in Divinity, History, Medicine, and Law; and also to the Statutes and other public Records. I have drawn still more copiously from "the Well of English undefiled," the common speech of our peasantry. It was the object of Dr. Johnson to furnish his countrymen with a Dictionary of the English Language, only, as spoken and written by the best speakers, and best modern authors. It is the object of this SUPPLEMENT to enable those who consult it, to *read*, and to relish, our ancient British classics; to exhibit a full historical view of our speech as it was formerly spoken; and thus to shew that, in language as in politics, "to innovate is not always to reform *."

The several Glossaries of Cotgrave, Minshew, Spelman, Skinner, Junius, and Bailey, which alone have any title to the claim of Archaiological, though of great merit, yet leave numberless words in our old chroniclers, and bards, still unexplained. Wicliffe's Translation of the Scriptures, venerable as it is on account of its subject, its age, and its author, is, notwithstanding its Glossary, locked up in an unknown tongue.

* Burke.

The Glossaries of Ruddiman, Urry, and Tyrwhitt, all of them the productions of men of learning and great abilities, yet are limited to the illustration of single works. Those annexed to several of the Scottish provincial poets, to some compositions in the dialects of different districts in the North of England, and to the Exmoor Dialogues, (published some years ago as specimens of the West Country dialect), are of very inferior value: from which censure, however, I feel much pleasure in having it in my power to except the Glossaries annexed to "Wyntownis' Cronykil," and to "The Complaynt of Scotland."

I offer my Work to the Public as supplemental to other Dictionaries and other Glossaries: yet, anxious to relieve the dryness of verbal discussions, I have, in humble imitation of my great Prototype, attempted occasionally to "intersperse with verdure and flowers the dusty deserts of barren philology." I trust it will not be said, that, "ornari res ipsa negat." The explanation of a single vocable has often led me into historical investigations respecting the names of persons or places, municipal regulations, legal terms, religious ceremonies, popular customs, buildings, diet, dress, employments, sports and amusements, of our ancestors. Literary remarks and criticisms on obscure and difficult passages in our ancient poets and historians, and on the Greek and Roman classics, are likewise incidentally introduced; and not a few on the Scriptures themselves. Indeed, many of the words in the English translation of the Bible cannot be well understood without the aid of an Archaiological Lexicographer.

In all Languages, the diversity of sense in which words are used renders perfect accuracy of definition peculiarly difficult. A reader, who is contented to take the definition of a term given to him by a Dictionary, which does not at the same time produce the authority on which such definition is founded, must give up his judgment entirely to the judgment of the compiler of his dictionary. This is to be avoided only by tracing the *rise* and progress of the word in question. Hence, it has been one of my most constant purposes to pursue the several words that fall under my consideration, through all their doublings and disguises in other languages, whether of Celtic or Gothic origin. Sometimes they are found, little concealed, in the Welsh, Irish, Gaelic, or Armoric; sometimes more disguised in the Italian, French, or Spanish; or in the Latin, Greek, or Hebrew; and, sometimes, taking a different direction, I have traced them to the Saxon, German, Danish, Swedish, and Islandic. Nor are the instances few in which I have experienced the fate of Voyages of Discovery; and my researches have ended in disappointment. Yet, in an undertaking of such extent and variety, I may surely, without shame, be content with Dr. Johnson, "to leave some obscurities to happier industry, or future information."

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THE

MONTHLY EPITOME,

FOR JUNE, 1802.

LXXXIII. THE LIFE OF POGGIO BRACCIOLINI. *By the Rev.* WILLIAM SHEPHERD, *4to. Embellished with a beautiful Vignette, on Wood.*

THE author informs us in his preface that, from a perusal of Mr. Roscoe's celebrated Life of Lorenzo de Medici, in which is noticed the services rendered to the cause of Literature by Poggio Bracciolini, he was led to imagine that the history of Poggio must contain a rich fund of information respecting the revival of letters. Having noticed, that he found the Life of Poggio written by L. Enfant very erroneous, and that written by Recanati, "though scrupulously accurate, too concise to be generally interesting, and totally destitute of those minute particularities which alone can give a clear and correct idea of individual character,"—the author says, "I was persuaded that the labours of Recanati by no means superseded any further attempts to elucidate the history of Poggio. I therefore undertook the task of giving a detailed account of the life and writings of that eminent reviver of literature; and being convinced, from a perusal of his epistolary correspondence, that his connections with the most accomplished scholars of his age, would impose upon his biographer the duty of giving some account of his learned contemporaries, whilst his situation in the Roman chancery, in some degree implicated him in the political changes which, in his days, distracted Italy, I carefully examined such books as were likely to illustrate the literary, civil, and ecclesiastical history of the period of which I had to treat. From these books I have selected whatever appeared to be relevant to my subject; and I have also introduced into my narrative such extracts from the writings of Poggio as tend to illustrate not only his own character, but also that of the times in which he lived." *Pref. p.* 2, 3.

In this work are eleven chapters and 487 pages.

Chap. I. "Poggio, the son of Guccio Bracciolini, was born in the year 1380, at Terranuova, a small town situated in the territory of the republic of Florence, not far from Arezzo..... From his father, Poggio inherited no advantages of rank or fortune. Guccio Bracciolini, who exercised the office of notary, was once indeed possessed of considerable property; but being either by his own imprudence, or by misfortune, involved in difficulties, he had recourse to the destructive assistance of an usurer, by whose rapacious artifices his ruin was speedily completed, and he was compelled to fly from the pursuit of his creditors.

"But whatever might be the disadvantages under which Poggio laboured, in consequence of the embarrassed state of his father's fortune, in a literary point of view, the circumstances of his birth were singularly propitious. At the close of the fourteenth century, the writings of Petracca and Boccacio were read with avidity, and the labours of those eminent revivers of letters had excited throughout Italy the emulation of the learned. The day-star had now pierced through the gloom of mental night, and the dawn of literature was gradually increasing in brilliancy. The city of Florence was, at this early period, distinguished by the zeal with

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which its principal inhabitants cultivated and patronized the liberal arts. It was consequently the favourite resort of the ablest scholars of the time; some of whom were induced by the offer of considerable salaries, to undertake the task of public instruction. In this celebrated school, Poggio applied himself to the study of the Latin tongue, under the direction of Giovanni Malpaghino, more commonly known by the appellation of John of Ravenna." *p.* 3—5.

"The troubled state of the eastern empire, compelled many learned Greeks to quit their native country, and fly into Italy. These accomplished emigrants diffused, throughout the districts in which they took refuge, the knowledge of the Grecian language, of that language which, as Mr. Gibbon happily says, 'gives a 'soul to the objects of sense, and a 'body to the abstractions of philo-'sophy.' Fixing their residence in the Italian universities, they were hailed as the dispensers of science, and the oracles of wisdom. Their lectures were assiduously attended, and their instructions were imbibed with all the ardour of enthusiasm. In the lists of these illustrious professors, the name of Manuel Crysoloras holds a distinguished rank.... ... Under the direction of Crysoloras, at Florence, Poggio applied himself with assiduity to the cultivation of Grecian literature. It is impossible at this remote period accurately to trace the progress of his advancement in knowledge; but the display of literary acquirements which procured him so much honour in his maturer years, affords ample testimony of the enlightened and successful industry with which he prosecuted his studies in the Tuscan university.

"When he had attained a competent knowledge of the Latin and Greek languages, Poggio quitted Florence and went to Rome, where his literary reputation introduced him to the notice of Boniface IX. who took him into his service, and promoted him to the office of writer of the apostolic letters." *p.* 6—8. This the author supposes took place in 1402.

At the time of Poggio's admission into the pontifical chancery, Italy was convulsed by war and faction. The author likewise enters pretty largely into the history of the celebrated ecclesiastical feud, which is commonly distinguished by the name of the Schism of the West, as no fewer than six of Poggio's patrons were implicated in its progress and consequences.

Upon noticing a peace concluded between the Milanese and Florentines, on the basis of mutual restitution, the author remarks, "when will a sufficient number of instances have been recorded by the pen of history, of nations harassing each other by the outrages of war; and after years of havock and bloodshed, when exhausted by exertions beyond their natural strength, agreeing to forget the original subject of dispute, and mutually to resume the station which they occupied at the commencement of the contest? 'Were subjects wise,' what would be their reflections, when their rulers, after the most lavish waste of blood, coolly sit down and propose to each other the *status quo ante bellum?* Happy would it be, could the *status quo* be extended to the widow and the orphan—to the thousands, and tens of thousands, who, in consequence of the hardships and accidents of war, are doomed to languish out the remnant of their lives in torment and decrepitude." *p.* 17.

The forces of the duke of Milan had made an incursion even to the gates of Florence. Ruin and desolation attended their progress, and a great number of inhabitants were made captives. "The following letter, addressed on a similar occasion by Poggio to the chancellor of Sienna, is at once a document of the misery to which the small states of Italy were at this time exposed, in consequence of the wasteful irruptions of their enemies, and a record of the benevolent dispositions of the writer's heart.

'I could have wished that our 'correspondence had commenced on 'other grounds than the calamity of 'a man for whom I have great re-'gard, and who has been taken cap-'tive, together with his wife and chil-'dren, whilst he was engaged in the 'cultivation of my estate. I am in-'formed that he and one of his sons 'are now languishing in the prisons 'of Sienna. Another of his children, 'a boy of about five years of age, is 'missing, and it is not known whe-

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'ther he is dead or alive. What can 'exceed the misery of this lament-'able destiny? I wish these distresses 'might fall upon the heads of their 'original authors: but, alas! the 'wretched rustics pay the forfeit of 'the crimes of others. When I re-'flect on the situation of those on 'whose behalf I now intercede with 'you, my writing is interrupted by 'my tears. For I cannot help con-'templating, in the eye of imagina-'tion, the woe-worn aspect of the fa-'ther—the pallid countenance of the 'mother—the exquisite grief of the 'unhappy son. They have lost every 'thing except their life, which is be-'reft of all its comforts. For the fa-'ther, the captors demand, by way 'of ransom, ten, for the son, forty 'florins. These sums it is impossible 'for them to raise, as they have been 'deprived of their all by the rapacity 'of the soldiers, and if they do not 'meet with assistance from the well 'disposed, they must end their days 'in captivity. I take the liberty of 'earnestly pressing this case upon 'your consideration; and I entreat 'you to use your utmost exertions to 'redeem these unfortunate people on 'the lowest terms possible. If you 'have any regard for my entreaties, 'or if you feel that affection which is 'due from one friend to another, I 'beseech you, with all possible im-'portunity, to undertake the care of 'this wretched family, and save them 'from the misery of perishing in pri-'son. This you may effect by ex-'erting your interest to get their ran-'som fixed at a low rate. Whatever 'must be paid on this account, must 'be advanced by me. I trust my 'friend Pietro will, if it be necessary, 'assist you in this affair. I must re-'quest you to give me an answer, 'informing me what you can do, or 'rather what you have done to serve 'me in this matter. I say what you 'have done, for I know you are able, 'and I trust you are willing to assist 'me. But I must hasten to close my 'letter, lest the misery of these un-'happy people should be prolonged 'by my delay'." *p.* 19—22.

This chapter contains accounts of the factions and wars of Italy as well as the conduct and characters of the popes during the schism, concluding with the appointment of a general council by Pope John XXII. at the instance of the Emperor Sigismund, to meet at the city of Constance.

Chap. II. Poggio attended Pope John to Constance, in the quality of secretary; but as the pontiff fled from the council, his houshold was dispersed, and Poggio remained sometime at Constance. Having a good deal of leisure, he employed his vacant hours in studying the Hebrew language, under the direction of a Jew, who had been converted to the Christian faith.

The first act of the council of Constance was the trial of Pope John, who was charged with the most atrocious vices incident to the vilest corruption of human nature, which the council declared to have been proved against him, for which they degraded him from his dignity, and deprived him of his liberty. It was by this council John Huss, the celebrated Bohemian reformer, was examined and condemned; and, notwithstanding the safe conduct he procured from the emperor, was imprisoned, cruelly treated, and afterwards burnt. He came to the council for the purpose of defending his sentiments, depending upon the authority of the protection he obtained; and though "Sigismund had given positive orders for his release from confinement, these orders were disobeyed: and when the emperor arrived at Constance, sufficient reasons were alledged by the pope, to induce him to pardon this act of resistance to his authority, and resign the too credulous prisoner to the jurisdiction of an ecclesiastical tribunal." *p.* 56.

The conduct of the council towards the pope is contrasted with their behaviour to the venerable John Huss; and his martyrdom is noticed as follows:

"In the mildness of the sentence passed by the council upon the delinquent Pontiff, the members of that assembly seem to have exhausted their stock of leniency. Their mercy was reserved for dignified offenders; and it appears by their subsequent conduct, that however tender and gentle they might be in punishing immorality of practice, the unrelenting fury of their vengeance was excited by errors in matters of opinion. The process against John Huss was expedited with all the ardour of ecclesiastical zeal. The unfortunate reformer was at various times brought in chains before a tribunal, on which his enemies sat in quality of judges; and surrounded by a military guard,

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was called upon to answer to a long series of articles of accusation, the greater part of which related to the most mysterious and subtle points of doctrine. To some of these articles he pleaded not guilty. Many of the propositions which were imputed to him as errors in faith, he defended as true; at the same time declaring his readiness to retract any doctrine, of the erroneousness of which he should be convinced. His judges having in vain endeavoured to enlighten his understanding by argument, had recourse to the terrors of authority. They declared him guilty of heresy, and attempted to overawe him to a recantation, by the dread of a painful death. But the constancy of Huss was unshaken. He firmly refused to purchase life at the expence of truth and honour. After various unsuccessful efforts to persuade him to make his peace with the church, by timely submission, the council proceeded to degrade him from his priestly office; and after proclaiming the awful sentence, which condemned him as an obstinate heretic, delivered him over to the secular power. On the sixth day of July, 1415, Huss was led to the fatal pile, where he suffered death with the intrepidity of a resolute mind, supported by the consciousness of rectitude, and by the firm conviction of religious faith, which, happily for the oppressed, are not the exclusive privileges of any sect, but bestow their animating influence on the persecuted advocates of every varying shade of theological belief." *p.* 62, 63.

The pontifical household being dispersed upon the deposition of John, "Poggio remained at Constance, for the purpose of embracing any opportunity which might then occur of improving his own interest, or that of his friend." Having much leisure, he visited the baths of Baden, of which place, and the manners of the people, he gives a particular account in a letter to a friend. "Soon after his return to Constance, the council proceeded to the trial of Jerome of Prague, an intimate friend and associate of John Huss. When Jerome was apprized of the arrest and imprisonment of his brother reformer, he deemed himself bound in honour to repair to Constance, to administer to him comfort and assistance. He accordingly arrived in that city on the 24th April, 1415. But alarmed by the violence of spirit which seemed to rage against reputed heretics, he soon fled from Constance, and went to Uberlingen, whence he sent to the council to demand a safe conduct. Instead of this instrument of protection, the members of that assembly addressed to him a citation to appear before them, and answer to a charge of heresy. Justly dreading the consequences of encountering the prejudices of the ecclesiastical dignitaries, whose morals and principles he had so often branded with infamy, he refused to obey this citation, and set off on his return to Bohemia. He proceeded without molestation as far as Hirsaw; but there he was arrested by the officers of the Duke of Sultzbach, who sent him in chains to Constance. Immediately after his arrival in that city, he underwent an examination, after which he was committed to prison. The severity which he there experienced, the importunity of some of his prosecutors, and his solitary meditations on the dreadful catastrophe of Huss, at length shook his constancy, and on the fifteenth of September, 1415, he read in open council a recantation of his errors. At this price he purchased a relaxation of the rigour of his confinement; but, notwithstanding the remonstrances of Zabarella, and of three other cardinals, who contended, that by his renunciation of error he had satisfied public justice, he was detained in custody. In the course of a few months after his recantation, new articles of impeachment were exhibited against him. To these he pleaded in a solemn assembly of the council, held for that purpose, on the twenty-sixth of May, 1416. Poggio, who was present at this second trial of Jerome, gave an interesting account to his friend, which is thus introduced. 'Soon after my return 'from Baden to Constance, the cause 'of Jerome of Prague, who was ac- 'cused of heresy, came to a public 'hearing. The purport of my pre- 'sent letter is to give you an account 'of this trial, which must of neces- 'sity be a matter of considerable 'interest, both on account of the im- 'portance of the subject, and the 'eloquence and learning of the de- 'fendant. I must confess that I ne- 'ver saw any one who in pleading 'a cause, especially a cause on the

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'ment of which his own life depend-
'ed, approached nearer to that stan-
'dard of ancient eloquence which
'we so much admire. It was asto-
'nishing to witness with what choice
'of words, with what closeness of
'argument, with what confidence of
'countenance he replied to his ad-
'versaries. So impressive was his
'peroration, that it is a subject of
'great concern, that a man of so
'noble and excellent a genius, should
'have deviated into heresy. On this
'latter point, however, I cannot help
'entertaining some doubts. But far
'be it from me to take upon myself
'to decide in so important a matter.
'I shall acquiesce in the opinion of
'those who are wiser than myself'."
p. 76—78.

As the whole of this address is too long to be inserted in our work, we must content ourselves with the reporter's observations, with which it closes.

"'He was never terrified by the
'murmurs of his adversaries, but uni-
'formly maintained the firmness and
'intrepidity of his mind. It is a
'wonderful instance of the strength
'of his memory, that though he had
'been confined three hundred and
'forty days in a dark dungeon, where
'it was impossible for him to read,
'and where he must have daily suf-
'fered from the utmost anxiety of
'mind, yet he quoted so many learned
'writers in defence of his opinions,
'and supported his sentiments by the
'authority of so many doctors of the
'church, that any one would have
'been led to believe, that he had
'devoted all the time of his impri-
'sonment to the peaceful and undis-
'turbed study of philosophy. His
'voice was sweet, clear, and sono-
'rous, his action dignified, and well
'adapted either to express indigna-
'tion or to excite compassion, which,
'however, he neither asked nor wish-
'ed for. He stood undaunted and
'intrepid, not merely contemning,
'but like another Cato, longing for
'death. He was a man worthy to be
'had in everlasting remembrance. I
'do not commend him for entertain-
'ing sentiments hostile to the con-
'stitution of the church; but I ad-
'mire his learning, his extensive know-
'ledge, the suavity of his eloquence,
'and his ability in reply. But I am
'afraid that all these endowments
'were bestowed on him by nature,
'in order to effect his destruction.
'As he was allowed two days for re-
'pentance, several learned men, and
'amongst the rest the cardinal of
'Florence, visited him, with a view
'of persuading him to change his
'sentiments, and turn from the error
'of his ways. But as he pertina-
'ciously persisted in his false notions,
'he was condemned as guilty of he-
'resy, and consigned to the flames.
'No stoic ever suffered death with
'such constancy of mind. When
'he arrived at the place of execution,
'he stripped himself of his garments,
'and knelt down before the stake,
'to which he was soon after tied with
'wet ropes and a chain. Then great
'pieces of wood, intermixed with
'straw, were piled as high as his
'breast. When fire was set to the
'pile, he began to sing a hymn, which
'was scarcely interrupted by the
'smoke and flame. I must not omit a
'striking circumstance, which shews
'the firmness of his mind. When
'the executioner was going to apply
'the fire behind him, in order that
'he might not see it, he said, come
'this way, and kindle it in my sight,
'for if I had been afraid of it, I should
'never have come to this place. Thus
'perished a man in every respect ex-
'emplary, except in the erroneous-
'ness of his faith. I was a witness of
'his end, and observed every parti-
'cular of its process. He may have
'been heretical in his notions, and
'obstinate in persevering in them,
'but he certainly died like a philo-
'sopher. I have rehearsed a long
'story, as I wished to employ my lei-
'sure in relating a transaction which
'surpasses the events of ancient his-
'tory. For neither did Mutius suffer
'his hand to be burnt so patiently
'as Jerome endured the burning of
'his whole body; nor did Socrates
'drink the hemlock so cheerfully as
'Jerome submitted to the fire'."
p. 86—88.

From this account of Jerome, the author takes an opportunity to exhibit the character of Poggio; and among other things observes, "The feeling manner in which he describes the trial and execution of Jerome, evinces a heart, which daily intercourse with bigotted believers, and licentious hypocrites could not deaden to the impulses of humanity."
p. 89.

(To be concluded in our next.)

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LXXXIV. LECTURES *on the Gospel of St. Matthew; delivered in the Parish Church of St. James, Westminster, in the Years* 1798, 1799, 1800, *and* 1801. *By the Right Rev.* BEILBY PORTEUS, D. D. *Bishop of London. In Two Volumes*, 8*vo.*

THESE lectures are twenty-four in number, occupying between seven and eight hundred pages; the subjects of which we shall give in their order. The first contains a compendious view of the sacred writings, in which, after instructions for using the scriptures profitably, the learned author proceeds to state the design of his work.

"To assist you in this most important and necessary work is the design of these lectures; and in the execution of this design I shall have these four objects principally in view."

"1st. To explain and illustrate those passages of holy writ, which are in any degree difficult and obscure.

"2dly. To point out, as they occur in the sacred writings, the chief leading fundamental principles and doctrines of the Christian religion.

"3dly. To confirm and strengthen your faith, by calling your attention to those strong internal marks of the truth and divine authority of the Christian religion, which present themselves to us in almost every page of the Gospel.

"4thly. To lay before you the great moral precepts of the Gospel, to press them home upon your consciences and your hearts, and render them effectual to the important ends they were intended to serve; namely, the due government of your passions, the regulation of your conduct, and the attainment of everlasting life. *p.* 23.

Lecture II. Matth. ii.—The Arrival and Offerings of the Wise Men at Jerusalem.

After noticing the arguments to support the testimony of the evangelists, and the correctness of the genealogy of our Lord, the principal subject of this lecture is introduced, and the following account of the wise men is given.

"The name of these persons, whom our translation calls *wise men*, is in the original μαγοι, in the Latin language, *magi*, from whence is derived our English word magicians. The Magi were a sect of ancient philosophers, living in the eastern part of the world, collected together in colleges, addicted to the study of astronomy, and other parts of natural philosophy, and highly esteemed throughout the east, having juster sentiments of God and his worship than any of the ancient heathens; for they abhorred the adoration of images made in the form of men and animals; and though they *did* represent the Deity under the symbol of fire (the purest and most active of all material substances) yet they worshipped *one only God*; and so blameless did their studies and their religion appear to be, that the prophet Daniel, scrupulous as he was to the hazard of his life, with respect to the Jewish religion, did not refuse to accept the office which Nebuchadnezzar gave him, of being master of the magi, and chief governor over all the wise men of Babylon*. They were therefore evidently the fittest of all the ancient heathens to have the first knowledge of the Son of God, and of salvation by him imparted to them.

"The country from whence they came is only described in St. Matthew as lying east from Judea, and therefore might be either Persia, where the principal residence of the magi was, or else Arabia, to which ancient authors say they did, and undoubtedly they easily might extend themselves; which it is well known abounded in the valuable things that their presents consisted of; and concerning which the seventy-second psalm (plainly speaking of the Messiah) says, 'The kings of Arabia and Saba, 'or Sabæa,' (an adjoining region), shall bring gifts; and again, 'unto 'him shall be given of the gold of 'Arabia.'

"Supposing this prophecy of the Psalmist to point out the persons whose journey the Evangelist relates, it will also determine what their station or rank in life was, namely *kings*, 'the kings of Arabia and Saba.' Of this circumstance St. Matthew says nothing directly, but their offerings are a sufficient evidence that their condition could not be a mean one: and though there is certainly no proof, there is on the other hand no improbability of their being lords of small sovereignties, which might afford

* Vid. Dan. v. 11.

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them a claim, according to the ancient usage of that part of the world, to the name of kings. For we read in Scripture not only of some small * towns or tracts that had each of them their king, but of some also which could not be very large, that had each of them several †.

"What number of the wise men or magi came to our Lord is entirely unknown, and perhaps that of three was imagined for no other reason, than because the gifts which they brought were of three sorts. The occasion of their coming is expressed by St. Matthew in their own words: 'Where is he which is born King of 'the Jews? for we are come to wor-'ship him'." *p.* 35—38.

The means by which the magi received information of the birth of Christ is next noticed, and the lecture closes with pertinent inferences from the subject, to prove the veracity of the sacred scriptures.

Lecture III. Matth iii.—History and Doctrines of John the Baptist.

Lecture IV. Matthew iv. former part.—Temptation of Christ in the Wilderness.

In this lecture the learned author proves, that the temptation of our Lord in the wilderness was a real transaction, and not a vision, as some have insinuated.

Lecture V. Matth. iv. latter part.—Choice of the Apostles.—Beginning of Miracles.

Lecture VI. Matth. v.—Our Lord's Sermon on the Mount.

The blessedness of the meek is thus described, "That the *meek* of all others should be destined to inherit the earth, is what one should not naturally have expected. If we may judge from what passes in the world, it is those of a quite opposite character, the bold, the forward, the active, the enterprizing, the rapacious, the ambitious, that are best calculated to secure to themselves that inheritance. And undoubtedly, if by inheriting the earth is meant acquiring the wealth, the grandeur, the power, the property of the earth, these are the persons who generally seize on a large proportion of these good things, and leave the meek and the gentle far behind them in this unequal contest for such advantages. But it was far other things than these our Lord had in view. By *inheriting the earth*, he meant inheriting those things which are, without question, the greatest *blessings* upon earth, calmness and composure of spirit, tranquillity, cheerfulness, peace, and comfort of mind. Now these, I apprehend, are the peculiar portion and recompense of the *meek*. Unassuming, gentle, and humble in their deportment, they give no offence, they create no enemies, they provoke no hostilities, and thus escape all that large proportion of human misery which arises from dissensions and disputes. If differences *do* unexpectedly start up, by patience, mildness, and prudence, they disarm their adversaries, they soften resentment, they court reconciliation, and seldom fail of restoring harmony and peace. Having a very humble opinion of themselves, they see others succeed without uneasiness, without envy; having no ambition, no spirit of competition, they feel no pain from disappointment, no mortification from defeat. By bending under the storms that assail them, they greatly mitigate their violence, and see them pass over their heads almost without feeling their force. Content and satisfied with their lot, they pass quietly and silently through the crowds that surround them; and encounter much fewer difficulties and calamities in their progress through life, than more active and enterprizing men. This even tenor of life may indeed be called by men of the world flat, dull, and insipid. But the meek are excluded from no rational pleasure, no legitimate delight; and as they are more exempt from anxiety and pain than other men, their sum total of happiness is greater, and they may in the best sense of the word be fairly said *to inherit the earth*." *p.* 138—140.

Lecture VII. Matth. vi. and vii.—Continuation of the Sermon on the Mount.

Lecture VIII. Matth. viii.—Conduct and Character of the Roman Centurion.

Lecture IX. Matth. x.—Our Lord's Instructions to his Apostles.

On the 34th verse of the chapter, which is the subject of this lecture, the author discourses at large. The illustration of this passage, and the arguments to support it, are as follow:

"The promulgation of my religion

* Josh. x. 5. † Jerem. xxv. 20—26.

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will be productive of much dissension, cruelty, and persecution; not only to you, but to all those who for many ages afterwards shall preach the gospel in purity and truth. The true *cause* of this will be the wickedness and the ferocious passions of men; but the occasion and the *pretence* for it will be the holy religion which you are to promulge. In this sense, and in this only it is, that I may be said to bring a sword upon earth; but they who *really* bring it, are the open enemies, or pretended friends of the Gospel.

"Still it is said by the adversaries of our faith, that however these words may be interpreted, the fact is, that Christians themselves have brought a sword, and a most destructive sword upon earth; that they have persecuted one another with inconceivable rancour and fury; and that their dissensions have produced more bloodshed, misery, and desolation among mankind, than all the other wars of contending nations put together.

"To this I answer, in the first place, that the charge, as here stated, is not true. It is not true that wars of religion have been more frequent and more sanguinary than any others. On the contrary, it may be proved in the clearest manner, from the most authentic facts, that by far the greatest number of wars, as well as the longest, most extensive, and most destructive, have been owing to causes purely political, and those too sometimes of the most trivial nature. And if we can allow men to harass and destroy one another for a mere point of honour, or a few acres of land, why should we think it strange to see them defending, with the same heat and bitterness, what they conceive to be the most essential requisite to happiness, both here and hereafter?

"2dly, I must observe, that a very large part of those animosities, wars, and massacres, which have been usually stiled *religious*, and with the entire guilt of which Christianity has been very unjustly loaded, have been altogether, or at least in a great measure, owing to causes of a very different nature; to the ambition, the resentments, the avarice, the rapacity of princes and of conquerors, who assumed the mask of religion to veil their real purposes; and who pretend to fight in the cause of God and his church, when they had in reality nothing else in view than to advance their power or extend their dominions. All history is full of instances of this kind.

"3dly. It should be remembered, that the wildest excesses of religious persecution did not take place till the world was overrun with barbarity, ignorance, bigotry, and superstition; till military ideas predominated in every thing, in the form of government, in the temper of the laws, in the tenure of lands, in the administration of justice itself; and till the Scriptures were shut up in a foreign tongue, and were therefore unknown to the people. It was not therefore from the Gospel, but from a total *ignorance* of the Gospel, from a total perversion of its true temper, genius, and spirit, that these excesses and enormities arose.

"4thly. That this is the real truth of the case, appears demonstrably from this circumstance, that when after the reformation the Scriptures were translated into the several vernacular languages of Europe, and the real nature of the Christian revelation became of course more generally known, the violence of persecution began to abate; and as the sacred writings were more and more studied, and their true sense better understood, the baneful spirit of intolerance lost ground every day, and the divine principle of Christian charity and benevolence has been continually gaining fresh strength; till at length, at the present moment, persecution by Christians, on the score of religion only, has almost entirely vanished from the face of the earth; and we may venture to predict, that wars of religion, strictly so called, will be heard of no more." *p.* 239—242.

Lecture X. Matthew xii.—Observation of the Sabbath.—Demoniacs.—Blasphemy against the Holy Ghost.

The *rest* of the Sabbath the author keeps principally in view, and enforces its observation: among other remarks we notice the following:

"This *rest* is plainly infringed, whenever the lower classes of people continue their ordinary occupations on the Sabbath, and whenever the higher employ their servants and their cattle on this day in needless labour. This, however, we see too

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frequently done, more particularly by selecting Sunday as a day for travelling, for taking long journies, which might as well be performed at any other time. This is a direct violation of the fourth commandment, which expressly gives the sabbath as a day of rest to our servants and our cattle.

"This temporary suspension of labour, this refreshment and relief from incessant toil, is most graciously allowed, even to the brute creation, by the great Governor of the universe, whose mercy extends over *all* his works. It is the boon of heaven itself; it is a small drop of comfort thrown into their cup of misery; and to wrest from them this only privilege, this sweetest consolation of their wretched existence, is a degree of inhumanity for which there wants a name, and of which few people I am persuaded, if they could be brought to reflect seriously upon it, would ever be guilty." *p.* 255, 256.

Lecture XI. Matth. xiii.—Nature and use of Parables.

Lecture XII. Matthew xiii. continued.—Parable of the Sower explained.

Lecture XIII. Matth. xiii. continued.—Parable of the Tares explained.

Lecture XIV. Matthew xiv.—History of Herod and Herodias.—Death of John the Baptist.

From the remarks arising from the circumstances connected with the murder of John, we select the following:

"We here see a fatal proof of the extreme barbarities to which that most diabolical sentiment of revenge will drive the natural tenderness even of a female mind; what a close connection there is between crimes of apparently very different complexion; and how frequently the uncontrolled indulgence of what are called the softer affections, lead ultimately to the most violent excesses of the malignant passions. The voluptuary generally piques himself on his benevolence, his humanity, and gentleness of disposition. His claim even to those virtues is at the best very problematical; because, in his pursuit of pleasure, he makes no scruple of sacrificing the peace, the comfort, the happiness of those for whom he pretends the tenderest affection, to the gratification of his own selfish desires. But however he may preserve his good humour, when he meets with no resistance, the moment he is thwarted and opposed in his flagitious purposes, he has no hesitation in going any lengths to gain his point, and will fight his way to the object he has in view through the heart of the very best friend he has in the world. The same thing we see in a still more striking point of view, in the conduct of Herodias. She was at first only a bold, unprincipled libertine, and might perhaps be admired and celebrated, as many others of that description have been, for her good temper, her sensibility, her generosity to the poor; and with this character she might have gone out of the world, had no such person as John arisen to reprove her and her husband for their profligacy, and to endanger the continuance of her guilty commerce. But no sooner does he rebuke them as they deserved, than Herodias shewed that she had other passions to indulge besides those which had hitherto disgraced her character; and that, when she found it necessary to her pleasures, she could be as cruel as she had been licentious; could contrive and accomplish the destruction of a great and good man, could feast her eyes with the sight of his mangled head in a charger, could even make her own poor child the instrument of her vengeance, and, as I am inclined to think, a *reluctant* accomplice in a most atrocious murder.

"Here is a most awful lesson held out, not only to the female sex, but to both sexes, to persons of all ages and conditions, to beware of giving way to any one evil propensity in their nature, however it may be disguised under popular names, however indulgently it may be treated by the world, however it may be authorized by the general practice of mankind; because they here see, that they may not only be led into the grossest extravagancies of that individual passion, but may also be insensibly betrayed into the commission of crimes of the deepest dye, which in their serious moments they always contemplated with the utmost horror." *p.* 377—379.

Lecture XV. Matthew xvii.—The Transfiguration of Christ.

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Lecture XVI. Matth. xviii.—Making our brother to offend.—Parable of the Unforgiving Servant.

In discoursing upon the first subject in this Lecture, the peculiar meaning of the word *offend* is stated to be "a causing any one *to fall from his faith*, to renounce his belief in Christ by any means whatever; and against every one that makes use either of violence or artifice to terrify or seduce the sincere, and humble, and unsuspicious believer in Christ from his faith and obedience to his divine Master, the severest woes and the heaviest punishments are here denounced." Vol. ii. *p.* 33.

The various modes of making our brother to offend are considered, among which our attention is engaged by the following:

"A bad example, though it operates fatally, operates comparatively within a small circumference. It extends only to those who are near enough to observe it, and fall within the reach of the poisonous infection that it spreads around it; but the contagion of a licentious publication, especially if it be (as it too frequently is) in a popular and captivating shape, knows no bounds; it flies to the remotest corners of the earth; it penetrates the obscure and retired habitations of simplicity and innocence; it makes its way into the cottage of the peasant, into the hut of the shepherd, and the shop of the mechanic; it falls into the hands of all ages, ranks, and conditions; but it is peculiarly fatal to the unsuspecting and unguarded minds of the youth of both sexes, and to them its 'breath 'is poison and its touch is death.'

"What then have *they* to answer for, who are every day obtruding these publications on the world, in a thousand different shapes and forms; in history, in biography, in poems, in novels, in dramatic pieces; in all which the prevailing feature is *universal philanthropy and indiscriminate benevolence*; under the protection of which the hero of the piece has the privilege of committing whatever irregularities he thinks fit; and while he is violating the most sacred obligations, insinuating the most licentious sentiments, and ridiculing every thing that looks like religion, he is nevertheless held up as a model of virtue; and though he may perhaps be charged with a few little venial foibles, and pardonable infirmities, (as they are called) yet we are assured that he has notwithstanding *the very best heart in the world.* Thus it is that the principles of our youth are insensibly, and almost unavoidably corrupted; and instead of being inspired, as they ought to be, even upon the stage, with a just detestation of vice, they are furnished with apologies for it, which they never forget, and are even taught to consider it as a necessary part of an accomplished character.

"And as if we had not enough of this disgusting nonsense and abominable profligacy in our own country, and in our own language, we are every day importing fresh samples of them from abroad, are ingrafting foreign immorality on our own native stock, and introducing characters on the stage or into the closet, which are calculated to recommend the most licentious principles, and favour irregularities and attachments that deserve the severest reprehension and punishment." Vol ii. *p.* 41—43.

Lecture XVII. Matth. xix.—The Means of attaining Eternal Life.—Difficulty of a Rich Man entering into the Kingdom of Heaven.

Lecture XVIII. Matthew xxii.—Parable of the Marriage Feast.—Insidious Questions put to Christ.—Two great Commandments.

Lecture XIX. Matth. xxiv.—Our Lord's Prediction of the Siege and Destruction of Jerusalem.

Lecture XX. Matth. xxiv. xxv.—Further Remarks on the same Prophecy.—Parables of the Ten Virgins and of the Talents.—Day of Judgment.

Lecture XXI. Matth. xxvi.—Institution of the Lord's Supper.—Our Lord's Agony in the Garden.—Betrayed by Judas.—Carried before the High Priest.

Lecture XXII. Matthew xxvii. Christ carried before Pilate—tried—condemned—and crucified.

Lecture XXIII. Matthew xxvii. xxviii.—Doctrine of Redemption.—Burial and Resurrection of our Blessed Lord.

Lecture XXIV. Matth. xxviii.—Mysteries of Christianity.—Conclusion of the Gospel of St. Matthew, and of the Lectures.

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LXXXV. JACKSON'S JOURNEY *from* INDIA *towards* ENGLAND, *in the Year* 1797.

(Concluded from page 285.)

FOR the journey from BAGDAD to CONSTANTINOPLE Mr. Jackson assumes a new habit, of which he gives the following account: "My Tatar * dress being ready, as well as the trappings of my horse, I began to prepare for my departure from BAGDAD. Though I was to travel under the title of consul, yet it was necessary to wear the Tatar dress, to avoid being insulted by the populace, as is always the case when they discover an European, whom they call Fringui. I had also my head shaved, which I found to be of great service, as it kept me cool, and was more convenient to me in wearing the Tatar dress." *p.* 105, 106.

"My dress consisted of a yellow cap, about a foot high, broad at top, and almost flat, but becoming gradually narrower till it fitted the head. The lower part of the cap was covered all round with black lambskin about four inches deep, the inside lined and quilted, and in the upper part stuffed with wool extremely tight. Being thus calculated to resist any weapon, it it an excellent safeguard to the head. This cap, which, being very heavy, feels unpleasant at first, is called a culpack, and is only worn by the Tatars. My other articles of apparel were a brown cloth coat trimmed with a broad black silk binding, wrapped quite round the body, with short wide sleeves, and hanging down to the calf of the leg; blue Turkish trousers, trimmed with black silk binding, made very wide, but buttoning tight round the small of the leg; and strong red boots to pull over the trousers as high as the calf of the leg. The under dress is a Turkish gown, with long sleeves, buttoning close round the wrist, and a shirt without a collar. Turks of all descriptions have the neck entirely bare. The Tatars wear drawers; but I wore a pair of strong leather breeches under my trousers, which I found of very great service. A cumberband about six yards long was tied very tightly round my waist, and in this I hung a brace of pistols, beside having a large Turkish sabre fastened round my middle with a belt. My European clothes, and whatever I had not immediate occasion for, I had packed up in wax cloth; shirts, stockings, and other necessaries that I should have occasion for on the journey, I had put into a leather pouch, which was fastened behind the saddle." (With this description is a plate.) *p.* 107—109.

At DIABEKIR "the author caught some locusts of an extraordinary size, and very thick in proportion to their length. They have no wings, move slowly, and are easily taken. I soon found it necessary to be careful that they did not bite me, for I am persuaded that they could easily have bitten my finger to the bone. I tried one with a twig about as thick as a quill, which it bit through instantly. I then dissected one, and on examining one of its grinders, found it nearly as large as a human tooth, and so hard, that I was not able to make any impression on it with my penknife. The grinders were nearly the colour of mahogany.

"Finding that we were not molested by flies or other insects, and ascribing this circumstance to the excessive heat of the sun at this season, I made an experiment on one of these large locusts, by exposing it to the sun, which actually killed it in less than an hour. I also found that flies, when exposed in the middle of the day, fell down almost instantly; and that all kinds of insects must either get into some shade, or inevitably perish." *p.* 139, 140.

In a description of DIABEKIR, the Author writes:

"I visited the manufactories, of which there are great numbers. They manufacture copper, iron, wool, cotton, silk, and several other staples. Some of their wool is very fine, and the weavers are numerous. People of the same trade usually live together; thus, one street contains nothing but weavers; another street, shoemakers; another, smiths, &c. Their leather is very good, and they work it exceedingly well. I had cases made for my pistols, which were executed very neatly. Here are a

* In a note towards the beginning of the work it is noticed that this word is "usually, but very improperly, written Tartar." See Cambell's Journey over-land to India, and other works. It is pronounced *Tatár*, the accent being on the last syllable.

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great many dyers; and the waters of the TIGRIS are said to be peculiarly adapted to the purposes of that trade.

"In some branches these people are equal, if not superior, to many Europeans; but the weavers are very inferior to the English; and the cloth they make, whether of woollen, cotton, or silk, is always very narrow. They entertain a very high opinion of the British manufactures, and the very name of an Englishman is sufficient to gain the greatest respect.

"People of all descriptions seem here to enjoy much liberty. The various sects of Christians have their chapels and churches, and each follows his own mode of worship without molestation." *p.* 161—163.

Facing page 179 is a plate, representing a portable spinning machine, used at KESSERECK and GERMILLY in ARMENIA, by which one man spins two threads, twists the two threads he has spun before, and turns the wheel at the same time.

Among some of the manners and customs noticed, we think the following merits attention.

"At one o'clock we arrived at the encampment of HASSAN CHILLABY; for here also the inhabitants, having quitted the town, which was about two miles distant, had encamped on a hill.

"I now found that we could not proceed farther without a very strong guard.

"The people belonging to the tent wherein we rested were very attentive, and I was fortunate in cultivating the friendship of the women, who took some pains to provide such food and refreshment as they thought I should like best. I had also a favourable opportunity of observing their manners and customs.

"The whole of the cattle belonging to these encampments are driven every morning into such of the vallies as contain the greatest plenty of water and vegetation, where they are watched all day by two or three persons employed for that purpose, and in the evening are brought back again. The tents are always pitched in a circle, and the cattle remain all night in the centre.

"The people rise at dawn of day, and the first employment of the women is to milk their cows and goats, which are immediately sent off again to pasture. The women then put the milk into a sort of bottle made of a goat's skin, every part of which is sewed up except the neck; but when they are churning, the neck is tied with a string close and tight enough to prevent the milk running out. They then fix three strong sticks in the ground, in a form something like what we often use in raising weights, only on a smaller scale. From these they suspend the goat's skin tied by each end, and continue shaking it backward and forward till it becomes butter; and they easily know when it is ready by the noise it makes. They then empty the skins into a large vessel, skim off the butter, put hot water into the skin to clean it, and hang it up to dry.

"Besides this employment, they have also to bake bread every morning for the day's consumption; for all this work is performed by the women. The bread is baked on large iron plates, as in many parts of EUROPE; but should any of the women happen to lie longer than usual in the morning, so as not to be able to get their work done before the sun becomes hot, they not only have to work in the sun, but are heartily laughed at by better housewives." *p.* 187—189.

In the course of the journey the author had an opportunity of witnessing the agility of his conductors. He says, "they would sometimes draw out of the ranks half a dozen on each side, and throw blunted spears, at which exercise these men are wonderfully dexterous, being able to pick up spears from the ground without quitting their horses. They have also a particular method of avoiding their opponents spears by hanging down on the opposite side of the horse, and thus exposing only one foot, yet at the same time going on full gallop. But though the men are at this exercise so much superior to Europeans, I was even more entertained by observing the motions of the horses, some of which were beautiful white Arabians. The horseman makes very little use of the reins on these occasions, and the horse is governed by the motions of the rider's body. If the latter lean towards the right or left, the horse will turn to that side, and if the motion be quick will gallop full speed. If the rider lean forward, the horse gallops straight on; and if the man raise his body upright, the

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horse, though at that time on full speed, will stop in a moment, without the rider touching the bridle." *p.* 196, 197.

Amasia is considered by our Author to be a very pleasant situation, and he has given the representation of it in a plate.

"For nearly a mile above the town was a deep valley, in which were many gardens and orchards. There was also a fine stream of water running from the mountains that we had come over, on which were several mills.

"AMASIA is a very extensive and populous town, nearly as large as TOCAT, and is surrounded by many lofty rugged mountains. The faces of these mountains have nearly half a mile of almost perpendicular height; and in one of these are several places cut in the solid rock, similar to a Hindoo pagoda, and which can only be approached by little narrow passes cut through the rock." *p.* 211, 212.

The method of watering this town deserves notice.

"The town is well watered, particularly the lower parts, by means of large wheels near thirty feet in diameter. These are turned by the stream, having a great many large buckets fastened to them. As the wheel turns round, these buckets empty themselves into troughs fixed within a few feet as high as the wheel. By this method they are enabled to keep up a continual stream of water, which is conveyed by pipes from the troughs to the hummums, fountains, &c." *p.* 212, 213.

A custom among the Grecian women is thus noticed. "At a village called BENLEE, we stopt half an hour at a Greek's house to refresh. The master of the house had two very beautiful daughters. The Greeks in general have handsome features; but these particularly attracted my attention. They, as well as the peasantry in general, had a very ridiculous custom of tying all their treasure round their necks; and I have actually seen some wear three or four hundred Venetian sequins perforated and fastened round their necks with silk strings. This custom, however, is confined to the unmarried part of the sex, wives having no ornament whatever on that part of their persons." *p.* 247, 248.

The author also notices the method used here of separating the corn from the straw, and observed the same to be adopted in all countries where the rains are periodical. "They make a ring about forty yards round, sometimes of clay, and sometimes paved. They then bring their corn from the field, and throw it in a heap in the middle of the ring. They have a sledge too, which is sometimes drawn by bullocks, sometimes by horses, and some of these have pieces of iron driven into the bottom, to cut the straw as it goes round, though in others I have seen flint stones fastened to the bottom. Upon the sledge is a heavy weight. Beside the person who drives the cattle, another is employed with a fork in tossing the straw from the ring, if the grain is extracted, and taking fresh from the heap in the middle. In this manner they are enabled to continue till they have extracted the whole of their corn, without being in any danger of having it spoiled by rain. This is much quicker, and easier too, than our mode of thrashing in ENGLAND." *p.* 249, 250.

The Author thinks the same method might be adopted in England, under covered buildings, much to the advantage of agriculture.

The last mechanical object which engaged the Author's attention is of some importance, and thus noticed. "On the river DANUBE, below PESTE, are many floating corn-mills, which are admirably adapted for the purpose. The vessels on which the mills are built are always kept afloat and at anchor in the middle of the stream; the wheel is turned by the current, and I am of opinion, that mills built on a similar construction might be made serviceable on the river THAMES, without obstructing the navigation; for we have too many instances of flour and bread advancing in price, on account of the mills in the neighbourhood not being able to raise a sufficient supply, particularly in dry seasons." *p.* 275, 276.

LXXXVI. TRAVELS *through Sweden, Finland, and Lapland, to the North Cape, in the Years* 1798 *and* 1799. *By* JOSEPH ASCERBI. *In Two Volumes. Illustrated with Seventeen elegant Engravings.* 4*to.*

THE first volume contains thirty chapters, to which is prefixed a portrait of the author, engraved by

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P. W. Tomkins, historical engraver to her Majesty, from a painting by P. Violet.

Chap. I. delineates the mode of travelling in Sweden, compared with other countries, informing us there is no regular conveyance even between the country and the capital; none, for example, between Gothenburg and Stockholm; Stockholm and Gefle; Gefle and Upsala; or the other principal towns of the provinces. A comparison is made between the conveniences of travelling in Sweden and Italy. The author observes, that between Helsingberg and Stockholm, a distance of near four hundred miles, nothing that can be considered as an inn is to be met with. The horses are so little, lean, and feeble, as to render it necessary to employ seven to draw a carriage, for which in Germany they only use three: they are put to the carriage four a breast in the first line, and three in the second; and the author says, we were attended by five or six peasants, who had each a horse in our caravan; and deeming it good policy to whip up their neighbour's horses while they spared their own, they fell often a quarrelling, and sometimes dealt about blows among themselves as well as among each other's horses. Such a Babylonish confusion is not, I believe, to be met with in any other part of the world. At every post-house a register is put into your hands, under the denomination of a day-book, in which travellers set down their names, their state or condition in life, whence they came, and whither they are going, and if they have been satisfied, or otherwise, with the postillion, or rather the peasant. Warberg is noticed in passing through it, and of Gothenburg the author observes, that it is the second city of the kingdom. Its environs are almost every where naked, barren and dreary. They present an uniform scene of small eminences of black rock, where nature cannot by any power of art be forced to produce vegetation. The harbour exhibits a similar confusion of rocks, not more pleasing to the eye, and some little craggy isles of a rugged and forbidden aspect. As to the interior of the town, it resembles in some respects the towns of Holland, having canals, with rows of trees along [illegible] margin, regularly cut or clipped in the Dutch fashion. The trade and manners of the inhabitants are noticed, and the chapter concludes with a respectful mention of the apothecaries of Gothenburg, who, having the advantage of a liberal education, are considered as superior to the same class of men in many other places.

Chap. II. contains the journey from Gothenburg to Stockholm, and first notices Trolhätta, a place where the admirers of natural beauties, if they could be tolerably accommodated, would be tempted to stop for several days, as it is scarcely possible in less time to have any satisfactory view of the famous cataracts, and the canal, which is one of the boldest and most amazing works of the kind in the world. The cataracts are a series of cascades, formed by the river Götha, which issues from the lake of Wennerp; and being united after many breaks, falls in its whole and undivided stream from a height of upwards of sixty feet, into an unfathomable abyss of water. The canal of Trolhätta has been wrought through the midst of rocks by the means of gunpowder, and may justly be considered as in some respects characteristical of the Swedish nation; for it represents them as they are, prone to the conception of grand enterprizes, and distinguished by mechanical invention. As a work of art, and of bold and persevering design, it is not too much to say, that it is the first in the world, even the Duke of Bridgewater's canal in England, and that of Languedoc in France, not excepted.

At Trolhätta a book is presented to strangers when they are about to leave the place, and they are requested to inscribe their names in it, with some motto relative to the impression made on their minds by the falls, or other local circumstances. From this book the author has recorded some extracts.

The treatment of horses in Sweden is next noticed. These animals stand or lie on perforated boards, like soldiers in barracks. This practice has been approved by the Veterinary Colleges of both Stockholm and Copenhagen, and universally adopted by the royal and other great families, on account of its salutary effect on the foot of the horse. In countries where the horses stand in a

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hot-bed produced by their own litter, their feet become tender, and subject to divers disorders; but you very seldom see a lame or foundered horse in Sweden or Denmark, which, if it is not to be ascribed to the skill of the licensed farriers, who are, at least in the Danish dominions, all brought up in the Veterinary College, may, to a certain degree, be owing to the manner of keeping the horse on boards instead of straw.

The cultivation of the country is next described, and the arrival at Stockholm, on which occasion the author and his friend experience much kindness from Mr. Malmgrein, of whom the most respectful mention is made and his general character given.

Chap. III. Topographical description of Stockholm. "The grand and most distinguished feature in the locality of that city, namely, being situated on islands, amidst gulfs and lakes, is destroyed by the ice. The same water which divides the inhabitants of the different quarters in summer unites them in winter. It becomes a plain which is traversed by every body. The islands are islands no longer: horses in sledges, phaetons, and in vehicles of all sorts, placed on scates, scour the gulf and lakes by the side of ships fixed in the ice, and astonished as it were to find themselves in such company on the same element." *p.* 39.

"There is no part of this great mass of water that is not arrested and subdued by the frost, except the current under the north bridge, and on the south near the king's stable. Here the water, which during the keenest frost dashes and foams with great noise through the arches of the bridge, sends up majestic clouds of vapour to a considerable height in the atmosphere, where, in the extreme rigour of winter, being converted by the intenseness of the cold into solid particles, they are precipitated down through their weight, and presenting their surface to the sun, assume the appearance of a shower of silver sand reflecting the solar rays, and adorned with all manner of colours. In the interior of Stockholm, throughout all its different quarters, every thing in winter in like manner undergoes a sudden change. The snow that begins to fall in the latter weeks of autumn covers and hides the streets for the space of six months, and renders them more pleasant and convenient than they are in summer or autumn, at which seasons, partly on account of the pavement, and partly on account of the dirt, they are often almost impassable. One layer of snow on another, hardened by the frost, forms a surface more equal and agreeable to walk on, which is sometimes raised more than a yard above the stones of the street. You are no longer stunned by the irksome noise of carriage wheels, but this is exchanged for the tinkling of little bells, with which they deck the horses before the sledges. The only wheels now to be seen in Stockholm are those of small carts employed by men servants of families to fetch water from the pump in a cask. This compound of cart and cask always struck me as a very curious and extraordinary object, insomuch that I once took the trouble of following it, in order to have a nearer view of the whimsical robe in which the frost had invested it, and particularly of the variegated and fantastical drapery in which the wheels were covered and adorned. This vehicle, with all its appurtenances, afforded to a native of Italy a very singular spectacle. The horse was wrapped up, as it seemed, in a mantle of white down, which, under his breast and belly, was fringed with points and tufts of ice. Stalactical ornaments of the same kind, some of them to the length of a foot, were also attached to his nose and mouth. The servant that attended the cart had on a frock, which was encrusted with a solid mass of ice. His eye-brows and hair jingled with icicles, which were formed by the action of the frost on his breath and perspiration." *p.* 40, 41. This cart, and one of the small sledges used for the conveyance of goods or luggage, are represented in an engraving, which also exhibits a view of the Mint.

"The season of summer, at which time the nobility and gentry retire to their country houses, which are fitted up with great magnificence and luxury. Those villas are for the most part pleasantly situated, and embellished by works of art, which second and improve the efforts of nature. You there find hot-houses, in which they raise peaches, pine-apples, grapes, and other fruits. All kinds of wines, liquors, and other delicacies, are

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lavished at the table of a Swedish gentleman, or rich manufacturer, or merchant in the country." *p.* 45.

In describing the diversions and amusements of the Swedes, their passion for cards and gaming is particularly noticed. The author presents his reader next with a view of the environs of Stockholm — Drottningholm—The Royal Palace — Annual Tournament at Drottningholm—The Royal Park at Stockholm—and the Royal Procession and Yearly Festival in the Park, of which festival the following description is given:

"On the twenty-fourth of June, or Midsummer-day, the king and royal family come to the park, where they take up their abode in tents for the remainder of the month, that is for the space of nearly a week. A camp is formed of the garrison of Stockholm, composed of two regiments of foot-guards, some companies of horse-guards, and a corps of artillery. Along the lines of the camp they raise poles or posts, adorned with branches of cyphers, and sometimes scutcheons with mottos or devices. At the foot of the posts are placed barrels of beer on wooden frames. About six or seven o'clock in the afternoon, on a particular signal, the barrels are opened, when each soldier is presented with a pipe, a loaf of bread, two herrings, and some money. All this is done at the expence of the officers. In the mean time the military music plays, and the soldiers begin for to drink and to dance. Upon each of the barrels sits a soldier, in the form of a Bacchus, or of some other figure more or less ridiculous. Those that are dressed up in this manner first taste the liquor and propose the toasts, which are generally numerous, and constantly accompanied with the cry of *vivat*, answering to the English huzza. When any of the royal family, or a general officer, chance to pass by, their healths are drank, and always with the same accompaniment of *vivat*. A kind of masquerade ensues for a short time, during which the soldiers amuse the people, that flock round them in the lines of the camp with songs, and indulge themselves in various freaks and acts of merriment. On the beating of the retreat every thing is submitted to the reign of order. Such festivals, diminishing respect, certainly tend to excite in the soldiery and people an interest and attachment to the royal family." *p.* 55, 56.

Chap. IV. The months of September and October, when the rains set in, and May and June, when the thaw commences, are extremely disagreeable. The precautions against the severities of winter are stoves and warm clothing; of the latter article the author writes, "I have often been greatly diverted at seeing a Swede, before he came into a room, divesting himself of his pelice, great coat, and upper shoes, and leaving them in the anti-chamber. The vestments or *exuviæ* of ten persons are sufficient to load a large table." The amusements of the capital in winter —An account of the Swedish ladies —Their beauty—Accomplishments and manners—Women of another description—Character of a Swedish petit maître—Spirit of society—Music and dinner-parties, follow next—Of the last article we have the following description:

"The Swedish dinner parties are expensive arrangements of shew and formality. It will often happen, that out of forty or fifty people, who appear in consequence of an invitation sent with all possible ceremony, and perhaps a week or a fortnight before the appointed day, scarcely three or four know one another sufficiently to make the meeting agreeable. A foreigner may still fare worse, and have the misfortune of being seated near a person totally unacquainted with any language but his own. Before the company sit down to dinner, they first pay their respects to a side table, laden with bread, butter, cheese, pickled salmon, and *liquor*, or brandy, and by the tasting of these, previous to their repast, endeavour to give an edge to their appetite, and to stimulate the stomach to perform its office. After this prelude, the guests arrange themselves about the dinner table, where every one finds at his place three kinds of bread, flat and coarse rye bread, white bread, and brown bread. The first sort is what the peasants eat; it is crisp and dry; the second sort is common bread; but the brown, last mentioned, has a sweet taste, being made with the water with which the vessels in the sugar houses are washed, and is the nastiest thing possible. All the dishes are at once put upon the table, but

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no one is allowed to ask for what he likes best, the dishes being handed round in regular succession; and an Englishman has often occasion for all his patience, to wait till the one is put in motion on which he has fixed his choice. The Swedes are more knowing in this respect, and, like the French, eat of every thing that comes before them: and although the different dishes do not seem to harmonize together, yet such is the force of habit, that the guests find no inconvenience from the most opposite mixtures. Anchovies, herrings, onions, eggs, pastry, often meet together on the same plate, and are swallowed promiscuously. The sweet is associated with the sour, mustard with sugar, confectionaries with salt meat, or salt fish; in short, eatables are intermingled with a poetical licence, that sets the precepts of Horace at defiance.—

Sed non ut placidis coccas inimitia." *p.* 68.

The following anecdote may seem to illustrate the extreme passion of the Swedes for cards, the only amusement to fill up the interval between dinner and supper. "A nobleman of great rank having waited longer than usual for his dinner, and seeing that no preparation was made for it, went down to call his servants to an account, and to examine into the reason of the delay. He found his houshold, in imitation of their superiors, deeply engaged at cards. They excused themselves to their master by telling him, that they were now at the most interesting point of the game; and the butler, who had the greatest stake, took the liberty of explaining the case to his excellency, who could not in conscience but approve his reasons. However, being unwilling to wait for his dinner till the game was decided, he sent the butler to lay the cloth, while he himself sat down with the other servants, and managed the interest of that individual in his absence." *p.* 69.

The formality and restraint of Swedish manners are next described—Costume of dress—Private suppers given by the king and royal family—Intercourse between the court and the people, and their mutual relations of condescension and respect—Great assemblies at the Royal Exchange, which are honoured by the presence of the royal family—Places of public resort, and their expences—A club called the Society.

In noticing the intercourse between the court and the people, the author observes that "At the same time the most rigid observance of particular forms is exacted by the court of Stockholm, within what we may call its own precincts, there is no country where the king and princes mix more familiarly with the people than in Sweden. This makes the contrast the more striking; for it is a very different thing to be admitted to the private suppers given by the king, and the other branches of the royal family, and to stand exhibition at court. The king gives suppers in a domestic and friendly way twice, and sometimes three times a week." At which times, and particularly at the Exchange Assembly, the king evidences much affability even to those who have never been introduced at court; of which description are many distinguished families among the gentry, clergy, and the mercantile class; for though they are not of noble birth, yet their education and respectability in society is deemed a sufficient title to these marks of attention.

Chap. V. Character of Gustavus III. king of Sweden, under whose reign the arts and sciences are represented to have been disregarded. On which account the author observes from the state of things at the time referred to in Sweden, "It would probably be made to appear, that neither the splendour of a throne, nor the protection of a prince are necessary, or even favourable, to the promotion of science. It would be seen that the most effectual patronage of learning is that which is derived from the public at large; and that the sciences, like commerce, are always worse for the interference of government. They resemble the sensitive plant, which shrinks from the touch of the purest and most delicate hand, but vegetates, flourishes, and perfectly unfolds itself, when left alone." *p.* 87.

The character of the duke of Sudermania, and his conduct during the regency, with the encouragement given to animal magnetism at Stockholm. The character of the present king of Sweden—the state of religion—the liberty of the press, which is represented as nearly annihilated, and the state of the arts and sciences.

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Chap. VI. Remarks on academies, or learned societies; and a description of those established by Lewis XIV. in France. The effect of opinions and theoretical principles upon the fate of nations. Illustrating the latter proposition by instances from history, the author observes, "Whoever reflects on the usual effect of literature and science to awaken the genius of liberty, by exciting a spirit of free discussion on all subjects, by preserving the memory of the ancient republics, by quickening the perception of right and wrong, and vindicating the dignity of human nature, will be apt to consider the introduction of the arts and sciences into despotic governments as a political incongruity; unless, indeed, it be the intention of the prince to ameliorate the condition of the people, and raise them gradually to a participation of political power, in proportion to their advancement in knowledge." *p.* 100, 101.

Having shewn how far the public opinion may be directed or influenced by learned societies, the author proceeds to display the characteristics of these societies, and describes the academy of Belles Lettres, and the Swedish Academy, naming their members, and stating their proceedings and prizes, concluding with an account of some Swedish poets.

Chap. VII. contains accounts of other learned societies, particularly the academy of sciences at Stockholm; the classes into which it is divided, with the names and characters of the members in each class. The collection of models and machines which display much ingenuity and utility. The disposition of the Swedes for the arts and sciences is noticed, and the author, treating of literary societies, observes, that "when they are more extended, when numbers of strangers are introduced, when they are honoured with public celebrity, and the countenance and interference of kings and princes, simplicity and sincerity of intention, mutual goodness, and a love of truth, are exchanged for vanity, pomp, and faction." *p.* 136.

The character of the Swedes is thus delineated, after noticing that all the people, without exception, are taught to read, it is stated that "Gustavus III. who kept a watchful eye on every event that might influence the state of society, interdicted all mention in the Swedish Journals of a French revolution, either good or bad. He wished the people not only to be prevented from thinking of it, and reasoning about it, but as much as possible to be kept in the dark as to its very existence. The effects to be desired or dreaded in any country from the productions of the press, are, no doubt, in proportion to the degree and extent of education which the people at large have received. It does not follow, from the circumstance of the Swedes being all taught to read, and attached to established tenets and modes of worship, that they should be an honest and good sort of people: this, however, is the case. The Swedes, I mean the peasantry, (for as to the inhabitants of towns, they are corrupt in proportion to their population, their commerce, and their luxury), are a frank, open, kind-hearted, gay, hospitable, hardy, and spirited people. It would be difficult to point out any nation that is more distinguished by a happy union of genius, bravery, and natural probity of disposition. They are represented by their neighbours as the *gascons* of Scandinavia. This charge, when due allowance is made for the mutual jealousy and antipathy of neighbouring nations, amounts to no more than this, that they are actuated by that sensibility to fame, and love of distinction, which generally predominate in the breasts of brave, generous, and adventurous people.

Chap. VIII. Institutions for the purposes of education in Sweden; parish schools, public schools, gymnasia, and universities. Accounts of the universities of Lund, Upsala, and Abo. Their professors and students; method of teaching, and things taught; with general remarks on the Swedish universities.

On the first article it is observed, "There is no country in the world in which greater provision has been made, and more pains taken for the advancement and diffusion of knowledge among all classes of society, than in Sweden."

Every parish has its school, in which the common rudiments of reading and writing are taught. Besides this, there is a public school maintained in every large town, at the expence of the crown, in which boys continue till about their eleventh or twelfth year, when they are commonly sent

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to one of the gymnasia. There also are public schools, but upon a larger scale than the former; and one of them exists in almost every province. From the gymnasia the young men, at the age of seventeen or eighteen, proceed to one of the universities, and for the greater part to Upsala. The higher schools are under the care and inspection of the bishops, who, accompanied with some of the inferior clergy, visit them at stated periods.

"If any of the youth whose circumstances might not admit of an university education, give indications of fine parts, and a genius for any department of science, the inspectors, who are in general allowed to discharge their duty with great diligence and fidelity, make a report of him to the king, who then orders that he may receive an education suitable to his talents and his merit." I may take this opportunity to observe, that the Swedish clergy are, for the most part, regular and decent in their deportment, and attentive to the duties of their office." *p.* 139, 140.

Chap. IX. describes the annual exhibition of pictures at Stockholm, with the academy of painting and sculpture, and an account of some distinguished painters, and their productions. Some works of the Dilletanti.

Chap. X. This chapter commences with a tribute of praise to Mr. Coxe, for his account of Sweden, and for his eagerness in collecting information. The general impression made on the author's mind of the state of Sweden in respect to arts and sciences, commerce and manufactures, and civil freedom. "The state of Sweden, and particularly that of the capital, has left this general impression on my mind, that a greater progress has been made in the sciences and arts, both liberal and mechanical, by the Swedes, than by any other nation struggling with equal disadvantage of soil and climate, and labouring under the discouragement of internal convulsions and external aggressions, from proud, powerful, and overbearing neighbours. Their commerce, all things considered, and their manufactures are in a flourishing state. The spirit of the people, under various changes unfavourable to liberty, remains yet unbroken. The government is still obliged, in some degree, to respect the public opinion. There is much regard paid to the natural claims of individuals; justice is tempered with mercy, and great attention is shewn in their hospitals and other institutions to the situations of the poor and helpless. From the influence of the court among a quick, lively, and active race of men, private intrigue and cabal have, to a great degree, crept into every department of society; and this is what I find the greatest subject of blame, or of regret, in speaking of that country." *p.* 172.

The utility and advantages of the sledges is next shewn, by means of which the different commodities are conveyed from one place to another; and it is not uncommon for the peasants to undertake journeys to a market at the distance of three or four hundred English miles. A mild winter sometimes, but very seldom happens, when it does, it is deemed as great a calamity as a bad harvest, for by this means the communication is limited, and commercial intercourse confined. With a sledge you may proceed on the snow, through forests and marshes, across rivers and lakes, without any impediment or interruption. It is on account of this facility of transporting merchandize over the ice, that all the great fairs in Sweden and Finland are held in the winter season.

"When the author was taking his departure from Stockholm, a difficulty arose as to the kind of sledge in which he and his friends should travel, as there is a variety of them, which are described, and only a particular sort and size suitable to Finland. The manner of rendering the roads passable in the North, after a fall of snow, is to place a sort of triangle of wood, the base of which may be about eight or ten feet, on rollers where the passage is to be, and to have this frame drawn forward along the middle by horses or oxen, the acute angle, or piece of the triangle being placed foremost. In this manner the snow lying on the middle of the way is pushed to the sides, and a passage is thus rendered easier for the sledges that come after. But this triangle removes or diminishes only the quantity of snow in the middle of the road, so that the travellers, who afterwards may pass that way, make another rutt or furrow, pro-

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portionable to the width of their sledges: and as the second always follows the tract of the first, this furrow, in the course of time, and by new falls of snow accumulating on the sides, becomes so deep, that it forms a kind of case, which admits only sledges of the same dimension." *p.* 176.

On the 16th of March, 1799, the travellers leave Stockholm, and arrive at Grisiehalmn the same evening, a distance not less than sixty-nine English miles, in which space no inn is to be met with nor refreshment procured. Enveloped in pelices of Russian bear's skins, their heads closely covered with fur caps, and their hands in gloves lined with wool or fur, they found no reason to complain of cold the whole way.

The author with much interest describes the happiness of the peasantry, he says, "the traits of innocence, simplicity, and contentment, which, on entering any one of their cabins, you may perceive in their countenances, form a picture that must greatly move the sensibility of a stranger, and interest the feelings of his heart." *p.* 181.

Chap. XI. Grisiehamn is a small port town, remarkable only for its being a place of rendezvous for travellers by sea and land, in their way to or from Sweden or Finland. At this place our travellers enter upon the gulph of Bothnia; the following description is given of this journey, accompanied with a plate.

"The distance across is forty-three English miles, thirty of which you travel on the ice without touching on land. This passage over the frozen sea is, doubtless, the most singular and striking spectacle that a traveller from the south can behold. I laid my account with having a journey more dull and unvaried than surprising or dangerous. I expected to travel forty-three miles without sight of land, over a vast and uniform plain, and that every successive mile would be in exact unisoh and monotonous correspondence with those I had already travelled; but my astonishment was greatly increased in proportion as we advanced from our starting post. The sea, at first smooth and even, became more and more rugged and unequal. It assumed, as we proceeded, an undulating appearance, resembling the waves by which it had been agitated. At length we met with masses of ice heaped one upon the other, and some of them seeming as if they were suspended in the air, while others were raised in the form of pyramids. On the whole, they exhibited a picture of the wildest and most savage confusion, that surprized the eye by the novelty of its appearance. It was an immense chaos of icy ruins, presented to view under every possible form, and embellished by superb stalactites of a blue green colour.

"Amidst this chaos, it was not without difficulty and trouble that our horses and sledges were able to find and pursue their way. It was necessary to make frequent windings, and sometimes to return in a contrary direction, following that of a frozen wave, in order to avoid a collection of icy mountains that lay before us. In spite of all our expedients for discovering the evenest paths, our sledges were every moment overturned to the right or the left; and frequently the legs of one or other of the company, raised perpendicularly in the air, served as a signal for the whole caravan to halt. The inconvenience and danger of our journey were still farther increased by the following circumstance: Our horses were made wild and furious, both by the sight and smell of our great pelisses, manufactured of the skins of Russian wolves or bears. Whenever one of the sledges was overturned, the horses belonging to it, or to that next to it, frighted at the sight of what they supposed to be a wolf or bear rolling on the ice, would set off at full gallop, to the great terror of both passenger and driver. The peasant, apprehensive of losing his horse in the midst of this desert, kept firm hold of the bridle, and suffered the horse to drag his body through masses of ice, of which some sharp points threatened to cut him to pieces. The animal, at last wearied out by the constancy of the man, and disheartened by the obstacles continually opposed to his flight, would stop; then we were enabled to get into our sledges, but not till the driver had blindfolded the animal's eyes." *p.* 184, 185.

"In their way over the gulph they stop to refresh at the island of Signilskar, and "between the isles of Vergata and Kumlinge. They have for their guide a peasant of about fifty-five years of age, who, though he had never received any education, nor

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read any books, astonished them with the great freedom of his conversation as well as the good sense of his observations. Being informed they were from Italy, he expressed much astonishment; he had heard, he said, that there was a war in Italy, and that there was in that country a warrior who struck terror into all the world; alluding, no doubt, to Bonaparte." *p.* 190.

Chap. XII. An account of the isles of Aland—Their situations, name and history—Parishes and Civil Regulations—Soil and produce—The Inhabitants—their manners and customs—Natural History—Quadrupeds—Birds—Amphibious animals—Fishes—Insects—Plants, and minerals.

Concerning the inhabitants the author writes, "The Alanders are upon the whole an ingenious, lively, and courteous people, and on the sea display a great degree of skill and resolution. As a proof of the regularity of their lives, it is only necessary to observe, that from the year 1749 to 1793, no more than seven criminals were capitally convicted, and within that space of time only seven murders committed, which is in the proportion of one execution and one murder to one thousand eighthundred natural deaths; whereas in London, during the year 1791, out of eighteen thousand seven hundred and sixty who died, thirty-seven suffered under the hands of the executioner; and at Naples and in Sicily, six hundred murders are supposed to be perpetrated one year with another, in a population of five millions. From the year 1749 to 1773, there were born in Aland one hundred and nineteen illegitimate children; from 1774 to 1790, the number of these was one hundred and twenty-six, which is in the proportion for the first twenty-five years, of one bastard child to eighty-three legitimate children; and for the following sixteen years of one to fifty-three. The latter proportion, however, is in some measure a proof of the increase of moral depravity, though it be trifling when compared with other places, such as Stockholm and Abo, where one sixth part of the children born are illegitimate; and if we take the births through Sweden, we shall find the proportion to be one to forty-five." *p.* 199, 200.

(*To be continued.*)

LXXXVII. THE POETICAL REGISTER, *and Repository of Fugitive Poetry, for* 1801.

"THIS volume is an enlargement, and it is hoped an improvement, of the plan of a work established in France in the year 1765, entitled the *Almanack des Muses*. That work includes only poetry and criticism; the first nearly, if not all original, and the latter to a very limited extent. In the Poetical Register it is proposed to include every subject connected with poetry." Advertisement, p. iv.

The contents of this work are divided into Original Poetry—Ancient Poetry—Fugitive Poetry—Criticisms of Poetical Works—Catalogue of Poetical Works of 1801—Poetical Biography, containing Memoirs of Mrs. Chapone; and Miscellanies, consisting of a letter from Miss Seward—Catalogue of living Poets, and notices of Poetical Publications in the Press.

From the department of Original Poetry we present our readers with the following production of Miss Seward:

THE HAY FIELD.

A Morning Scene.

"Thy joys, gay spirit of the social plain,
And useful labours renovate my strain;
Rising, it vibrates to thy oaten reed,
And sings the artless pleasures of the mead.
No frown the muse from truth and nature fears,
Tho' pale refinement sicken as she hears.
Now it is June's bright morn, and beauty twines
The glowing wreaths that deck her thousand shrines.
On the lark's wing sweet music hails the day,
And o'er the sun-beam pours her liquid lay;
While the blithe spirit of the social plain
Leads health, and love, and gladness in his train.
Crown'd with her pail, light rocking as she steps,
Along the fresh, moist path young Lucy trips;

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The rustic vest is from her ankle drawn,
Yet catches many a dew-drop of the lawn.
Warm on her downy cheek health's deepest glow,
While from her eyes its lavish lustres flow,
And in her voice its wildly-warbled song
Floats, and returns, the echoing glades among.
Her nut-brown tresses wanton on the gale;
Her breath perfumes afresh the blossom'd vale.
Nine blooming maidens meet her on the grove,
And ask, and tell the tender tale of love.
With their prone fork a mystic scroll they frame,
Tracing on sand the heart-recorded name.
O'er each bar'd shoulder hangs the idle rake,
And busy fancy paints the coming wake.
But from the lip th' unfinish'd periods break,
And joy's warm blushes deeper tinge the cheek;
For see th' expected youths, in vigor's pride,
Stoutly are striding down the mountain's side;
O'er the swift brook, at once, they lightly bound,
And gay good-morrows thro' the fields resound.
And now is labour busy in the dale;
The cow stands duteous by the cleanly pail,
Where the rich milk descends in eddying tides,
Pure as the virgin hands through which it glides.
The youths, with short'ning arm, and bending head,
Sweep their bright scythes along the shiver'd mead.
Three blithsome maids the grassy plunder shake;
Three draw, with gentle hand, the thrifty rake,
And three, mid carol sweet, and jocund tale,
Shatter the breathing verdure to the gale.
Where yonder cottages' ascending smoke,
In spiral columns, wreaths the sun-gilt oak;
The careful parents of the village dwell,
And mix the savory pottage in the cell.
Their little rosy girls and boys prepare
The steaming breakfast thro' the vale to bear.
See, with pleas'd looks, gay Ceres' happy train,
Watch their young donors, loaded on the plain;
Inhale the grateful fumes that round them rise,
Mark their slow, heedful step, and earnest eyes;
The chubby hands that grasp the earthen rim,
Where health's warm viand rises to the brim.
Light on the new-shorn bank recline the band,
And take the present from the willing hand.
With eager appetite and poignant taste,
Thank the kind bearers, and enjoy the feast.
Yon tall white spire, that rises 'mid the trees,
Courting, with gilded vane, the passing breeze;
A peal, far heard, sends merry down the dale,
The notes triumphant tell a bridal tale.
Its hallow'd green sod the swift river laves,
Dark alders trembling o'er the sunny waves.
The ripling flood receives each measur'd round,
Mellowing the shrillness of the silver sound.
Our youthful lovers hail the jocund noise,
And hope anticipates *their* bridal joys;
Pours all her magic influence o'er the scene,
Laughs in their eyes, and animates their mien.
Sportive their little friends around them rove,
And all is frolic, innocence, and love.
May equal joys the varying year adorn,
And gild the labours of each future morn;
Whether the wanton hours, that lead the spring,
Catch the translucent rain-drops from her wing;

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Or zoneless summer, flaunting o'er
the meads,
Consummate bloom, and richest fragrance sheds;
Or auburn Autumn, from her full lap, throws
The mellow fruit upon the bending boughs;
Or winter, with his dark relentless train,
Wind, snow, and sleet, shall desolate the plain;
Howl round the hill, and, as the river raves,
In drear stagnation warp th' arrested waves.
O may the days of bloom and ripeness find
Such joys the meed of each untainted mind;
And in the rage of the severer hours,
May balmy comforts, with assuasive powers,
Present the stores, by former toil amass'd,
Pile the warm hearth, and spread the neat repast:
Bid sport and song prepare the gladsome rite;
Then smooth the pillow thro' the stormy night.
Thus health and love the varying year shall crown,
While truth and nature smile, tho' pale refinement frown."
p. 83—86.

From the Ancient Poetry we select the following,

Written by James Shirly, in 1646,

UPON HIS MISTRESS'S DANCING.

"I stood, and saw my mistress dance,
Silent, and with so fix'd an eye,
Some might suppose me in a trance,
But being asked why,
By one that knew I was in love,
I could not but impart
My wonder, to behold her move
So nimbly with a marble heart."
p. 222.

The following pieces are selected from the Fugitive Poetry.

SONG.

"I've roam'd through many a weary round.
I've wander'd east and west,
Pleasure in every clime I found,
But sought in vain for rest.
While glory sighs for other spheres,
I feel that one's too wide,
And think the home which love endears,
Worth all the world beside.

The needle thus, too rudely moved,
Wanders unconscious where,
Till having found the place it loved,
It trembling settles there." *p.* 234.

TO THE RIGHT HONOURABLE HENRY DUNDAS,

Grouse Shooting in the Highlands. After retiring from office in 1801.

From public toils, and cares, and strife,
Welcome once more to private life,
In Scotia's rude domain;
Enjoy repose, content and ease,
Inhale the health-inspiring breeze,
Nor think of France and Spain.

Let those who hold the helm of state
Consume their nights in dire debate,
Their days in factious jars;
O'er ways and means incessant pore,
To raise reluctant millions more,
Scant food for future wars.

Even peace on their devoted heads
No balmy dew of comfort sheds,
But discord flaps her wings;
For who shall fix each adverse claim,
Untouched his wisdom and his fame,
By censure's venomed stings?

Far from the senate and the throne,
From budget, tax, investment, loan,
Impeachment, expedition;
Peace shall your bether pillow bind,
And war no more distract your mind,
Nor projects of ambition.

The easy, social, joyous hour,
Unknown to pomp, remote from power,
Awaits you in the wild;
Friendship shall lead you by the hand,
And Caledonia's arms expand
To clasp her patriot child.

Should warfare still your thoughts engage,
To muirland scenes confine your rage,
In mimic camp array'd;
Unheard the sound of noisy drums,
There no Mysorean tyrant comes,
Your quiet to invade.

The laurels won at Aboukir,
Deep moistened with a nation's tear,
Were death and glory's prize;

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But where you urge the gay campaign,
No tears the cheek of friendship stain,
No Abercromby dies! *p.* 254.

SONNET.

TO GEORGE ROMNEY, ESQ.

Written at Eartham in 1792. *By the late W. Cowper, Esq.*

Romney! expert infallibly to trace
On chart or canvass, not the form alone
And semblance; but, however faintly shewn
The mind's impression too, on every face.
With strokes that time ought never to erase!
Thou hast so penciled mine, that tho' I own
The subject worthless, I have never known
The artist shining with superior grace:
But this I mark—that symptom none of woe,
In thine incomparable work appear:
Well! I am satisfied it should be so,
Since on maturer thought the cause is clear,
For in my looks what sorrow couldst thou see,
While I was Hayley's guest, and sat to thee? *p.* 343.

LXXXVIII. LETTERS *on the Cultivation of the Otaheite Cane; the Manufacture of Sugar and Rum; the saving of Melasses; the Care and Preservation of Stock; with the Attention and Anxiety which is due to Negroes. To these Topics are added, a few other Particulars analagous to the Subject of the Letters; and also a Speech on the Slave Trade, the most important Feature in West Indian Cultivation. By* CLEMENT CAINES, *Esq.* 8*vo. pp.* 301.

THIS work is divided into thirty letters, five additional Papers, Speech on the Slave Trade, and a Prospectus of a work to be published, by subscription, entitled, The History of the General Council and General Assembly of the Leward Islands.

The author's design in this publication is thus expressed. "It was with the hope of rendering other West India cultivators as prosperous as himself, by laying before them the means of his own prosperity. It was too with the much superior hope of relieving the poor slaves from a part of their burdens and sufferings, and of rendering them more healthy, more happy, and more virtuous than can be expected from their present condition and treatment." *Pref. p.* 11.

The major part of these letters is occupied with minute instructions for the cultivation and management of a sugar estate, interspersed with hints for the relief of the negroes in their labour; and the latter part of them is applied to the circumstances of the slaves particularly, which the author in his twenty-second letter thus introduces the subject. "But the path which I have exhorted you to pursue, is most unfrequented and solitary. No body of men, scarce does any single man, assiduously, and disinterestedly, toil for those who are subject to his power; of whose concerns and welfare he is the depositary; for whose happiness he is accountable; and whose misery fixes on him a stigma, that the loudest applause, and the most splendid renown, in vain attempts to efface.

"Not that instances of benevolent and untired anxiety for those committed to their care are unknown among planters. Examples of such great and rare virtues are to be found in this order of men; but never among others, whose fellow creatures lie at their mercy; never among men invested with a nation's power, or executing a nation's trusts. By such the people have been always pillaged, or sacrificed; generally both; first, robbed, and then seduced or driven to slaughter.

"Such was the conduct of the great Frederick, whose secretaries fell asleep at his side, while he, awake and watchful, planned the augmentation of his despotic power, and traced the route of his invading armies. While he converted his happy, peaceful villages into sleepless alarm posts. While he made his flourishing cities barren garrisons, his kingdom a camp, and his whole people a consuming soldiery.

"Such was the great reformer, the Czar Peter, who killed 15000 of his subjects' children, that he might try a naval experiment; who sacrificed 13,000 of his faithfullest guards to the indulgence of his vague and bloody

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suspicions; who buried the population of an immense city, in laying the foundations of his new and capricious capital.

"In England too, what is now passing? Not forcibly, indeed, and by violence, but legislatively, and by act of parliament. The rich are deprived of comforts, the poor of necessaries, that the trade of death, the casting of cannon, and the preparations for murder may not stop for want of funds—that no delay may occur in expeditions to distress the enemy—expeditions in which the sea-sickness of the troops inflicted more misery on the British, than descent and invasion did on the French—expeditions in which the nation's blood has been spilled abroad that her successes might be vaunted at home.

"This is a subject, my dear, on which I cannot write either with coolness or brevity. The unseasonable objections which it has extorted from me you may, however, turn to account, by applying them to the situation of the slaves subjected to your authority. By acting the reverse of political masters in their treatment of the people; by respecting the rights, and consulting the feelings of the negroes under your command, in proportion as they are destitute of redress from your injuries, and incapable of appeal from your power." *p.* 131—134.

Letter XXIII. recommends to the planter the quality and quantity of food his slaves should have, which, the writer says, ought to be distributed three or four times a week, and condemns the practice of those who give to their slaves the provision for a week at one time; remarking, "that these inconsiderate gormandizing creatures will devour, or dissipate, whatever is given to them before half the time is expired, for which it is destined to be their support. During the remainder of it they are obliged to struggle with all the wretchedness of hunger and want. To balance these dreadful evils, endured by the slaves, what is the gain of the hard-hearted master, who inflicts them. He avoids the repetition of a task that humanity would delight to perform and repeat. He saves a few contemptible minutes in the discharge of a duty that a good man would be happy to protract. And for what is he guilty of this pernicious saving, this unfeeling desertion of what his station requires of him?—that he may join or receive a noisy drunken party at a mutton or turtle feast. Like an unworthy son of the church, who hurries over her service that he may quit her precincts; that he may leave the house of God, and seat himself at the edge of a dinner table; that he may cease to be a minister of heaven, to become the glutton of a sirloin, or the epicure of a haunch of venison." *p.* 139, 140.

Medicine, suitable food in sickness, and proper nursing under the immediate eye of the master, are next recommended. The peculiar diseases to which slaves are incident are named, and the method of cure which the writer found successful, and which he exemplifies in particular instances.

A particular attention to the morals of negroes is enjoined by the author, especially on the Lord's day, which being a day of rest, he observes, the slaves take the opportunity of perpetrating every vice. Drunkenness is a crime to which they are much addicted; and he therefore enforces the necessity of the watchful eye of the master at this time which is considered the most effectual restraint.

The improper conduct of managers is particularly noticed, and thus introduced. "It is very extraordinary that no man should be conscientious or moral in situations where his conscience ought to be most awake, and his morality most strict. But strange as this assertion may seem, it expresses one of the most universal truths that ever was uttered: a truth which embraces all ranks in the state, is applicable to all professions, and verified by every individual in his business and calling. And although general rules are said to be confirmed by exceptions, this admits of fewer exceptions than any general rule that can be laid down.

"The offences too, by whose perpetration conscience is not roused, which she witnesses without emotion, and sees without noticing, are not only most atrocious but most aggravated. The murders, which she contemplates with indifference, are always aggravated by breach of trust; so too are the robberies and the falsehoods. All shocking crimes: simply and of themselves sufficient to make nature shudder; yet conscience

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beholds them, and their most heinous aggravations, unmoved.

"The motive for appointing kings, or rather the only inducement for submitting to the charge of their state and continuance, is the good of their subjects. Whenever a whole people shall concur in the persuasion that monarchy is hostile to their well-being, the monarch is no more. The good of the nation is the condition of the tenure by which he holds his crown. And yet how few kings scruple to break the engagement, while they retain the consideration; to keep the throne, and act in opposition to its duties; to dissipate the fortunes, and sacrifice the lives of their subjects, instead of being considerate and tender of both. It is, however, over the commission of such crimes that the consciences of kings slumber, and to their atrocity cannot be awakened.

"Are the great councils of a nation, or the representatives of a free country, guilty of fewer or inferior crimes, when they sanction unnecessary wars, impose unnecessary taxes, and give advice or votes in which the mouth belies the heart, and pronounces a calumny on the sentiments it ought to utter? yet among them, whose conscience starts at the sins which he commits, or the breach of trust that heightens their malignity?

"In the transactions of office, it is the property confided to his care that the thief, without a conscientiousness of guilt, purloins.

"The doctor too, whose indifference or carelessness protracts, or suffers to become fatal, the disease, which his assiduity might have cured, adds cruelty to murder, and practises both on those who put their trust in his attention and skill.

"The lawyer is eminently faithful to those who employ him. But then he is an impugner of justice, candour, good faith, and fair testimony, wherever they are hostile to his cause, or interfere with his client.

"The clergyman is a traitor to heaven; for it is heaven that has confided to him the propagation of humility and self-denial, a contempt of worldly honours and riches. Yet it is as a clergyman, that his port and vestment bespeak pride; it is as a clergyman, that he seeks preferments, and dignities falsely named spiritual; it is as a clergyman, that he is greedy of tythes, and addicted to gluttony; it is indeed as a clergyman, that he sets an example of every vice, against which he has vowed to God that he would caution and guard others.

"Still it must be acknowledged, that out of the sphere, in which it is peculiarly incumbent on all these characters to practise virtue and honesty; where they know no other than the ordinary inducements, which persuade men in common to be just and good, they are scrupulously just and eminently good

"The superiority of clergymen to laymen, in the general course and tenor of their lives, is undeniable.—Lawyers are as punctual in discharging their debts, and fulfilling their contracts, as any order in the state.—No man is more alive to the impressions of feeling and sympathy for objects that occur out of the ordinary line of his practice, than the medical man.—He who plunders from a nation's stores the vilest refuse, would not lay his finger on an ingot, or touch a bar of gold, in the coffers of a private person.—The false counsellor, or false representative of a trusting people, would scorn the appearance of insincerity in any concerns but those of his country.—The most rapacious monarch, whose taxes tear from his starving peasants the wages which should buy them bread, who would cast their last farthing into a scoundrel cannon; yet he, even this remorseless plunderer, would restore to the richest grandee of his kingdom a purse that had been dropped, although it were filled with diamonds." p. 182—186.

After this political digression, which sufficiently discovers the spirit and sentiments of the writer, he returns to the management of West Indian estates.

The papers added to the letters are intended to prevent the waste and peculation by which the proprietors of sugar estates are greatly injured; and to remedy the evil. To render the estates productive, he recommends a plan which he has adopted, of giving to managers a liberal stipend, and premiums in proportion to the increase of produce, cattle and slaves, and completely abolishing all perquisites. The choice of attornies. Remedies and treatment in diseases. And the means of keeping,

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with facility and exactness, an account of every transaction upon a West Indian estate.

Many of our readers will, we doubt not, be gratified to find in a West India planter an advocate for the immediate and total abolition of the slave trade, and which is contended for with much energy of argument in the speech at the end of this work, and which originated in the following resolution, entered into by the General Council of the Leeward Islands, and sent to the General Assembly for their concurrence, the 7th of March, 1798. "Resolved, that an abolition of the slave trade, (supposing it to be practicable) a trade sanctioned, as it has been by repeated statutes and royal proclamations, and forming, as we affirm it does, the very basis of our colonial system, would be oppressive to the British planter, destructive to the sugar colonies, and consequently to the British revenue; and of no benefit to the Africans themselves." *p.* 249.

In speaking to this resolution the author states his opinion to be, that "the slave trade ought to be abolished—it ought to be abolished immediately—it ought to be abolished for the sake and benefit of the planter." *p.* 251.

That our readers may form an opinion of the author's reasoning, we extract the following paragraphs as specimens of the whole.

"Could I, like other men, have beheld the wretched Africans exposed to sale by hundreds, in our Guinea-yards, and satisfied myself with saying, it is so, and it must be so—could I have reflected on the misery which they suffer, when torn from the country where they were born, and the greater misery of their passage across the ocean, which separates them from it for ever—could I have witnessed their deaths, which almost glut the grave, after their arrival among us, and the melancholy worse than death which mark their path to it—could I have witnessed the barrenness of our Creole women, whose forms are moulded to fecundity, the loss of our children at the instant of their birth, the mortality among our ablest slaves, their decay and death in the time of manhood—could I have witnessed all this, and have satisfied myself with saying, it is so, and it must be so, I should not on the present day, and in the present meeting, have stood up an advocate for abolishing the slave trade. But, blessings on my eccentricity, it would not suffer me to see and to think like other men, nor to speak in union with their contented apathy." *p.* 256, 257.

"The horrors of a separation from the country in which the Africans are born, this trade certainly is the parent of. But consider, Mr. Speaker, how unmitigated their horrors are, how aggravated beyond the example of every other exile.

"The wretched African has no interval allotted, previous to his departure, in which he can make a preparation for his journey, or provide a defence against the evils of the way. No tender adieus, no consolatory leave-takings set *him* forward on his road, or beguile the tediousness of the passage with recollections that soothe while they pain. Banishment is mercy to his lot. He is not banished; he is literally torn from his country, and from every thing which it contains that is dear to him.

"Children at play are caught up by those who steal men. The weary labourer is bound while asleep, and awakes to captivity from competence and freedom. Wives in vain stretch out their arms after their husbands; and the eyes of the husband in vain linger for the grief and form of his wife.

"Not that all are free who are brought to the West Indies from Africa. Many are slaves in their own country. But some are not so; and so susceptible is wretched man of misery, that a single free born African may realize in his individual bosom greater woes than all I have described." *p.* 258, 259

"I have directed, Mr. Speaker, four Africans, purchases lately made by myself, to be brought here to-day. The first is a huge skeleton, who lives in my kitchen, and wallows in victuals; but neither plenty nor excess can put an ounce of flesh upon his bones. The second has never raised his head, or smiled, since I purchased him. There he is. Melancholy has marked him for her own. The third is a woman—the sickly victim of obstructions created during her passage, lest the value of her purchase should be diminished.

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——These, and an experience which the grave now covers, determine me never again to contribute to this horrid trade. So may the great Father of mankind prosper those who are dearest to me, so may he bless my children, as I here swear, I will not!

"The fourth, Mr. Speaker, is a boy: his father, who had a numerous offspring, and but little clothes to give them, sold him in exchange for a piece of cloth. Youth, thoughtlessness, the frame of an infant Hercules, render him superior to the evils of slavery. If this shocking trade is still persevered in, it should then be confined to children, who are too young, and too inconsiderate, to brood on the reverse which has overtaken them. But no, it must be abolished. Though the father sold him, who knows the pangs the mother felt at their separation. Children leave behind them miseries and regret equal to what the grown exile carries with him, and in his bosom. This trade must, Mr. Speaker, be abolished, unless every tender fibre of the human heart is to be explored, that torture may be lodged in it." *p.* 265, 266.

The writer states that advantages will accrue to the planter from the abolition of the slave trade, and thus concludes his speech.

"That the consequences of this trade are such as have been described we must acknowledge, Mr. Speaker, if we connect effects with causes, and trace the calamities which the West Indian world has endured, and with which *we* are threatened, to their source.

"It was the eager and boundless prosecution of the African trade, which, in St. Domingo, filled with negroes every situation that ought to have been occupied with men complexioned like the planter:—that stationed a conspirator wherever an ally ought to have been found:—that crowded with enemies every avenue through which succour could arrive in time of alarm and danger. It was in St. Domingo, that the standard of revolt was first uplifted; that it waved over the most flourishing colony upon earth, and gave the signal to her mass of blacks to fall upon and butcher the whites. Instantly they set at nought her twenty thousand militia, bid defiance to her regular forces, and the shipping in her harbours; ravaged her fields, sacked her towns, and left her inhabitants weltering in their blood.

"Such were the dire effects of the African trade on St. Domingo: and in the Leeward Islands, Mr. Speaker, it is the same trade which menaces us with the same horrors. For it is this trade, with its dangerous facility of procuring slaves, and the treacherous submission of their demeanour, that has multiplied the lurking assassins, till they swarm wherever the planter turns his eyes;—it is this trade, that has excluded from his employment, and driven from his society, his white brethren;—it is this trade which has cut him off from succour and from hope, when destruction is at hand: when death stares him in the face, and indignities worse than death threaten to precede it.

"Hear then, thou thoughtless planter, these indignities which aggravate the pangs of death, and shudder at the horrid trade which engenders them, although thou dost not fear to die. For it is true, that heroism, nay obstinacy, can endure, despise, and provoke all that savages can inflict on ourselves, when they make a sport of pain. But there are other sufferings, there are wounds which can be inflicted through those we love, and have reared, which pierce our noblest principles and most cherished sentiments before they reach ourselves, and such wounds agonize beyond endurance. What hero, nay, what savage, could endure to see the massacre of his children, or the dishonour of his wife, to be taunted with, and called on to witness the foulest of stains, and the most afflicting of cruelties, at the instant that he was expiring. But such has been frequently, and recently has been the fate of the West Indian planter in consequence of the African trade, in consequence of his being encompassed with blacks, whom his African purchases had gathered round him.

"Let him then abandon this dangerous and horrid trade, if he wishes not to be crushed by the calamities that hang over him; if he wishes not to sink into the grave childless and dishonoured; if he wishes to die in peace, and in the arms of his family." *p.* 285—288.

Subjoined to this volume are proposals, for printing by subscription,

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the History of the General Council and General Assembly of the Leeward Islands, with the contents of the intended work.

LXXXIX. THE HOSPITAL PUPIL, *or, an Essay intended to facilitate the Study of Medicine and Surgery. By* JAMES PARKINSON, *12mo.*

MR. P. is a respectable surgeon, and the author of several medical works, and some others, in good esteem with the public. The present little work contains four letters.

I. On the Qualifications necessary for a Youth intended for the Profession of Medicine or Surgery.——Topics: Prefatory Observations—Mental Abilities—Want of Capacity—Neglect of Education—Want of sympathetic Tenderness—Volatility of Disposition—Pecuniary Resources—Professional Education not attainable by a trifling Expence—False Estimate of Parents, and the injurious Consequences to Students.

II. On the Education of a Youth intended for the Profession of Physic and Surgery.——Topics: Present Mode—Objections—Universities—Plan of Education proposed—Languages—Anatomy the Alphabet of Medical Knowledge—Natural Philosophy—Chemistry—Drawing—Short-hand Notes—Botany, &c.—Hospital Attendance—Advantages of the proposed Order of Studies.

III. On the best Means of obtaining Instruction, by a Pupil attending an Hospital, in the customary Mode.——Topics: Moral Conduct—Pleasure, its interference with Study—Courage—Industry—Short-hand Notes—Order of Study—Importance of Practical Anatomy—Nosology—Symptomatology—Partiality of Attention to Operations—Clinical Lectures—Chemistry—Natural Philosophy—Multiplicity of Studies—Correction of those States of the Mind inimical to Study—Lectures of one Season insufficient—Midwifery.

IV. Hints for the Conduct of a young Man, entering on the Duties of the medical Profession.——Topics: Navy Surgeon—Conciliatory Manners—Conduct to professional Men—To the Ignorant—To Nostrum Mongers—Consultation—Hasty Judgment, ill Consequences of—Attention to the first Stage of Disease—Firmness—Perseverance—Conduct to Patients—Prognosis—Medical Jurisprudence—Insanity of Mind——Death by Poison—External Violence—Self-Murder.

EXTRACT FROM LETTER I.

"A sympathetic concern, and a tender interest for the sufferings of others, ought to characterize all those who engage themselves in a profession, the object of which should be to mitigate or remove, one great portion of the calamities to which humanity is subject. For he who can view the sufferings of a fellow-creature with unconcern, will, there is too much reason to fear, sometimes neglect the opportunities of administering the required relief: that relief which he could with ease bestow, and which he withholds only from his not feeling, with due force, the afflicting urgency of the claim which is made on him.

"In consideration of your own peace of mind, for the sake of him, whose soul is as dear to you as your own, and in the name of suffering humanity, I conjure you, should you perceive, that from some little error in his education, the mind of your son is narrowed—that the love of self faultily preponderates, and but few marks of feeling and kind sympathy show themselves, strive with unremitting zeal to correct so baneful a distemper of the mind; and be assured of your full success, before you make him a member of a profession, in the performing the common offices of which, self-love will frequently be called on to abandon those indulgences it enjoys with the greatest delight.

"Parental fondness, it must be allowed, is too apt to promote an unsocial turn: to encourage a devotion to self-love, and to engraft the pernicious principle, that the grand and leading object of life's business is to sacrifice at the altar of this detestable idol. When this has been the case, and particularly, if it has been neglected to inculcate in infancy the tenderness due to surrounding animals; and in youth the leading principle of Christianity, a narrow distorted mind will be the result, which makes no other's sorrows its own. It knows not those exquisite sensations, which the benevolent feel, when they behold the pale and wan countenance which pain has shrunk up and wi-

thered, dilate with gratitude and delight on experiencing the comparative ecstasy arising from the return of long lost ease.

"Can he whose conduct is directed by a mind so framed, whose constant aim has been the self-appropriation of every blessing; and who, perhaps, contemplates the miseries of others only to heighten by comparison the blessings he himself possesses;—Can he, I ask, be expected to accomplish the arduous task of interposing, with anxious assiduity, between his fellow creatures, and the host of calamities with which disease menaces them? I know your mind is with me on this occasion, and I am aware how little this can apply to your son: but, remember these words are not intended for him." *p.* 11—13.

"The one, who has gained the greatest portion of knowledge, is timid and diffident, from the consciousness of how much he has yet to learn: whilst the other is confident from ignorance, not supposing there to be knowledge beyond what he possesses: for he who mounts the hill of science beholds the view of countries, he has yet to explore, expand around him at every step; but he that grovels below, believes that all that is worth attending to is comprised in the murky valley in which he dwells.

"The diffidence of the one, joined with perhaps the awkwardness of a man of study, and the depression proceeding from the neglect of the world, always keeps him back: he seldom is noticed but by those who draw, from his unassuming manners, conclusions of an unfavourable nature; imputing to ignorance that which proceeds from real knowledge, combined with modesty. The confidence of the other, aided by those manners which much intercourse with the busy world creates, will draw a favourable attention, and induce the multitude to believe him to be fully in possession of that professional knowledge, in which he is so miserably deficient." *p.* 22, 23.

XC. PHILOSOPHICAL PAPERS, *being a Collection of Memoirs, Dissertations, and Experimental Investigations, relating to various Branches of Natural Philosophy and Mechanics. Together with Letters to several Persons on Subjects connected with Science and Useful Improvement. By* BENJAMIN COUNT OF RUMFORD, LL. D. F. R. S. *&c. &c. Vol. I. with a Portrait and thirteen Plates*, 8*vo.*

THE preface to this work informs us, that "most of the papers contained in this volume have already appeared in the Transactions of the Royal Society of London, and some of them have been translated into foreign languages; yet (the author says,) as in this publication I have carefully revised and corrected each of those papers, and as I have added notes and supplements to several of them, I flatter myself that the volume will not be altogether uninteresting, or unworthy a place in the libraries of those who collect books of this kind.

"The second volume, which will consist chiefly of original letters, written on various scientific subjects, and on useful inventions and improvements, will, no doubt, be generally thought more interesting."

The first part of this work is occupied with an account of some experiments on gunpowder, and fills 114 pages; this is followed by experiments to try the force of fired gunpowder, with supplementary observations, and a short account of some experiments made with cannon, and also of some attempts to improve field artillery. These accounts take up the four first papers.

The fifth contains experiments on the production of air from water, exposed with various substances to the action of light.

The sixth contains experiments made to determine the relative quantities of moisture absorbed from the atmosphere by different substances used for clothing.

"Being engaged in a course of experiments upon the conducting powers of various bodies with respect to heat, and particularly of such substances as are commonly made use of for clothing, in order to see if I could discover any relation between the conducting powers of those substances and their power of absorbing moisture from the atmosphere, I made the following experiments:

"Having provided a quantity of each of the under-mentioned substances in a state of the most perfect

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cleanness and purity, I exposed them, spread out upon clean china plates, twenty-four hours, in the dry air of a very warm room (which had been heated every day for several months, by a German stove) the last six hours of the heat being kept up to 85° of FARENHEIT'S thermometer; after which I entered the room with a very accurate balance, and weighed equal quantities of these various substances, as expressed in the following table.

"This being done, and each substance being equally spread out upon a very clean china plate, they were removed into a very large uninhabited room, upon the second floor, where they were exposed 48 hours upon a table placed in the middle of the room, the air of the room being at the temperature of 45° F.; after which they were carefully weighed (in the room) and were found to weigh as undermentioned.

"They were then removed into a very damp cellar, and placed upon a table, in the middle of a vault, where the air, which appeared by the hygrometer to be completely saturated with moisture, was at the temperature of 45° F.; and in this situation they were suffered to remain three days and three nights, the vault being hung round, during all this time, with wet linen clothes, to render the air as damp as possible, and the door of the vault being shut.

"At the end of three days I entered the vault, with the balances, and weighed the various substances upon the spot, when they were found to weigh as is expressed in the third column of the following table:

The various Substances.	Weight after being dried 24 Hours in a hot Room.	Weight after being exposed 48 Hours in a cold uninhabited Room.	Weight after being exposed 72 Hours in a damp Cellar.
	Pts.	Pts.	Pts.
Sheep's wool	1000	1084	1163
Beaver's fur	1000	1072	1125
The fur of a Russian hare	1000	1065	1115
Eider down	1000	1067	1112
Silk. Raw single thread	1000	1057	1107
Silk. Ravelings of white taffety	1000	1054	1103
Linen. Fine lint	1000	1046	1102
Linen. Ravelings of fine linen	1000	1044	1082
Cotton wool	1000	1043	1089
Silver wire, very fine, gilt, and flatted, being the ravelings of gold lace	1000	1000	1000

"N. B. The weight made use of in these experiments was that of Cologne, the *parts*, or least divisions, being $\frac{1}{65536}$ part of a mark, consequently 1000 of these *parts* make about 52 ½ *grains troy*.

"I did not add the silver wire to the bodies above-mentioned, from any idea that that substance could possibly imbibe moisture from the atmosphere; but I was willing to see whether a metal placed in air saturated with water, is not capable of receiving a small addition of weight from the moisture attracted by it, and attached to its surface; from the result of this experiment, however, it should seem that no such attraction subsists between the metal I made use of and the watery vapour dissolved in air.

"I was totally mistaken in my conjectures relative to the results of the experiments with the other substances. As linen is known to attract water with so much avidity; and as, on the contrary, wool, hair, feathers, and other like animal substances, are made wet with so much difficulty, I had little doubt but that linen would be found to attract moisture from the atmosphere with much greater force than any of those substances; and that, under similar circumstances, it would be found to contain much more water; and I was much confirmed in this opinion upon recollecting the great difference in the apparent dampness of linen and of woollen clothes, when they are both exposed to the same atmosphere. But these experiments have convinced me, that all my speculations were founded upon erroneous principles.

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"It should seem, that those bodies which are the most easily wetted, or which receive water, in its unelastic form, with the greatest ease, are not those which in all cases attract the watery vapour dissolved in the air with the greatest force.

"Perhaps the apparent dampness of linen, to the touch, arises more from the ease with which that substance parts with the water it contains, than from the quantity of water it actually holds: in the same manner as a body appears hot to the touch, in consequence of its parting freely with its heat, while another body, which is actually at the same temperature, but which withholds its heat with greater obstinacy, affects the sense of feeling much less violently.

"It is well known that woollen clothes, such as flannels, &c. worn next the skin, greatly promote insensible perspiration. May not this arise principally from the strong attraction which subsists between wool and the watery vapour which is continually issuing from the human body? That it does not depend entirely upon the warmth of that covering, is evident; for the same degree of warmth, produced by wearing more clothing of a different kind, does not produce the same effect.

"The perspiration of the human body being absorbed by a covering of flannel, it is immediately distributed through the whole thickness of that substance, and by that means exposed by a very large surface, to be carried off by the atmosphere; and the loss of this watery vapour, which the flannel sustains on the one side by evaporation, being immediately restored from the other, in consequence of the strong attraction between the flannel and this vapour, the pores of the skin are disencumbered, and they are continually surrounded by a dry, warm, and salubrious atmosphere.

"I am astonished that the custom of wearing flannel next the skin should not have prevailed more universally. I am confident it would prevent a multitude of diseases; and I know of no greater luxury than the comfortable sensation which arises from wearing it, especially after one is a little accustomed to it.

"It is a mistaken notion, that it is too warm a clothing for summer. I have worn it in the hottest climates, and in all seasons of the year, and never found the least inconvenience from it. It is the warm bath of a perspiration confined by a linen shirt, wet with sweat, which renders the summer heats of the tropical climates so insupportable; but flannel promotes perspiration, and favours its evaporation; and evaporation, as is well known, produces positive cold.

"I first began to wear flannel, not from any knowledge which I had of its properties, but merely upon the recommendation of a very able physician, (Sir Richard Jebb); and when I began the experiments, of which I have here given an account, I little thought of discovering the physical cause of the good effects which I had experienced from it; nor had I the most distant idea of mentioning the circumstance. I shall be happy, however, if what I have said or done upon the subject should induce others to make a trial of what I have so long experienced with the greatest advantage, and which I am confident they will find to contribute greatly to health, and consequently to all the other comforts and enjoyment of life.

"I shall then think these experiments, trifling as they may appear, by far the most fortunate, and the most important ones I have ever made." *p.* 264—269.

We have selected the above experiment from a consideration of its general utility in reference to health.

In the seventh paper are experiments made to determine the relative intensities of the light emitted by luminous bodies.

In the eighth, an account of some experiments on coloured shadows.

Paper the ninth, conjectures respecting the principles of the harmony of colours. The tenth contains an enquiry concerning the chemical properties of light. The eleventh is a supplement to the last subject. The twelfth is an enquiry concerning the weight or ponderability which has been ascribed to heat, and the thirteenth is a supplement to the last paper.

To each of the papers is prefixed a complete analysis, and the volume contains 390 pages.

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XCI. SECRET MEMOIRS OF THE COURT OF PETERSBURG, *particularly towards the Close of the Reign of Catharine II. and the Commencement of that of Paul I. containing a Number of Anecdotes and historical Facts respecting the Persian War, the March of the Russian Armies against France, the Disgrace and Death of Suwarrof, the financial Operations of Paul the First, his domestic Life, and his tragical End followed by justificative State Papers, among which is the Constitution for the Imperial Family. Translated from the French. Vol. III.* 8vo.

THIS volume is divided into five chapters, historical anecdotes, and state papers.

Chap. I. contains an account of the PERSIAN WAR, the origin of which is given in an account of the four brothers of the Eunuch, Mehemet Khan, who having assisted him in obtaining the supreme government, refused to acknowledge him as their sovereign, and wishing to remain masters of the provinces they occupied, united against him, in which they were assisted by the tzar Heraclius, prince of Georgia, and vassal to Russia. "Mehemet defeated his brothers in several battles; two of them were made prisoners, and beheaded in his camp; the other two escaped, though not without difficulty, from this sanguinary conqueror." *p.* 6.

"The two brothers of Mehemet Khan had, however, again taken up arms; but being defeated a second time, they had no other resource left but flight. They at first retired to Baku and Derbent, with their wives and treasures; but not thinking themselves in safety there, they chose finally to take refuge, the one at Astrakhan, and the other at Kislar, a small Russian port on the Caspian. All these events passed in the years 1784, 1785, and 1786.

"General Paul Potemkin, *(Patiomkine,)* a relation of Prince Potemkin, then commanded in Caucasus, and at Kislar. Apprized that the Persian Prince was coming thither in quest of an asylum, he pretended not to be able to receive him, alledging that Russia being at peace with Persia, he did not wish to expose her to a war, by taking rebels under his protection *. Notwithstanding this refusal, the fugitives, pursued by the ships of Mehemet, and confiding in the sacred rights of hospitality and misfortune, so respected in the East, presented themselves in the road-stead of Kislar. The Russian commandant, informed that their ship was filled with riches, as well in gold as in valuable jewels and stuffs, immediately dispatched some armed boats, which went to meet them. The Persians received the Russians on board with great demonstrations of joy, as their deliverers—Here the pen is ready to drop from my hand!—But, no! let it still inform indignant Europe of a crime which the court of Russia knew of immediately, and which she even appeared to sanction by the impunity of the delinquents—what do I say?—by the distinctions and favours with which it continued to load them.

"The Russian soldiers were scarcely received on board the ship, before they fell on all the Persians that they found there, and butchered them in cold blood, at the very moment when those unfortunate people were come to embrace them as deliverers. Women, children, old men, no one was spared: those who escaped the murderous sword were thrown headlong into the sea. The unhappy prince was one of this number. Attempting to save himself by swimming, with one hand he caught hold of the Russian boat, when a stroke of a sabre separated that hand from his arm. He sunk, re-appeared, and, with the hand which he had remaining, he again seized hold of the boat. Another stroke of a sabre cut that off likewise: the quivering hand remained in the boat. The Prince having sunk again, crimsoned the sea with his blood, and a last thrust with a pike dispatched him to the bottom.

"This horrible massacre happened in the summer of 1786. The ship was carried in triumph into the harbour, and her treasures became the prey of Potemkin, of the commandant and his accomplices.

"This murder and robbery had been committed too publicly to re-

* The title of rebel was then given to a prince, who, a few years after, was acknowledged as lawful king of Persia, and for whose re-establishment war was declared against Mehemet.

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main unknown; but the accounts which were sent of it to court having so disguised the facts, they were not thought deserving of attention, and nothing more was said of the matter.

"In the mean time the other Persian prince, named Sahli Khan, had been received at Astrakhan. It was in this town he learned the fate of his brother, and the loss of his treasures, entrusted to the same ship. Reduced to distress, he wrote to the empress, to ask the restitution of his property, an asylum for his person, and vengeance for his unfortunate brother, of whose tragical death he related the particulars. Catharine had yet no need of him, and the partisans of Potemkin were omnipotent. The governor of Astrakhan, the same Paul Potemkin, received orders to keep a watchful eye on the prince, to prevent him from coming to Petersburg, and to assign him a trifling pension.

"Among other maxims, from which the Russian government has never departed, must be remarked the following: *To keep up clandestine correspondence in the circumjacent countries, there to foment troubles, create factions, and, above all, to attract and gain over traitors and malcontents, in order to make use of them as occasion might require.* This is the reason why Sahli Khan was detained against his will at Astrakhan.

"Exasperated at the unpunished murder of his brother, and by no means satisfied with the manner in which he himself had been treated, he wished, at the expiration of a little time, to return to Persia, either to form a new party, or be reconciled with Mehemet; but he was detained as an instrument that sooner or later might be wanted. An opportunity was waited for, and it presently occurred. Mehemet Khan having subdued all Persia, and the flight of his brothers having left him master of the banks of the Caspian, and of the adjacent provinces, he at length appeared in Georgia at the head of a formidable army. Heraclius, bending under the weight of fourscore years, being then summoned to acknowledge him for his sovereign, and to return under the dominion of Persia, of which he was the first vassal, found himself under a strange dilemma." *p.* 7—11.

The prince of Georgia was defeated and driven from his government, and being a vassal to Catharine, as soon as she heard of the condition of Heraclius, she formed the ambitious design of conquering Persia, and then sent for the Persian prince, who had been neglected so long, loaded him with presents, and treated him as a king soon to be seated on his throne. A vast army was raised, and marched into Persia, but the unhealthiness of the country nearly destroyed it, and the sudden death of Catharine put an end to the design, as Paul altogether disapproved of it, and was by his passion soon hurried into an expedition still more vast and remote, towards France and Italy.

Chap. II. Finances. This chapter states the revenues under Catharine, and the imposts shewn to be clogs on commerce. Assignats are introduced, and soon fall into discredit. Foreign merchants are obliged to pay the duties on their merchandize in cash. The coin is adulterated, but not put in circulation. To remedy the scarcity of specie, an order was issued to melt down the services of plate which Catharine had given to the governors of the chief towns. Each of these consisted of eighty covers, and the smallest had cost fifty thousand rubles, and those of the large towns double. But upon receiving the plate, it was found too insignificant to produce any adequate supply. It was therefore made into silver armour to encrease the splendour of the appearance of the gendarmes; but the imperial chest being again exhausted, the silver was given to the goldsmiths, who coined it for the price of their labour. Thus ended this financial operation. The prodigality of Paul in pulling down old buildings and erecting new ones, at the most exorbitant expence, is next noticed, and the chapter closes with some remarks.

Chap. III. The Kosaks, or Cossacks.

In this chapter we have the origin of this people, their republics, and difference from the Russians. By the oppression of the Russians they were deprived of their independence and their ancient constitution—dispersed and transplanted into other nations like slaves. They have no pay, and subsist by plunder.—Their principal weapon is a lance, which they carry vertically, but upon meeting an enemy immediately couch it

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they have also an indifferent sabre, a brace of pistols, and a carbine, but of these they make little use. Their manner of fighting is described, as also their address and sagacity, and mode of plundering. The chapter concludes with an account of their defeat by the Turks at Ismael, and an observation that they are by no means formidable to the French. N. B. This was written at the time of their marching into Germany.

Chap IV. Expeditions against the French into Italy.

This chapter begins with a description of the policy of Catharine, and her preparations against France, which were suspended by the accession of Paul to the throne, who refused to ratify the treaty concluded with Mr. Pitt, and actually countermanded the orders which the armies had received to march towards France and into Persia. Paul, however, from a natural aversion to the French, the progress of its armies, the solicitations of the British court, and the offers of English gold, soon restored the coalition, and equipped an army to operate against France. The author here gives an account of the Russian officers and soldiers; informs us of the complaints made from all quarters, on account of the violences of the Russian army, and in a note relates a circumstance which shews the disposition of the officers. "Among the great number of extortions committed by the Russians on their march, those which the officers took the liberty of practising at the post-houses of the empire were the more conspicuous; as in Germany the post-masters are themselves rude and imposing towards foreigners, while in Russia they are, perhaps, too much abandoned to the direction of the military, who ill treat them, and especially their postillions, who are generally slaves. Some Russian officers, crossing the Austrian territories, in order to join their army, exasperated at the tardiness with which they were driven, beat a post-master and killed a postillion. On being arrested for this murder, they asked *how much a postillion cost in Germany; that they would pay for him, in order that nothing more might be said of the matter.*" *p.* 166, 167.

An account is here given of the circumstances of the Russian army, as it respects the pay of the officers and men. Upon their march into Germany, the former received their pay in paper, which in Poland lost sixty per cent, and in Austria was of no value. "Supposing that it had been regularly counted out to them, it would be utterly impossible for them to subsist on it in Germany, and especially on a march. The allowance of a captain of infantry is not a thousand livres (*circa* 42*l.* sterling) a year, and the subalterns are paid in proportion. As for the soldiers, they are, as has been seen, fed and clothed, but they receive only about twenty-four livres (twenty shillings) a year in specie." *p.* 169. "There are in the regiment associations, independent of those of battalions and companies, called *artel*, which form a sort of common stock, where every recruit, on arriving at his corps, deposits the money that he has remaining, and the value of the clothes he sells on receiving his uniform. The few moveables of a comrade dead or killed likewise fall into it. In time of war the produce of pillage or booty, which each member brings to it pretty faithfully, still increases this stock, which amounts sometimes to a no inconsiderable sum. It is generally entrusted to old corporals, at the choice of the soldiers, and these treasurers, called *artelchiki*, have frequently the talent of making the most of these funds, and increasing them. The Russian soldier, being enlisted for life, having no longer any other interest, nor any private inheritance to expect, accustoms himself to place all his hope in this sort of community, from which he frequently derives assistance. On a march, and in all extraordinary wants, recourse is had to the *artel*, whether for purchasing a horse which draws the baggage, or to procure some provisions when bread runs short, or to refresh himself after some great fatigue, or some scarcity, by a glass of brandy or a piece of bread; for in the provisions distributed to the Russians are included only rye-flour, peeled barley, and salt *. With these provisions, generally very ill condi-

* These provisions are distributed to the soldier every month in kind. To each is given his *paiok* or bushel of flour, his *garnitz* or measure of barley, and his little allowance of salt. The captain, who makes this distribution to his company, also gains in the measure wherewith to feed his horse and his dogs.

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tioned, the soldier himself prepares to his fancy, with no small dexterity, bread, biscuit, or a sort of mess called *kascha*, which he thinks himself happy in being able to season sometimes with hemp-oil, a bit of candle grease, or an onion: he does more, with a little fermented flour, or the remains of his biscuit, he makes besides a drink called *quass*, which he prefers to plain water, but which would appear detestable to whoever was not accustomed to it. This is all the food of the Russian soldier in the field: it does not cost the crown five livres a month for a man, and never is any thing more added to this less than frugal fare." *p.* 169—171.

As Suvarrof made a conspicuous figure in the late war, we presume the following account of that general will not be uninteresting to our readers. "At the time of Catharine's decease, Suvarrof, at the height of favour and fame, was at the head of a powerful army, which occupied all the south of Poland, and extended to the shores of the Euxine. Paul had never been partial to this bigoted, restless, volunteering, enterprising general, who was an enthusiastic admirer of Catharine, and her gigantic projects. On his part, Suvarrof, a Russian in the full import of the term, and consequently an enemy to that minute and pedantic German discipline with which his future emperor was so infatuated, had never cultivated his good graces. The corps which he commanded, so far from being remarkable for exact order and rigorous precision in the use of their arms, were almost always at the extreme borders of the empire, employed in fighting, and distinguished themselves only by that sort of disorder which characterises the soldier in the time of war. Paul, however, was afraid of this popular general, who was beloved by the troops; but he at first kept terms with him, and confirmed him in all his commands; he afterwards sent him orders to establish the army on another footing, and to carry into execution the new military regulations. Suvarrof, who was attached to the old Russian institutions, and even to those of Potemkin, well adapted to the national character, with which he was perfectly acquainted; Suvarrof, persuaded that the troops, which had ever been victorious, could not but be on a very good footing, was not eager to conform to the orders of the emperor, and indulged himself in pleasantry when he received them. This was wounding to the quick Paul I. who gloried in reforming and improving, in his way, his military establishment, and discoursed about the button of a gaiter, and the queue of a soldier, as of things the most important to the glory of his arms. He immediately sent orders to the old general to resign the command, and to quit the army without delay. The Russian soldier, who, like the French, is a songster, had already turned into a song the bon mots of Suvarrof, which contributed not a little to throw ridicule on the new regulations.

"We have said above, that Suvarrof was a barbarian and a buffoon, but he was, perhaps, the fittest general for the genius of the Russians; the soldier loved him, and the officer, though he regarded him as a burlesque character, fought under his orders with confidence. If Paul, in dismissing him, had considered only his natural cruelty, or his folly, real or affected, perhaps the measure would have been applauded; but he appeared to aim at punishing the man devoted to his mother, and the thwarter of his military innovations, which were too abrupt and too ill directed. When old Suvarrof received the order to resign his command, he chose to communicate it himself to his army, which he drew up in order of battle. In front of the line rose a pyramid of drums and cymbals. Dressed as a simple grenadier, but decorated with all his orders, with the portrait of the empress and that of Joseph II. Suvarrof harangued his companions in arms, and bade them a very pathetic farewell. He then stripped himself of his helmet, his coat, his sash, his musket, and all the marks of effective service, which he deposited on the pyramid, in the form of a trophy: 'Comrades," says he, 'there 'will come a time, perhaps, when 'Suvarrof will re-appear among you; 'he will then resume these spoils 'which he leaves to you, and which 'he always wore in his victories.' The soldiers were moved with indignation and grief; they murmured and lamented. Suvarrof quitted them in this manner, leaving the command to his lieutenant general.

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He retired to a small house, which he had at Mosco; but a man so famous and so popular, whose dismission, after such signal services, caused a general sensation in the empire, gave umbrage to Paul in that capital where he was going to be crowned, and he issued an order for Suvarrof to be sent away from Mosco. A major of the police entered one day into the retreat of the old warrior, and presented to him this order, which banished him to an obscure village. With an air somewhat indifferent, Suvarrof asked how much time was granted him for settling his affairs? 'Four hours,' replied the officer. 'Oh, this is being overkind!' exclaimed the general; 'an hour is 'sufficient for Suvarrof.' He immediately put his gold and his jewels into a casket, and went out. A travelling coach was waiting for him at the door. 'Suvarrof going into exile,' said he, 'has no need of a 'coach; he can repair thither in the 'same equipage that he made use 'of to repair to the court of Catha-'rine, or to the head of the armies '—Bring me a cart!' His will must be obeyed, and the officer was forced to perform with the old field-marshal a route of 500 versts in a *kibitka*: in summer, this carriage is the most inconvenient that can be imagined; but Suvarrof was accustomed to it, travelling only in this manner, laid on a mattress, and wrapped up in his cloak. Having arrived at the village appointed, he took up his quarters in a wooden hut, under the superintendance of the major and some subaltern officers of the police. No one durst see him or write to him; and the veteran, habituated to the tumult of camps, and to a life the most active and bustling, saw himself all at once completely insulated. Reading, and the reflections which he had time to make during this disgrace, had no small influence on the remainder of his life. At last his daughter, married to a brother of the favourite Zubof, was permitted to pay him a visit, which was short, but at which count Suvarrof seemed affected. The emperor, on his return to the residence, appeared also to relent by degrees, and wrote to him. A courier arrived, and delivered his dispatch; on the cover was, in large letters,—To FIELD-MARSHAL SUVARROF. 'This letter is not for 'me,' said the old warrior coolly, on reading the direction; 'If Suvarrof 'were field-marshal, he would not be 'banished and guarded in a village; 'he would be seen at the head of 'the armies.' The courier, stupified, in vain said and repeated, that he had orders to deliver this letter to his excellency. However he was forced to carry it back sealed to the emperor. On receiving it Paul manifested no vexation; but Suvarrof from that time was guarded more strictly. Thus it is that a celebrated man, confident in his fame and the public opinion, can sometimes brave a despot." *p.* 181—188.

The officers of the Russian army were by no means such as satisfied the coalesced powers; they had expected the command would have been given to Suvarrof, and at last Paul complied with the solicitations made to him, and that general was placed at the head of the Russian army. This chapter details the battles in which it was engaged in Italy.

Chap. V. Expeditions against the French into Helvetia—the vast enterprizes of Russia—her four armies—the march of the second—its leaders, and the private motives of Paul, are specified in this chapter. The battle of Zurick and defeat of the Russians particularly noticed, after which "the army, exhausted by hunger, fatigue, and a thousand privations, contemplated with despair those summits covered with snow, which it was still necessary to reach. The soldiers murmured, stopped, and refused to go farther. Suvarrof caused a grave to be dug in the road, and laid himself in it: 'Cover me with 'earth,' said he, 'and here leave your 'general: you are *no longer my chil-'dren*; *I am no longer your father*; *I 'have nothing more to do than die!*' Whereupon his grenadiers hastened round him, requesting with loud cries that they might scale the summits of St. Gothard, and thence dislodge the French." *p.* 269.

The particulars of this march are detailed. Suvarrof repels Lecourbe, recals the Russians to battle, and retreats. His singularities are described, as also his chagrin at the repulse he met with. Remarks upon his recal and death.

The catastrophe in Holland is introduced, and an anecdote of a young Russian officer is inserted in a note, well worthy of notice. "In one of

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the battles that were fought in Holland, an ensign fell wounded, defending his colours, and wrapped himself up in their folds. On coming to himself, his first thought was to secure them from the enemy. He tore them, and concealed them in his bosom. Picked up as a prisoner on the field of battle, he carefully preserved this emblem of honour entrusted to his valour, and carried it back to Russia. Paul, getting the better by degrees of his passion, and informed of this action, rewarded him, by reinstating in his rank this brave officer, who had been excluded from the service like all the other prisoners. Several had the same claims to the gratitude of their sovereign, and, on their return, expected nothing more than exile, or some other punishment. The Russian columns, on crossing the Rhine, received the account of the death of Paul, and the accession of Alexander; their joy was inexpressible; then only was it that the officers rejoiced in the expectation of seeing shortly their country." *p.* 293, 294.

From the Historical Anecdotes we select the following:

"*The Bust of Catharine II.*

"One day Catharine was told that her bust, in Parian marble, carefully preserved in a crystal glass in one of the apartments of the Hermitage, had just been found painted. Great endeavours were made to irritate her against this insolence, and to cause its authors to be sought after in order to punish them severely for this insult to her imperial majesty. Catharine II. without appearing either incensed or surprised, contented herself with saying, '*It is, probably, one of the pages, who wanted to rally me on the habit I have of wearing rouge. The only thing to be done is to wash my bust*'." *p.* 368, 369.

"The empress had harboured and adopted a little boy, whom the police had found abandoned in the streets: she sent him daily to take lessons at the German school. One day the child appeared on his return less gay than usual. Catharine took him on her knees, and asked him the cause of his grief. 'Ah, mamma,' said he, 'I have cried sadly; our master at the school is dead; his wife and children cry a great deal; every one is dressed in black, and they say that this woman and her children are extremely unfortunate, because they are very poor, and have nobody to give them a bit of dinner.' The empress immediately sent an aid-de-camp to the director of the school to enquire into the matter, and on learning that a teacher had just died, leaving his wife and children in the greatest distress, she sent instantly by the little boy three hundred rubles to the widow, with an order to the head master to have the three orphan children brought up at the expence of the crown. Here we see the heart of Catharine: thus it was that innocence sometimes brought her the complaints of suffering humanity, and that she hastened to afford it succour."

"*Catharine's chemical Knowledge saves the life of some innocent Sailors.*

"It is well known that an artificial cold may be produced by the mixture of snow and salt of nitre; a heat, and even an artificial fire, may likewise be obtained by the mixture of spirit of nitre and oil of turpentine: those two substances take fire as soon as they are mixed, as well as several others, by a chemical process sufficiently known. Some years ago a fire broke out on board a frigate in the harbour of Cronstadt, and had like to have burnt the vessel. Inquiries were made to discover the cause of this unfortunate accident which was attributed to some ill disposed person. Several sailors even were apprehended on suspicion, and endeavours were employed in vain to make them confess the crime. The empress, being informed of this affair, said to the reporter, 'But, sir, it seems to me that I have learnt in my youth, that the mixture of some cold substances produces fire spontaneously: perhaps this fire has been occasioned by an unlucky accident, and it would be a sad thing to have the innocent punished.' She appointed a commission to examine the frigate, and seek out the causes of the fire. *Kraft*, the professor of experimental physics and chemistry to the young grand dukes, was of this commission; and it was discovered that the fire had proceeded from a bottle of oil, which had been thrown down on a heap of soot in the corner of the chimney. This was at least what was conjectured, and what was reported to the empress, who ordered the parties ac-

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cused to be set at liberty. She was fond of recollecting this adventure, and related it one day to the young grand dukes, who were speaking to her of their lessons in physics, in order to make them comprehend how useful that science might be to them." *p.* 370—372.

XCII. INTERESTING *Anecdotes of the heroic Conduct of Women during the French Revolution. Translated from the French of* M. DU BROCA, 12*mo. with a Frontispiece.*

"THE following anecdotes are offered to the English reader with pleasure and confidence by the translator: the passions they exhibit interest equally the rudest savage and man in the most depraved state of artificial manners. Even the worst of men, while their hearts have swelled with the storm of the blackest passions, have relented on beholding the genuine form of the noble passions which are the subject of this work, almost incredible instances of which will be found in the following pages.

"The greater part of these anecdotes are new to the world, having been rescued from oblivion by the generous assiduity of the writer of this work; and such as are well known are related with new and authentic circumstances, that give even to these an air of novelty.

"The author has classed his facts according to the species of moral excellence that characterises them; and the translator has thought it best to preserve that order."

Maternal Affection — Conjugal Affection — Filial Affection — Instances of Affection in Sisters for their Brothers — Sacrifices made by the Affection of Lovers — Hospitality — Fortitude of Mind under Misfortunes — Self-devotion for great Objects — Gratitude — Singular Disinterestedness — Courage inspired by the hatred of Crimes — Patriotism.

EXTRACTS.

CONJUGAL AFFECTION.—"Mad. Lavergne, had been married but a very short time to M. Lavergne, Governor of *Longwy*, when that fort surrendered to the Prussians. The moment *Longwy* was retaken by the French, the governor was arrested, and conducted to one of the prisons of Paris: Madame Lavergne followed to the capital. She was then scarcely twenty years of age, and one of the loveliest women of France. Her husband was upwards of sixty, yet his amiable qualities first won her esteem, and his tenderness succeeded to inspire her with an affection as sincere and fervent as that which he possessed for her.

"That dreadful epocha of the revolution had already arrived, when the scaffold reeked daily with the blood of its unfortunate victims; and while Lavergne expected every hour to be summoned before the dreaded tribunal, he fell sick in his dungeon. This accident, which at any other moment would have filled the heart of Madame Lavergne with grief and inquietude, now elevated her to hope and consolation. She could not believe there existed a tribunal so barbarous, as to bring a man before the judgment-seat, who was suffering under a burning fever. A perilous disease, she imagined, was the present safeguard of her husband's life; and she promised herself, that the fluctuation of events would change his destiny, and finish in his favour, that which nature had so opportunely begun. Vain expectation! the name of Lavergne had been irrevocably inscribed on the fatal list of the 11th *Germinal, of the second year of the republic, (June 23th,* 1794) and he must on that day submit to his fate.

"Madame Lavergne, informed of this decision, had recourse to tears and supplications. Persuaded that she could soften the hearts of the representatives of the people, by a faithful picture of Lavergne's situation, she presented herself before the committee of general safety: she demanded that her husband's trial should be delayed, whom she represented as a prey to a dangerous and cruel disease, deprived of his strength, of his faculties, and of all those powers either of body or mind, which could enable him to confront his intrepid and arbitrary accusers.

"'Imagine, oh citizens,' said the agonized wife of Lavergne, 'such an 'unfortunate being as I have de-'scribed, dragged before a tribunal 'about to decide upon his life, while 'reason abandons him, while he can-

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'not understand the charges brought 'against him, nor has sufficient power 'of utterance to declare his inno- 'cence. His accusers in full posses- 'sion of their moral and physical 'strength, and already inflamed with 'hatred against him, are instigated 'even by his helplessness to more 'than ordinary exertions of malice; 'while the accused, subdued by bo- 'dily suffering, and mental infirmity, 'is appalled or stupified, and barely 'sustains the dregs of his miserable 'existence. Will you, oh citizens of 'France, call a man to trial while in 'the phrenzy of delirium? Will you 'summon him, who perhaps at this 'moment expires upon the bed of 'pain, to hear that irrevocable sen- 'tence, which admits of no medium 'between liberty or the scaffold? 'and, if you unite humanity with 'justice, can you suffer an old man '——.' At these words every eye was turned upon Madame Lavergne, whose youth and beauty, contrasted with the idea of an aged and infirm husband, gave rise to very different emotions in the breasts of the members of the committee, from those with which she had so eloquently sought to inspire them. They interrupted her with coarse jests and indecent raillery. One of the members assured her with a scornful smile, that young and handsome as she was, it would not be so difficult as she appeared to imagine, to find means of consolation for the loss of a husband, who, in the common course of nature, had lived already long enough. Another of them, equally brutal and still more ferocious, added, that the fervour with which she had pleaded the cause of such an husband, was an unnatural excess, and therefore the committee could not attend to her petition.

"Horror, indignation, and despair, took possession of the soul of Madame Lavergne; she had heard the purest and most exalted affection for one of the worthiest of men, contemned and vilified as a degraded appetite. She had been wantonly insulted, while demanding justice, by the administrators of the laws of a nation, and she rushed in silence from the presence of these inhuman men, to hide the bursting agony of her sorrows.

"One faint ray of hope yet arose to cheer the gloom of Madame Lavergne's despondency. Dumas was one of the judges of the tribunal, and him she had known previous to the Revolution. Her repugnance to seek this man in his new career, was subdued by a knowledge of his power, and her hopes of his influence. She threw herself at his feet, bathed them with her tears, and conjured him by all the claims of mercy and humanity, to prevail on the tribunal to delay the trial of her husband till the hour of his recovery. Dumas replied coldly, that it did not belong to him to grant the favour she solicited, nor should he chuse to make such a request of the tribunal: then, in a tone somewhat animated by insolence and sarcasm, he added, 'and is it then so 'great a misfortune, madam, to be 'delivered from a troublesome hus- 'band of sixty, whose death will 'leave you at liberty to employ your 'youth and charms more usefully?'

"Such a reiteration of insult, roused the unfortunate wife of Lavergne to desperation, she shrieked with insupportable anguish, and, rising from her humble posture, she extended her arms towards heaven and exclaimed—'Just God! will not the 'crimes of these atrocious men 'awaken thy vengeance! go, mon- 'ster,' she cried to Dumas, 'I no 'longer want thy aid, I no longer 'need to supplicate thy pity: away 'to the tribunal, there will I also 'appear: then shall it be known whe- 'ther I deserve the outrages which 'thou and thy base associates have 'heaped upon me.'

"From the presence of the odious Dumas, and with a fixed determination to quit a life that was now become hateful to her, Madame Lavergne repaired to the hall of the tribunal, and mixing with the crowd, waited in silence for the hour of trial. The barbarous proceedings of the day commence—M. Lavergne is called for—The jailors support him thither on a mattrass; a few questions are proposed to him, to which he answers in a feeble and dying voice, and sentence of death is pronounced upon him.

"Scarcely had the sentence passed the lips of the judge, when Madame Lavergne cried with a loud voice, *Vive le Roi!* The persons nearest the place whereon she stood, eagerly surrounded, and endeavoured to silence her, but the more the astonishment and alarm of the multitude

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augmented, the more loud and vehement became her cries of *Vive le Roi!* The guard was called, and directed to lead her away. She was followed by a numerous crowd, mute with consternation or pity; but the passages and stair-cases still resounded every instant with *Vive le Roi!* till she was conducted into one of the rooms belonging to the court of justice, into which the public accuser came to interrogate her on the motives of her extraordinary conduct.

"'I am not actuated,' she answered, 'by any sudden impulse of 'despair or revenge, for the condemnation of M. Lavergne, but from the 'love of royalty, which is rooted in 'my heart. I adore the system that 'you have destroyed. I do not expect any mercy from you, for I am 'your enemy; I abhor your republic, 'and will persist in the confession I 'have publicly made, as long as I live.'

"Such a declaration was without reply: the name of Madame Lavergne was instantly added to the list of suspected persons: a few minutes afterward she was brought before the tribunal, where she again uttered her own accusation, and was condemned to die. From that instant the agitation of her spirits subsided, serenity took possession of her mind, and her beautiful countenance announced only the peace and satisfaction of her soul.

"On the day of execution, Madame Lavergne first ascended the cart, and desired to be so placed that she might behold her husband. The unfortunate M. Lavergne had fallen into a swoon, and was in that condition extended upon straw in the cart, at the feet of his wife, without any signs of life. On the way to the place of execution, the motion of the cart had loosened the bosom of Lavergne's shirt, and exposed his breast to the scorching rays of the sun, till his wife entreated the executioner to take a pin from her handkerchief and fasten his shirt. Shortly afterwards Madame Lavergne, whose attention never wandered from her husband for a single instant, perceived that his senses returned, and called him by his name: at the sound of that voice, whose melody had so long been withheld from him, Lavergne raised his eyes, and fixed them on her with a look at once expressive of terror and affection. 'Do not be 'alarmed,' she said, 'it is your faithful wife who called you; you know 'I could not live without you, and 'we are going to die together.' Lavergne burst into tears of gratitude, sobs and tears relieved the oppression of his heart, and he became able once more to express his love and admiration of his virtuous wife. The scaffold, which was intended to separate, united them for ever." *p.* 19—28.

FILIAL AFFECTION.—"During the war of La Vandee the Due de la Rochefoucault, condemned to die, as was also his daughter, found in the resources of that affectionate girl the means of concealing himself till a period arrived more favourable to that justice which he successfully claimed. His daughter's first care was to place him under the roof and protection of an artisan, who had formerly been a domestic in the duke's service, after which she procured an asylum for herself. They were thus both secure from the immediate power of their persecutors; but as the duke's property was confiscated, and as compasion is apt to grow weary of its good offices, the means of their bare subsistence were soon worn out. While the daughter was suffering under the extreme of poverty, she learnt that her father's health was declining for want of due nourishment. She now saw no way but to devote her life to save her father's, and she instantly made the resolve.

"A general of the republic at that very time was passing through the city in which was her place of concealment, and to him she wrote the following letter:

'CITIZEN GENERAL,

"'Wherever the voice of nature is 'heard, a daughter may be allowed 'to claim the compassion of men in 'behalf of her father. Condemned 'to death at the same time with him 'who gave me being, I have successfully preserved him from the sword 'of the executioner, and have preserved myself to watch over his 'safety. But in saving his life, I 'have not been able to furnish all 'that is necessary to support him. 'My unhappy father, whose entire 'property is confiscated, suffers at 'this moment the want almost of 'every thing. Without clothes, without bread, without friend to save 'him from perishing of want, he has

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'not even the resource of the beggar, 'which still furnishes a little hope, 'that of being able to appeal to the 'compassionate, and to present his 'white hairs to those that might be 'moved to give him aid: my father, 'if he is not speedily succoured, will 'die in his place of concealment, and 'thus, after snatching him from a 'violent death, I shall have to sus-'tain the mournful reflection of hav-'ing betrayed him to one more lin-'gering and painful—that of dying of 'cold and hunger.

"'Be the judge, citizen general, 'of the extent of my misfortune, and 'own that it is worthy of pity. One 'resource only is left to me. It is to 'cast myself upon your generosity. 'I offer you my head, I undertake to 'go, and to go willingly, to the scaf-'fold, but give immediate succour 'to my dying father. Below I give 'you the name of my place of con-'cealment, there I will expect death 'with pleasure, if I may promise my-'self that you will be touched with 'my prayers, and will relieve my old 'and destitute parent.'

"The soldier had no sooner read this letter than he hastened to the asylum of Madame de Rochefoucault, and not only relieved her father, but secretly protected both, and after the 9th *Thermidor*, procured the restoration of M. de Rochefoucault's property by a revision of their sentence." *p.* 85—88.

AFFECTION OF SISTERS TO BROTHERS.—"It was the practice at *Nantes* and other places, to put a number of condemned persons on board a vessel, and sink them in the river. During these terrible drownings, a young girl, whose brother had been arrested, repaired to the house of Carrier to implore his protection in behalf of her brother. 'What age is he?' asked Carrier. 'Thirty-six years.'—'So much the 'worse; he must die, and three 'fourths of the persons in the same 'prison with him.'

"At this horrible answer the poor girl knelt before the proconsul, and declaimed emphatically against the barbarity of his conduct. Carrier ordered her to leave the house, and even brutally struck her with the scabbard of his sabre. Scarcely, however, had she left his apartment when he called her back to inform her, that if she would yield to his desires he would spare the life of her brother. His proposition filled her with disdain, and restored her to courage; she replied, that 'she had 'demanded justice, and justice was 'not to be bought with infamy.'

"She retired, and learning that her brother was on the point of being conducted to one of those dreadful boats at *Paimbeuf*, she ran again to the Proconsul, hopeless now of his life, and entreating only that she might be allowed to give something to her brother that might support him on the way.

"'Begone,' replied Carrier, 'he 'has no need of any support.'

"The brother of this unfortunate girl went to *Paimbeuf*, but before he had perished his sister was no more." *p.* 105—107.

FORTITUDE.—"During the disastrous reign of the assignats, a family formerly opulent, consisting of a father, mother, and five children, pined in want in a small cottage at the extremity of a town. The father, whose temper was violent, supported his misfortune with an impatience difficult to express. He frequently considered whether he should not put an end to his life. His wife, observing the agitation of his mind, and knowing him capable of a rash act, meditated on the means of withdrawing him from his project. But the difficulty was to find motives sufficiently strong. His affection for herself and his children, was rather calculated to push him to extremity; for it was evident, he never thought on them without anguish bordering on despair. To propose to him to have recourse to the charity of his neighbours, she knew, would wound his pride, which was excessive. Besides, she was not certain of the success of that expedient; and she knew, that a refusal would be a thousand times more cruel than any species of torture. Even the resource of consolation was not left her, for her husband would not listen to any topic that might afford hope, but impatiently pressed her to die with him, and to persuade their children to the same resolution. Surrounded by so many subjects of discouragement, the wife never abandoned herself to despair. One idea arose in her mind, which she expressed to her husband with so much tenderness and courage, that it almost instantly restored his mind to tranquillity.

"'All is not lost,' she said, 'I have

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'health, and our five children also. 'Let us leave this town, and retire to 'some place where we are not known, 'and I and my children will labour 'to support their father.' She added, that if their labour was insufficient, she would privately beg alms for his support. The husband ruminated awhile over this proposition, and took this resolution with a constancy worthy of the honourable life he has since led.

"'No,' he said, 'I will not reduce 'you to the disgrace of beggary for 'me; but since you are capable of 'such attachment to me, I know 'what remains to render me worthy 'of it.'

"He then lost no time in collecting together the remnants of his property, which produced a hundred pistoles, and quitted the town with his family, taking the road to a distant department; and in the first place where he thought he was not known, he changed his dress for the coarse dress of a peasant, making his whole family do the same; and continuing his route, arrived at a town which he thought fit for his purpose: in the neighbourhood of which he hired a cabin, with a field, and a small vineyard. He then bought some wool and flax to employ the girls, and tools to cultivate the land for himself and the boys, the use of which he hired a peasant to teach him.

"A few weeks sufficed to conquer all difficulties. The example of the father and mother excited emulation among the children; and acquiring a competence from its labour and constancy, originating in the courage of the virtuous mother, this family lived perfect patterns of peace and domestic union." p. 177—180.

GRATITUDE.—"During the unhappy days of September, 1792, a woman conceived the project of rendering funeral honours, from motives of gratitude, to her confessor, whom she understood to be massacred at the prison *Des Carmes*. As she intently dwelt upon this idea, she heard an extraordinary cry in the street, by which she was drawn to the window: she saw a cart passing filled with dead bodies, and among them recognised the person of her confessor! A surgeon, one of her neighbours, happened to be with her; pointing out the body, she entreated him to go and purchase it of the driver. Yielding to her entreaties, the surgeon went to the driver, and telling him his profession, said he wished to purchase one of the bodies for dissection. The driver asked him twenty crowns, permitting him to take his choice. He paid down the money and took the body pointed out to him, which he caused to be conveyed into the house of his friend: but what was the surgeon's surprise when he saw the priest on his feet! Clothes being procured for him, and being in the presence of his benefactress, he said, 'When I saw my brethren massacred 'at *Des Carmes*, I imagined it possible 'to save my life by throwing myself 'among the dead bodies as one of 'them. I was stripped, and thrown 'into the cart in which you saw me. 'I did not receive a single wound; 'the blood with which you saw me 'covered was that of the carcases with 'which I was confounded. Receive, 'my benefactress, the most grateful 'thanks! It is probable, that, thrown 'into a quarry with the bodies of my 'unfortunate companions, I should 'have perished there!" All three then fell on their knees, and returned thanks to Heaven for this singular deliverance." p. 208, 209.

We cannot close this article without observing that though we believe these narratives, horrid as they are, to be founded in truth, we hope, for the honour of human nature, that they are exaggerated by rhetorical colouring: we add, that they have not all a favourable moral tendency, some of them countenancing suicide, a crime which we must uniformly reprobate.

XCIII. SERIOUS REFLECTIONS *on Paper Money in general, particularly on the alarming Inundation of forged Bank Notes. With Hints for remedying an Evil threatening Destruction to the internal Trade of the Kingdom. In which are included Observations on Mr. Thornton's Enquiry concerning the Paper Credit of Great Britain.*

THE object of this pamphlet is sufficiently explained in the title. The first part of it contains a sketch of the history of our own and foreign banks, with observations on the principles on which they were

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founded. Some remarks are then made on the South Sea scheme, on bank paper, and on the facility of forgeries. A few hasty remarks are thrown in on Mr. Thornton's publication, noticed in our last, and the author promises to take up the subject more at large. In the mean time we give the following extract as a specimen of the author's manner.

"Just as this opuscule was committing to the press, the above publication made its appearance. Whether the author will be able to regain all, or any part of the public confidence to the Bank, and especially of that confidence which foreigners had in it, by his reasoning, it is difficult to say. At all events his statement shews the establishment to have fallen, by whatever means, into a maze of difficulties, from which his great sagacity cannot point the way out. As the late minister said, when pressed on the subject of our embarrassments by the protraction of hostilities, 'Go 'on with the war; Go on with the 'war;' so says Mr. T. of those of the Bank, 'Continue your confidence; 'Continue your confidence.' He shews in his way of reasoning, that 'however ample the Bank's general 'fund may have been, it may nevertheless be reduced to its last guinea, 'and brought under the necessity of 'making a suspension of its pay-'ments.' (See page 126.) In a note at the foot of page 64, after a few remarks in the way of comparison between the Bank of Amsterdam, with that of England, he wishes it to be believed that the less money a Bank contains, the safer it is, and the more deserving of support. 'If,' says he, 'the property of a public Bank is 'kept in money, a rapacious enemy 'may seize that money. If lent to 'the merchants, the enemy, by their 'requisitions, may draw it from the 'merchants; and by thus incapaci-'tating the merchants to pay their 'debts to the Bank, may cause the 'failure of the Bank.' This is supposing the country to be every day in danger of invasion; nay more, to be actually in the possession of an enemy. But let us see how the great Mr. Burke, in his 'Reflections,' treats the idea of attaching credit to Bank paper, which has not its correspondent value in gold and silver to support it. 'At present the state of their 'treasury, (France) sinks every day 'more and more in cash, and swells 'more and more in fictitious repre-'sentation. When so little within or 'without is now found but paper, '*the representative, not of opulence, but* '*want, the creature, not of credit, but of* '*power*, they imagine that our flou-'rishing state in England is owing to 'the Bank paper, and not the Bank 'paper to the flourishing condition of 'our commerce, to the solidity of our 'credit, and to the total exclusion of 'all idea of power from any part of 'the transaction. They forget that 'in England, not one shilling of paper 'money of any description is received 'but of choice; that the whole has 'had its origin in cash *actually depo-*'*sited*; and that it is convertible, at 'pleasure, in an instant, and without 'the smallest loss, into cash again. 'Our paper is of value in commerce, 'because in law it is of none. It is 'powerful on Change, because in 'Westminster Hall it is not.'

"But let us see how neatly Mr. T. varnishes over the unfortunate stain attached to the discontinuance of cash payments at the Bank, for their notes. 'If every bill and engage-'ment is a contract to pay money, the 'two parties to the contract may be 'understood as agreeing, for the sake 'of a common and almost universal 'interest, to relax as to the literal in-'terpretation of it, and as consenting 'that *money should mean money's worth*, 'and not the pieces of metal: and the 'parliament may be considered as in-'terposing, in order to execute this 'common wish of the public.' But what does Mr. T. call money's worth? Is it land to produce the necessaries of life? No: Is it cloth to cover us from the cold? No: It is one note for another; a *new* one for an *old* one; and which, if of ten pounds amount, may be changed the next day, in the way of business, for two forged ones of five, or five forged ones of two, (for every body cannot run to the Bank on such occasions) then where is Mr. Thornton's money's worth?" *p.* 50—52.

XCIV. THE LIFE OF TOUSSAINT LOUVERTURE, *Chief of the French Rebels in St. Domingo. To which are added, interesting Notes respecting several Persons who have acted dis-*

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tinguished parts in St. Domingo. By M. Du Broca. *Translated from the French*, 12mo. *with a Portrait by Holl.*

IF the memoir be authentic, the hero of it must be a compound of hypocrisy and villany almost beyond example; whose ambition raised him to the pinnacle of authority, at the expence of every sacred and social obligation, and whose fall therefore leaves no room for pity.

Toussaint was born in 1743, about a league distant from the city of Cape Francois, in the north of St. Domingo. By birth a slave, his early life was spent in tending flocks. By his own genius and industry he learned to read and write, and was promoted to be his master's coachman. In the massacres of August, 1791, he took no part, but remained faithful to his owner till the insurrection grew more formidable, and he thought he could desert with safety. He then fled to the camp of Biassou, and was appointed his secretary: soon, however, he obtained military rank, and one of the first consequences was the treacherous destruction of his new master; and the following events of his life are described as a series only of crimes: but as the memoir itself is very short, we shall confine our extracts to a single fact.

"Among the numerous anecdotes which prove the perfidious policy of Toussaint, I shall give the following; which, although connected with a just cause, does not the less exhibit his profound hypocrisy. At the time of the affair of the 30th of Ventose, of which I have spoken in the course of this work, and which threatened to be fatal to General Laveaux; fortunately for him, Toussaint having resolved to sustain his interests, invited to his house the several officers who commanded at Gros Morne, Plaisance, Verettes, and other places, all Mulatto chiefs, and informed them in pretended confidence of the conspiracy against General Laveaux. He added, that he was prepared to march against him, and to bring him to trial for a design to reduce the Blacks to slavery, and deliver the colony to the English. The mulatto chiefs, who were connected with the conspiracy, and silently waited the event of the 30th of Ventose to declare themselves openly, were enraptured with the disposition Toussaint displayed to them. They congratulated him on the part he was about to take, and endeavoured to excuse themselves for not having sooner opened their enterprize to him. At that moment Toussaint, rising hastily from his seat, cried out 'Guards, seize these rebels!' Soldiers, who were concealed in the adjoining apartment, rushed in, and arrested the mulatto officers, who were thrown into prison at Morne Blanc and Petite Riviere. Negro officers of the army of Toussaint were appointed to their several commands." *p.* 74, 75.

As a contrast to the character of Toussaint we give the amiable portrait of a negro magistrate.

"Cæsar Telemaque, who is now nearly sixty years of age, is a native of Saint Pierre in the island of Martinique. He married a French woman at Paris about thirty-six years since, who is still living. He resided nearly forty-nine years in Paris, in the Rue du Sentier. His gentle manners, and the known benignity of his temper, induced his section, in the third year of the republic, to appoint him commissary of charitable benefactions. The zeal and patience with which he discharged the offices of that situation during that year, too famous in the revolution, will for ever render him dear to all his fellow citizens. The unfortunate were never received by him in that rude manner which converts a benefit into an injury; and, when the public means failed, he supplied them, as far as he could, from his own property.

"In the fourth year of the republic he departed for St. Domingo with Santonax; and on his arrival at that island was appointed treasurer at Port de Paix. But the situation which was most adapted to his humane heart was that which his friend Etienne Mentor obtained for him at the Cape, in pointing him out to the people as a man peculiarly fitted to exercise the paternal functions of a justice of peace.

"In this situation he merited and obtained the esteem and confidence of all good men. His name inspired respect: the negroes gloried in having him for a countryman, and the Europeans for a magistrate. With this character it is easy to judge what

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was his courage, his solicitude, and his danger, during that horrible night when the town of Cape Francais was delivered to fire and sword by the execrable agents of Toussaint!

"Worthy and amiable citizen! receive in this place the homage due from every feeling heart! Your virtues offer a recompence to humanity for the crimes of your nation: and history, in conveying to after times the bloody deeds of your countrymen in St. Domingo, will console the mind of the reader with thy great and noble actions!" P. 75, 76.

XCV. MULTUM IN PARVO. *Fashionable Tours from London to the pleasant Parts of Lancashire, Yorkshire, Westmoreland, Cumberland, &c. &c. and the northern Coast of Wales, as far as Holyhead. The whole embellished with from 3 to 400 engraved Sketches, taken on the Spot, and highly coloured, of the Towns, Villages, Mountains, Rivers, Lakes, Public Edifices, and Private Buildings, as they appear to the Traveller on the principal Roads, with a new Letter-press Description of each, and the Picturesque Scenery contiguous.* 8vo.

IT is difficult to convey a fuller idea of this work than is given in the above title page, without the assistance of the plates, each of which contains a dozen or more sketches of towns, villages, or country seats; but as a specimen of the information to be derived from the letter-press, which is very neat, but in a very small type, we give an extract from the outset of the tour to Holyhead, by the great north road, through Islington, &c.

"Islington, the first village we reach on this road, is situated upon the most elevated spot of land at this short distance from the metropolis; it was a town of the Saxons, and was called, at the conquest, Isendon or Isledon; it is exceedingly populous and extensive, and includes Upper and Lower Holloway, three sides of Newington Green, part of Kingsland, &c. &c. It hath a chalybeate water, which gained repute from being used by the late Princess Amelia; hath a licensed theatre, known by the name of *Sadler's Wells*, much frequented, where is exhibited that species of entertainment called burlettas and pantomines, with tumbling, dancing, &c. &c.; here also is a cut or canal prior in point of age, and superior in point of utility, to all the projects of the same sort that have been used in this country, as it conducts from Ware in Hertfordshire, to a great part of London, a constant and copious supply of the purest waters. The church at Islington was erected in the place of an old gothic structure that stood in 1503; and here was an ancient religious seminary, that was converted into a royal palace, used in the reign of Queen Elizabeth, now called *Canonbury House*, one of the towers of this still remains, as may be seen in the annexed plan*. The reputed salubrity of the air here is said formerly to have attracted many city tradesmen and others, who had a propensity for country retirements; but the late wonderful encroachments of the town seem to have forced most of their description to more distant stations. Islington was at one time Addison's *summer* residence; Goldsmith also had lodgings here, as well as Ephraim Chambers, the author of the Encyclopedia, of which Dr. Rees is now giving a new edition to the public; here likewise the famous Daniel Defoe died in the year 1731. He was the author of Robinson Crusoe, and other popular publications. Near the way from hence, at what is called Jack Straw's castle, was a Roman camp.

"Highbury Terrace, Highbury Place, and Paradise Row, are fashionable ranges of dwellings, viewed from this road in the way to Highgate; and in the same passage are transient prospects of the splendid village of Hampstead, with the rich premises of Lord Mansfield and Lord Southampton, covering some small hills that lie together on the left. The principal dwellings that face the traveller in his partial view of Highgate, are those of the family of Walker, the Crutchfield's, Mendam's, Crom-

* This sketch was made near Highbury Grove; the author considering that the best station for comprehending it, with the view of the church and the village; and that he thus rendered the best interest to the engraving of the plan. The same discretion will be used through all that part of his work. The same direction will be continued to all other engravings of it; and under each title their distances from London are to be found.

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bie's, and Slade's. There is a stone, in the form of a mile stone, near the beginning of the ascent to the last-named village, that is marked *Wittington's stone*. It distinguishes the spot where, agreeably to ancient legend, the poor dejected Wittington was resting, when the Bow-bells were heard prophetically speaking his future honour. Right of the road at entering Highgate are seats of the Cope's and Debaloo's, and near the road which leads from that village to Hampstead are Lord Southampton's and Lord Mansfield's.

"Highgate is so called from its lofty situation, and a gate* erected here upwards of four hundred years since, to receive certain tolls for the Bishop of London, upon the great road being turned from its old track through dirty lanes by Hornsey, Colney Hatch, and Friar's Barnet to Whetstone, through that bishop's private park. Here is a chapel of ease to Hornsey and Pancras. Where this stands was formerly an hermitage; near which the chief Baron Cholmondeley endowed a school. Besides the genteel dwellings I noticed in my way hither, there are others of the Atherstone's, Ishawood's, Tippet's, Ranum's, Wagstaff's, Longman's, &c. &c. London and its suburbs, with the Kentish and Surry hills, form a picture to some of the views from hence that is strikingly interesting; there are other extensive prospects over Epping Forest, Blackheath, and the populous borders of the river Thames from Greenwich to Gravesend: in the nearer views are the villages of Edmonton, Tottenham, Hornsey, and Muswell Hill; a beautiful villa of the Porker's is in the last named; and near Hornsey is the Grey's. The ridiculous ceremony of swearing the artless country travellers on their way to London, through this place, can only be attributed to the sordid usage of its former innkeepers: a pair of large horns are forced upon their heads; when they are taught to repeat a kind of mock oath: 'that they must never eat 'brown bread if they can get white, 'unless they like the brown best;' with other such absurdities, for which they are taxed a treat of liquor to the company present."

* This piece of antiquity hath been taken down about twenty years; but, by a favour of Mr. Pricket, of this place, the author hath been enabled to introduce the likeness of it in the annexed plan.

XCVI. REMARKS *on the Doctrines of Justification by Faith: in a Letter to the Reverend John Overton, A. B. Author of a Work, entitled, The True Churchmen ascertained. By* EDWARD PEARSON, B. D. *Rector of Rempstone, Nottinghamshire.*

IT is not in general within our plan to give extracts from pamphlets, except such as are of peculiar interest. Having, however, in our last given extracts from Mr. Overton's Works, impartiality requires that we should pay equal attention to his antagonists, among whom we consider Mr. Pearson as one of the most respectable, and we shall select the concluding pages as containing a kind of abstract and analysis of the whole.

"What I have said on this subject will, perhaps, be more clearly understood, when it is reduced to the following definition and propositions; which, if I mistake not, are agreeable both to the sense of Scripture and the doctrine of our Church.

"DEFINITION.

"*Justification* is the being accounted righteous before God.

"PROPOSITIONS.

"1. The consequence of our being justified at any time during the present life is, that we are admitted into a *state of salvation*. This, by some divines, is called our *first* justification.

"2. The consequence of our being justified at the last day will be, that we shall be *saved*, or made *partakers of salvation*. This, by some divines, is called our *last* or *final* justification.

"3. The sole *meritorious* cause of our being justified at any time, and of our being finally saved, is *Jesus Christ*.

"4. The *conditions* of our being *at first* justified, or of being *admitted* into a state of salvation, are *repentance* and *faith*.

"5. The *conditions* of our *continuing*

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in a state of salvation, and of being finally saved, are *faith* and *good works*.

"6. The *conditions* of being *restored* to a state of salvation, after having fallen away from it, are the same as those, on which we are at first *admitted* into it, namely, *repentance* and *faith*.

"7. The *mean* or *instrument*, by which we are at first admitted into a state of salvation, is the sacrament of *baptism*.

"8. The *means* or *instruments*, by which we are *continued* in a state of salvation, are *prayer*, the hearing or reading of the *Scriptures*, and the participation of the sacrament of the *Lord's supper*; including the assistance of the *grace*, which is promised to the use of them.

"I have no intention of entering into a minute examination of your work, nor of defending the particular writers, whom you have attacked, or whose attacks you have attempted to repel. I leave them to answer for themselves. Whatever may be your success in establishing your opinions by the publication of your book, your efforts to establish them must ever reflect great credit on your *piety* and *diligence*. In general also, I am not disposed to deny you the praise of *candour*. With respect to the last, however, and for the sake of those of your readers, who are likely to be influenced by the authority of the writers, whom you quote, I think it necessary to observe, that your representation of their sentiments is not always to be implicitly received. You have not, I think, so carefully guarded against the '*iniquity of quotation*,' as you seem to have intended. I shall be content with giving an instance or two of this. In page 131, you say, 'Professor Hey suggests a *doubt*, whether the disorderly 'propensities of man were owing to 'Adam's transgression.' This, which, I believe, is your first quotation from Dr. Hey's work, gives the idea, that Dr. Hey himself entertains such a doubt. But Dr. Hey only says, 'I 'should rather think, that the intention of the compilers was, to leave 'men a liberty of assenting, who 'should *doubt*, whether the disorderly propensities of man were owing to Adam's transgression.' Norr. Lect. vol. iii. p. 152. Again, in p. 260, with a reference to the Norrisian Lectures, you say, 'We dare not 'suggest our doubts, whether *all men* 'may not be happy ultimately.' Hence also it might be concluded, that Dr. Hey entertains these doubts. Whether he does or not, I do not pretend to say. I contend, however, that this does not appear from his words, but rather that the contrary appears. His words are, 'It is owing 'to the moderation of our church, 'that we are not called upon to subscribe to the eternity of hell-torments: nay, we are not required 'even to condemn those, who presume to affirm, that all men will be 'finally saved, though that was required in the last article of Edward VI. and I think reasonably'. Norr. Lect. vol. ii. p. 390.

"You will, I hope, pardon the liberty, which I have taken, in writing these few remarks. It is with unwillingness, that I give pain to any man, however different his opinions may be from mine. You and I, sir, do not, *toto cælo*, differ; nor do we, as I flatter myself, differ in any points, which are essential to Christian love and union. What I have written may occasion you to view your work, respectable as it still is, and ever must be, with somewhat less complacency than you did when it went to the press; but, if you love *truth* as well as I do, of which I have no reason to doubt, you will thank me for endeavouring to bring you to a better acquaintance with her, though it should be at the expence of some diminution of your literary hopes." *p.* 33—38.

XCVII. A REPLY *to such Parts of the Rev. J. Overton's Apology as concern the Publications of T. Ludlam*, A. M.

AS this pamphlet is chiefly personal, recriminative, and declamatory, we cannot well give an analysis, or an abstract; but we shall select the following passages as specimens of Mr. Ludlam's peculiar style.

"Nobody who knows what clearness of head is will accuse Mr. O. of affecting it. At p. 189, 190, he is very angry with Mr. L. for desiring to be informed what he is to under-

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stand by the communion of one intelligent being with another intelligent being; and Mr. O. explains it from Cyprian by *germanissimam societatem*. At p. 196, he uses many metaphorical expressions to illustrate this matter. The misfortune is, metaphorical expressions have *no* literal meaning, and therefore afford us *no distinct* knowledge. Mr. O. indeed kindly puts the word union in CAPITALS, and if this mended the matter we should be much obliged to him; but I do not find the word more intelligible in *upper case* than it is in *lower case* letter. Mr. O. talks too of the incorporation of believers with Christ from the homilies, and the union or mutual participation, which is between Christ and his church from the judicious Hooker, which that great writer says, is by way of special *interest, property, inherent copulation, original derivation*, and mystical *association*. Now if these words have any literal meaning I wish Mr. O. would acquaint us with it, but if it is all metaphor, allusion, allegory, &c. which admits of no kind of precision, or distinct knowledge, then what becomes of that *blessed* experience which we are taught to look for? For how, as Mr. L. observed in his Essay, is it possible for us to experience a metaphor? How far the author of Scripture Characters, who has as much zeal, and more sense than all these moderate Calvinists put together, will think himself obliged to Mr. O. for taking up the cudgels in his behalf, and aiming at a defence, which he himself thought prudent to decline, not only in print, but even in a manuscript, circulated *hugger-mugger* amongst his zealous friends, for the confirmation of such weak brethren as unanswerable arguments might have unsettled, is not for me to say." p. 12, 13.

"At p. 118, Mr. O. talks of a salvation begun in this life. I do not recollect that the Scriptures mention any thing of a salvation begun in this life; but as Mr. O. never tells us what he means, or what he thinks he means, by the words he uses, so it is very often impossible to discover whether he has any distinct meaning or not. He asks, indeed, at p. 110, whether it is improper, when the Redeemer thus blessed men by turning them away from their iniquities, delivering them from the condemnation and dominion of sin, and enabling them to serve him without fear, in holiness and righteousness before him all the days of their life, to style *it* a present salvation! The question is not whether it is proper, or improper to call these blessings salvation, but whether the Scripture calls them so? And will Mr. O. say, that when he calls them salvation, he uses that word in its natural, obvious, plain, literal, true, primitive and original meaning and sense, p. 30, 46, 346, about which he can make such a *fuss* when it suits him; and can depart as readily as any, not only from the natural, obvious, plain, literal, true, primitive, and original sense and meaning, but from *all* sense and meaning whatever. But if we are to understand by the word salvation, what is always understood by it in Scripture, deliverance from hell, and admittance into heaven, I cannot see, whatever these deep-sighted Calvinists (as Mr. Newton calls them) can see, that heaven or hell make a part of this present world; nor can I discover how men in this life can experience matters, which are not to be objects of their senses till the next." p. 15, 16.

"But Mr. O. will prove from Scripture what is absolutely impossible, that men in these days may have the evidence of sense, for the reality of facts which took place almost *eighteen* hundred years ago, that is nearly as many centuries before they were born; and he wisely supposes this impossibility may be proved from 1 John v. 10. because there must be some sense in what St. John says, 'He that believeth on the Son of God 'hath the witness in himself:' The witness of what? Not surely of the resurrection of Jesus, any more than of his baptism, his transfiguration, his crucifixion, or of any other event of his life. All the apostles, I suppose, believed on the Son of God, and yet we read that only Peter, and James, and John, were witnesses of his transfiguration: were then this text a proof that every sincere believer had the evidence of sense for the various actions of Jesus, it would equally prove that these believers were alive at the time our Lord was upon earth, and also that they possess at this time, all the inspired and uninspired knowledge of the apostles. But the word witness was in the text, and that was enough for such a reasoner as Mr. O." Ib.

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ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Remarks on Thornton's Paper Credit.

SIR,

IN reading the last number of your interesting work, I was gratified with your extracts from the important work of Mr. Thornton on paper credit; by perusing which my curiosity was excited, and I sent for the book to give it a careful perusal. And here, by the way, I beg leave to observe, that I find your analysis very useful in preparing me for the perusal of an author. When a volume lies before me, I am apt to dash into the most interesting parts at once, without stopping to survey the contents, in order to see the full scope and design of the writer, whereby I have often missed my aim; but your plan arrests my impetuosity, and enables me to survey the author's plan before hand.

Having procured Mr. Thornton's book, my attention was particularly excited to the latter part of his 2d chapter, in which he treats of "fictitious bills, or bills of accommodation," which the more interested me, as I have in my time smarted by them; and I confess I was much surprised and disappointed to find an advocate for them. But as I wish not to be guilty of misrepresentation, and as the subject interests every man in trade, I will beg the favour of you to insert the whole passage from Mr. Thornton's work, before I offer my remarks.

"The interest which traders have in being always possessed of a number of notes and bills, has naturally led to a great multiplication of them; and not only to the multiplication of notes given for goods sold, or of regular bills of exchange, but to the creation of numerous other notes and bills. Of these, some are termed notes and bills of accommodation: and the term fictitious is often applied to them. It may be useful to describe them particularly.

"It was before shewn, that the principal motive for fabricating what must here be called the real note, that is, the note drawn in consequence of a real sale of goods, is the wish to have the means of turning it into money. The seller, therefore, who desires to have a note for goods sold, may be considered as taking occasion to ingraft on the transaction of the sale, the convenient condition of receiving from the buyer a discountable note of the same amount with the value of the goods. A fictitious note, or note of accommodation, is a note drawn for the same purpose of being discounted; though it is not also sanctioned by the circumstance of having been drawn in consequence of an actual sale of goods. Notes of accommodation are, indeed, of various kinds. The following description of one may suffice.

"A, being in want of 100l, requests B to accept a note or bill drawn at two months, which B, therefore, on the face of it, is bound to pay; it is understood, however, that A will take care either to discharge the bill himself, or to furnish B with the means of paying it. A obtains ready money for the bill on the joint credit of the two parties. A fulfils his promise of paying it when due, and thus concludes the transaction. This service rendered by B to A is, however, not unlikely to be requited at a more or less distant period by a similar acceptance of a bill on A, drawn and discounted for B's convenience.

"Let us now compare such a bill with a real bill. Let us consider in what points they differ, or seem to differ; and in what they agree.

"They agree, inasmuch as each is a discountable article; each has also been created for the purpose of being discounted; and each is, perhaps, discounted in fact. Each, therefore, serves equally to supply means of speculation to the merchant. So far, moreover, as bills and notes constitute what is called the circulating medium, or paper currency, of the country (a topic which shall not be here anticipated), and prevent the use of guineas, the fictitious and the real bill are upon an equality; and if the price of commodities be raised in proportion to the quantity of paper currency, the

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one contributes to that rise exactly in the same manner as the other.

" Before we come to the points in which they differ, let us advert to one point in which they are commonly supposed to be unlike; but in which they cannot be said always or necessarily to differ.

'Real notes,' it is sometimes said, 'represent actual property. There 'are actual goods in existence, which 'are the counterpart to every real 'note. Notes which are not drawn, 'in consequence of a sale of goods, are 'a species of false wealth, by which a 'nation is deceived. These supply 'only an imaginary capital; the 'others indicate one that is real.'

" In answer to this statement it may be observed, first, that the notes given in consequence of a real sale of goods cannot be considered as, on that account, *certainly* representing any actual property. Suppose that A sells one hundred pounds worth of goods to B at six months credit, and takes a bill at six months for it; and that B, within a month after, sells the same goods, at a like credit, to C, taking a like bill; and again, that C, after another month, sells them to D, taking a like bill, and so on. There may then, at the end of six months, be six bills of 100*l.* each existing at the same time; and every one of these may possibly have been discounted. Of all these bills, then, one only represents any actual property.

" In the next place it is obvious, that the number of those bills which are given in consequence of sales of goods, and which, nevertheless, do not represent property, is liable to be encreased through the extension of the length of credit given on the sale of goods. If, for instance, we had supposed the credit given to be a credit of twelve months instead of six, 1,200*l.* instead of 600*l.* would have been the amount of the bills drawn on the occasion of the sale of goods; and 1,100*l.* would have been the amount of that part of these which would represent no property.

" In order to justify the supposition that a real bill (as it is called) represents actual property, there ought to be some power in the bill-holder to prevent the property which the bill represents, from being turned to other purposes than that of paying the bill in question. No such power exists; neither the man who holds the real bill, nor the man who discounts it, has any property in the specific goods for which it was given: he as much trusts to the general ability to pay of the giver of the bill, as the holder of any fictitious bill does. The fictitious bill may, in many cases, be a bill given by a person having a large and known capital, a part of which the fictitious bill may be said, in that case, to represent. The supposition that real bills represent property, and that fictitious bills do not, seems, therefore, to be one by which more than justice is done to one of these species of bills, and something less than justice to the other.

" We come next to some points in which they differ.

" First, the fictitious note, or note of accommodation, is liable to the objection that it professes to be what it is not. This objection, however, lies only against those fictitious bills which are passed as real. In many cases, it is sufficiently obvious what they are. Secondly, the fictitious bill is, in general, less likely to be punctually paid than the real one. There is a general presumption, that the dealer in fictitious bills is a man who is a more adventurous speculator than he who carefully abstains from them. It follows, thirdly, that fictitious bills, besides being less safe, are less subject to limitation as to their quantity. The extent of a man's actual sales form some limit to the amount of his real notes; and, as it is highly desirable in commerce that credit should be dealt out to all persons in some sort of regular and due proportion, the measure of a man's actual sales, certified by the appearance of his bills drawn in virtue of those sales, is some rule in the case, though a very imperfect one in many respects.

" A fictitious bill, or bill of accommodation, is evidently, in substance, the same as any common promissory note; and even better, in this respect,—that there is but one security to the promissory note, whereas, in the case of the bill of accommodation, there are two. So much jealousy subsists lest traders should push their means of raising money too far, that paper, the same in its general nature with that which is given, being the only paper which can be given, by men out of business, is deemed somewhat discreditable when coming from a merchant. And because such pa-

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per, when in the merchant's hand, necessarily imitates the paper which passes on the occasion of a sale of goods, the epithet fictitious has been cast upon it; an epithet which has seemed to countenance the confused and mistaken notion, that there is something altogether false and delusive in the nature of a certain part both of the paper and of the apparent wealth of the country.

"Bills of exchange are drawn upon London to a great amount, from all parts, not only of Great Britain, but of the world; and the grounds on which they have been drawn, in a great degree, elude observation. A large proportion of them, no doubt, partakes of the nature of bills of accommodation. They have, however, in general, that shape communicated to them, whatever it may be, which is thought likely to render them discountable; and it is not difficult, as the preceding observations will have shewn, to make use of some real, and, at the same time, of many seeming, transactions of commerce as a ground for drawing, and as a means of multiplying such bills.

"The practice of creating a paper credit, by drawing and re-drawing, has been particularly described by Dr. Adam Smith; and is stated by him to have a tendency which is very ruinous to the party resorting to it. This practice, however, is often carried on at much less expence to those engaged in it, than Dr. Smith imagines. A, for instance, of London, draws a bill at two months on B, of Amsterdam, and receives immediate money for the bill. B enables himself to pay the bill by drawing, when it is nearly due, a bill at two months on A, for the same sum, which bill he sells or discounts; and A again finds the means of payment by again drawing a bill, at two months, on B. The transaction is, in substance, obviously the same as if A and B had borrowed, on their joint security, the sum in question for six months. The ground on which transactions of this sort have been stated by Dr. Adam Smith to be ruinous, is, that of the heavy expence of a commission on every bill drawn, which is paid by him who raises money in this manner. If, for instance, one-half *per cent.* is the commission, and the bills are drawn at two months, and a discount of five *per cent. per annum* is paid, the money is raised at an interest of eight *per cent.* Such transactions, however, are often carried on alternately for the benefit of each of the two parties; that is to say, at one time the transaction is on the account of A, who pays a commission to B; at another it is on the account of B, who pays a commission to A. Thus each party, on the whole, gains about as much as he pays in the shape of such commissions; and the discount in turning the bill into money, which is the same as that on any other bill, may, therefore, be considered as the whole expence incurred. Money may be raised in this manner at an interest of only five per *cent.* In the case recently proposed, the drawing and re-drawing were imagined to be only between A, of London, and B, of Amsterdam. This practice, however, is often carried on between three or more parties drawing from three or more places. In such case, the draft is drawn on the place on which the existing course of exchange shews that it will best answer to draw it. An operation of this sort may obviously be carried on partly for the purpose of raising money, and partly for that of profiting by a small turn in the exchange. Transactions which are the converse to this, are, on the other hand, entered into by those who happen to possess ready money. They remit, if the exchange seems to favour their remittance, and draw in consequence of having remitted. To determine what bills are fictitious, or bills of accommodation, and what are real, is often a point of difficulty. Even the drawers and remitters themselves frequently either do not know, or do not take the trouble to reflect, whether the bills ought more properly to be considered as of the one class or of the other; and the private discounter, or banker, to whom they are offered, still more frequently finds the credit of the bills to be the only rule which it is possible to follow in judging whether he ought to discount them." *p.* 29—36.

Now, sir, I beg leave to offer my objections.

1. Fictitious bills are not strictly legal. If my attorney does not deceive me, the holder of a bill cannot recover in law, without he can prove a valuable consideration given for it, either by discounting, or in a way of trade.

2. They carry falsehood upon the

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face of them, and the man who offers such a bill as real (which is, I presume, generally the case) attempts to impose on the person to whom he offers it. It is also a temptation to deliberate falsehood; for if interrogated as to the nature of the bill, few tradesmen, I presume, would have the honesty to confess the truth.

3. They encourage immoderate speculation: by these means two or three petty tradesmen, with little or no property, may speculate to the amount of thousands; and as they have, in fact, nothing of their own to lose, may thus sport with the property of their creditors, and the credulity of their friends.

4. They are expensive. The very stamps, in many houses, amount to a considerable sum in the course of a year; and I have known some tradesmen pay a considerable proportion of their profits for discount at the bankers. Nor is this the worst. Bankers are often shy, and withdraw their discount. Friends tire and perhaps reprove. Other means must be resorted to, and more expensive. A third part, or even half the bill, must be expended to obtain discount. The butcher, the baker, the linen-draper, the mercer, the upholsterer, the silver-smith, the pawn-broker, and even the Jew bill-broker, are applied to, and what are the consequences? The butcher charges high for his meat—the baker makes *dead men*—the linen-draper and mercer enrich the ladies' wardrobe—the upholsterer furnishes the house in an expensive stile—the silversmith covers the sideboard with plate, which is soon removed to the pawn-broker's—and the Jew bill-broker charges an enormous premium. At last the man fails—his spirits, his purse, and his credit alike exhausted. If these things are secreted, creditors wonder what is become of their property: if they are found, the parties are charged with an extravagant stile of living; whereas, perhaps, in five instances out of six, these luxuries would not have been purchased, but to procure discount for bills of accommodation.

Lastly, these bills generally plunge the unhappy tradesman deeper and deeper, till he finds his situation inextricable. A second bill must be discounted to provide for the first, a third for the second, and so on; and as the expences of discounting encrease, or money must be sunk to obtain it, the notes must be successively encreased either in number or amount, till the poor debtor is plunged into an abyss of disgrace and misery. In short, from what observations I have been able to make, I have seen few instances in which this unhappy traffic has not ended in bankruptcy, and few bankruptcies which have not been brought on by this dangerous and illicit practice. Yours,

An old-fashioned Tradesman.

Answer to ZETA's *Remarks on Simpson's Doctrine of Atonement.*

TO THE EDITOR.

SIR,

I withdraw from more pleasing avocations for a few hours, to take notice of the remarks of your correspondent Zeta, on a pamphlet entitled, "Plain Thoughts on the New Testament Doctrine of Atonement," published in the Monthly Epitome for April, 1802. And now request your indulgence, that the following observations upon them may be presented to the public through the same channel.

He sets out by observing, "It is common with these" (the unitarian) "writers, to magnify the reasoning powers of man." To this I reply, that it is common with those, the trinitarian writers, to degrade, and speak contemptuously of the reasoning powers of man; and I ask, which of the two ascribes most honour to the creator of man?

"Disowning all dependence on the teachings of the Holy Spirit." This is not true, in fact; they perhaps deny it only in the unsupportable sense in which it is contended for by enthusiasts.

"Declaiming against orthodox ministers under the name of Priests." This charge is true, applying it as the author evidently does to those pulpit dictators, who pretend to inspiration, and an immediate mission from God to man, assuming the title of ambassadors, and a tone of vast importance.

"I take no notice of this feeble effort to overturn the satisfaction of Christ." And it certainly was a very prudent caution, for a man may some-

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times attempt what he cannot accomplish, and so at the end of the race, may appear not quite so wise as he did at starting; besides, in that feeble effort some arguments might probably appear, which have so effectually "overturned the satisfaction of Christ," that he would not have found it an easy task to set it again upon its legs.

"And if I did, I should not think myself obliged to admit his gross misrepresentations." Had a few of them been introduced, they would have given support to the charge; but their absence, renders it suspicious, for we cannot give this writer credit for all he says.

"If I understand him, he believes, that the atonement made by his (Christ's) death consisted in his furnishing a motive to reconcile, or conciliate the hearts of men to God." Then he most certainly does not at all understand him, but has through ignorance, or something else, positively perverted the author's meaning, for there is not in that book, any such idea as "atonement made by the death of Christ," nor any language used which is capable of such a construction; the author has plainly declared his belief to be, that atonement is reconciliation, and not satisfaction; that men, and not God, receive the atonement; and this they receive, when they believe in their hearts on him that raised up Jesus our Lord from the dead: according to the statement given by Zeta, the atonement consisted in furnishing a motive for the atonement; the author neither has written, nor does he believe, such nonsense.

"He is mightily offended with certain ministers for arrogating to themselves the character of gospel ministers." This is another instance of the fairness and candour of his remarks. The author's words are, "honourable would it be to the cause of Christ, if our popular orthodox divines, would bow to learn a little more of the doctrines of scripture, before they arrogate to themselves *a sort of exclusive right* to the character of gospel ministers." He had no objection to their claim of gospel ministers, as is *meanly* represented by the remarker; but only to the arrogant pretence of *an exclusive* right to such a character.

"He would persuade us, that what he has written is the gospel indeed." Disingenuous again. His words are: "this, *I conceive*, to be *a just representation* of the gospel of Christ, uncontaminated with human invention;" and if his conceptions are unfounded, why did not this writer attempt to correct them? No doubt, because he remembered the *old saw*, "It is much easier to find fault, than to amend!"

"For my part, I consider his opinions to be as much a human system, as those of other people." Who doubts that? But the question is not what he thinks, but what can he prove?

Why, "their inconsistency with themselves, and with the scriptures. If the sin of Adam exposed him not to punishment in a future state, but to annihilation, how can it be true, that if the death of Christ had not taken place, we had now been sitting in darkness, and in the shadow of death, under an apprehension of falling into eternal nothingness?" The punishment of Adam's offence was death; it was a returning to the dust from whence he was taken; the scripture account stops here. Zeta may gallop on as much further as he pleases; his reference to Rom. v. 16—21. will not assist him in his progress, but will prove that in this instance, as in another case, he has referred to scripture without attending to its meaning. This writer acts as if he thought that to interpolate, or to mutilate, to coin, or to forge, was all perfectly legal in opposing what is deemed heresy. The word *annihilation* occurs in his short remarks, not less than five times, and is there used as the word of the author he opposes; when it is affirmed that the term is not to be found in that book as applicable to the sin of Adam. But in answer to the curious question, "How can it be true?" &c. Why just as true as it is, that Zeta, (who I suppose is not much more of a marine traveller than myself,) and I should never have heard of such a country as New Holland, if some navigator had not made the discovery for us. This pretended proof therefore of inconsistency, argues great inattention, or something worse; for the question as it is stated, does substantially answer itself, and by the author's words immediately following the quotation it is compleatly met.

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"It was only by dying, that he could be raised from death, and had he not been raised from death, there had been no hope, or prospect of future life to man." Ps. xxxi. 32. Wherein then lies the inconsistency of this?

"And if its meaning" (the sentence passed upon Adam,) "is that in the day he ate of the fruit, he should be *annihilated*, his death must have necessarily prevented our existence." What a discovery! surely "there needed no ghost to come from his grave to tell us this." But who has said, or seemed to say, that the sentence was to have been executed on the very day in which the offence was committed. This idea is curiously introduced for the purpose of vindicating another inconsistency. But I ask, suppose the punishment of the first transgression had extended to a future state; and *that* punishment, a being cast into the lake that burneth with fire and brimstone; and also, as Zeta wisely supposes, that the sentence had been put in execution on the identical day that Adam ate of the fruit, (for the supposition is equally applicable to either opinion,) where had we then been? in what world born? and where should we have existed?

"That sin should take an universal range through the whole of mankind," is perfectly consistent with scripture.

"If this does not imply a corrupted nature, it must remain unaccounted for." A corrupted nature is admitted, but not an *originally* corrupt nature; the scripture tells us, there was a period when "*all flesh* had corrupted his way upon the earth." If the cause of this universal departure from rectitude is a secret, much better it should so remain, than to blaspheme the God of purity and holiness, the universal creator of man, by representing him as the author of all sin.

"Whatever age or condition." By this ingenuous addition to, or explication of the author's words, he has discovered in him an advocate for the abominable doctrine of original sin, and very adroitly sets it down as "a very singular concession."

"After all that is said about the true scripture doctrine of atonement, *it is not in an atonement that the author believes*, but merely in such a kind of reconciliation as that wherein the sinner's enmity is conquered." If the atonement of the New Testament means a satisfaction made to divine justice, nothing can be truer than that the author does *not* believe such an atonement; and from the peremptory stile of this writer, who would not suppose that this was so plainly the case, as not to admit of a doubt, but that it was a point indisputably settled by common consent? But here the author differs widely from his remarker, and dares to declare himself a firm believer of the scripture doctrine of atonement, whilst he understands it to consist merely in such a kind of reconciliation as that wherein the sinners enmity is conquered. Let that writer produce one proof from the New Testament, that satisfaction to divine justice by the death of Christ, and not human reconciliation to God, is the atonement which it teaches, and the author engages to be for ever silent upon the subject. But till that proof appears, and it never will appear, he must retort the charge upon Zeta, and his orthodox brethren; *it is not in an atonement that they believe*, but in an absurd scheme, hammered out by human invention, by which the honour of God is impeached, and his revealed will represented no better, than an olio of crudities.

"Whatever may be the meaning of the phrase, God hath reconciled us unto himself by Jesus Christ, *it must be* expressive of what was wrought for us upon the cross." If so, the Apostles were sent upon a sleeveless errand, by being commissioned to beseech those to be reconciled to God who were before reconciled to him by what was wrought for them upon the cross. Should this writer ever understand this most noble passage of scripture in its obvious sense, he will most certainly blush for his daring perversion of it.

But it is not worth while to follow him any further, for when men thus dogmatize, interpolate words, and misrepresent an author, they only render themselves what they aim at rendering those they oppose, worthy of public pity and contempt.

I. S.

June 9, 1802.

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LITERARY NOTICES

Preparing for the Press, the History and Antiquities of the Town and Soke of Grantham, in the county of Lincoln, containing some interesting particulars of Sir Isaac Newton. By Edmund Turnor, Esq. F.R.S. F.S.A. To be embellished (amongst other engravings) with a view of the county about Woolsthorpe, that favoured spot which gave birth to Newton.

A Summary of the Law of Country Elections. By John Symson Jessopp, Esq.

The Ancient and Modern Weights, Measures, and Money of France compared; and their comparative value and ratio with the weights, measures, and money of England respectively ascertained. A work translated from the French, and proposed to be published by subscription.

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THE

MONTHLY EPITOME,

FOR JULY, 1802.

XCVIII. A TOUR *through the Northern Counties of England, and the Borders of Scotland. By the Rev.* RICHARD WARNER. *In two Vols. 8vo. Each embellished with a Copperplate View.*

THIS work is divided into ten letters, addressed to William Johnson, esq. the first of which was written from Dudley, and informs us of the author's departure from Bath, on the lower road, through Keynsham which is described, and his arrival at Bristol.

The commerce, benevolence, and literary advantages of this city are particularly noticed, and on leaving Bristol, a picture of the pleasant vale of Gloucester is displayed, and among other advantages peculiar to it we notice the following: "Divided for the most part into small farms, this happy part of the country has hitherto been preserved, in some measure, from that unnatural rise in the prices of the articles of life which those districts labour under, where, the land being thrown into a few hands, combination is easy, and the markets are at the mercy of a junto of overgrown farmers, whose only object is to fill their coffers at the expence of the country around them. Cheese, the boasted produce of the Vale, still sells as low as 43, 44, and 45s. per cwt.; and butter, equally excellent in its kind, at 10d. 11d. and 1s. per lb. Little arable husbandry is to be seen as we pass through this extensive flat; and where it does occur, the bean seems to be the favourite seed of the husbandman, which is here dibbled, or set by hand in rows twelve inches distant from each other, and hoed and cleaned with a vigilance and care that place the Gloucestershire farmers high on the list of admirable agriculturists. Best calculated for dairy farming, the land of this country for many miles is chiefly applied to this purpose; and the profits which accrue from it may be best collected from the prodigious quantity of cheese manufactured in it, which is said to amount to between seven and eight thousand tons annually." *p.* 22, 23.

Passing through Gloucester and Tewksbury, notice is taken of most things worthy of observation in these places; and coming to Worcester, the attention is particularly engaged by the manufactory of china-ware belonging to Messrs. Flight and Barr. After describing some elegant pieces of china, which were presented to our author, he gives us a detail of the process of the manufactory, which we think will not be uninteresting to our readers. "The works, conveniently situated close to the Severn, which flows by the city, are remarkable for their neatness and convenience, and display the whole process of making porcelain, from grinding the various articles to compose the clay used for the purpose, to packing the finished pieces for the market. Interesting as this manufactory is, you will excuse me for giving you its detail. The mixture above mentioned consists of fifteen articles, the chief of which are, a white granite, from Cornwall, and a steatite or soap-stone, from Penzance, in the same county, the whole quarry of which belongs to Mr. Flight, who employs his own men there. These

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articles, being first ground separately, are afterwards mixed, and then calcined; the product of this process is a quantity of small blue and white lumps, which being thrown into a mill, and ground with soft water, a liquid of the consistence of thick cream is produced, perfectly white. This is passed through a lawn sieve, and then poured into vats, heated by outside flues in order to consolidate, the degree of heat applied to them being kept under the boiling temperature. The water gradually evaporating by these means from the contents of these vats, an hard clay remains in the room of the liquid, which is brought into a stone apartment to be tempered, that is, wetted with water, beaten with a wooden mallet, and trodden by a man with his bare feet. The material is now fit for the thrower, who throws a mass of it upon his lathe and horizontal wheel, set in motion by a boy (turning a verticle one), and whirled round with a degree of swiftness, either greater or less, as the thrower sees occasion. To this a gauge is attached, to ascertain exactly the dimensions of the article. The hands of the thrower being kept steady, the rotatory motion of the wheel being quick, and the clay soft but tenacious, the eye is agreeably surprised with the instantaneous creation of beautiful forms out of a shapeless mass of clay, which every moment change their appearance according to the motion of the finger and thumbs of the workman; now rising into a long cylinder, again sinking immediately, and approaching the rotundity of a sphere, and at length settling into the elegant shape of an ancient vase, a modern mug, or a fashionable tea-pot. The articles thus prepared are then dried upon flues to consolidate their texture, and render them fit for the *vertical lathe* of the *turner*. Placed upon this machine, they are reduced to their proper thickness and exact form; and if their pattern require handles or spouts, they are fitted with them by a workman called the *handler*. From this workshop they are carried into the *kiln-house* to be burned, and placed in *saggars*, or circular pans, made of Staffordshire crucible clay, open at the top, and about eight inches deep, the flat bottoms of which are strewed with calcined flint, to prevent the adhesion of the articles to them. The kiln usually holds about one thousand five hundred of these saggars, and frequently from twenty-five to thirty thousand pieces of ware. Here they continue thirty-seven hours, exposed to such a violent heat as to render them red-hot, but carefully protected from flame. On coming out they are said to be in the *biscuit state*, that is, having the appearance of an unglazed tobacco pipe. If any blue be in the pattern of the articles, the figures are traced upon them at this time with a hair pencil, dipped in a mixture of a purple colour; and being suffered to dry, they are then immersed in a red liquid, called the *glaze*, of the consistence of cream, chiefly compound of white lead and ground flint. This adheres to every part of the articles, which are placed to dry in a room of a certain temperature, from whence they come out with a ground of a pale pink colour, and the pattern of a dingy purple. Being perfectly dry, they are given to the trimmer, who smooths the surface of the article, and rubs off any little inequalities of the glaze; the most unwholesome part of the whole process, as he frequently inspires particles of the white lead, &c. to the great detriment of the stomach and lungs; which, indeed, he is obliged to relieve by frequent emetics. The articles are next placed in the glaze-kiln, and remain there twenty-eight hours exposed to the fire, which being extinguished, the whole are suffered gradually to cool, and then taken out, when they exhibit a wonderful metamorphosis, effected by the chemical agency of fire. A vitrification having taken place on their surface, a beautiful glossy covering discovers itself within and without, in the room of the dull unpolished appearance they before had; and the figures of purple are converted into a vivid and beautiful blue. After passing through the sorting room, they are given to the painters, who with colours properly and nicely prepared (for the hues are all changed by a subsequent firing) trace those beautiful patterns, figures, and landscapes upon them, which almost rival the force and effect of the canvas. Again they are placed in the kiln, in order to fix the colours, and remain there for six hours. This completes the process of such articles as have no gold in their pattern; but

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those which are ornamented with this superb addition undergo another burning after the enamel is laid on. They are also carried afterwards into the burnishing shop, where this final decoration is given them by a number of women, who soon change the dull surface of the gold into a most brilliant appearance, by rubbing the gilt part of the pattern with little instruments pointed with blood-stones, and other polishing substances. They are now ready to be introduced into the world, and are sent forth to gratify vanity, decorate splendour, or accommodate luxury; to ornament the tea-table of high life, the dressing-room of fashion, and the boards of the great; for the Worcester manufactory soars above the humbler articles in use amongst the happier tribes of common life. It would surprise a modern fine lady, were I to tell her, that the cup from which she sips her tea had been through the hands at least of twenty-three dirty workmen before it met her lips; but such is the fact; for if we retrace the process, we shall find the following crowd employed for the purpose;—the man who grinds the articles for the composition; the man that mills them; the person that calcines them; the grinder of the lumps; the sifter; the attender on the vats; the temperer; the thrower; the drier; the turner; the spout maker, who forms the spouts and handles; the handler, who puts them on; the biscuit fireman; the blue painter; the dipper, who immerses them in glaze; the trimmer, who clears them from irregularities in glazing; the glass fireman; the sorter; the painter; the colour fire-man; the gold enameller; the enamel fire-man; the burnisher. It is to be observed that many articles which could not be conveniently thrown, such as tureens, plates, and dishes, are made on moulds of plaster of Paris, and when dry are given to the turner as above mentioned. The earnings of the workmen in this manufactory, who are all paid by the piece, are very considerable; throwers and turners making about 25s., dippers and glazers 21s., and painters from 30s. to two guineas." *p.* 48—53.

After visiting the cathedral, our traveller proceeds towards Droitwich, stopping in the way at the ancient mansion of Hendlip, where the conspirators engaged in the powder-plot remained concealed for some time; the portraits which are preserved here are noticed; and on arriving at Droitwich, the salt springs, or brine pits, attracted the attention, of which a brief account is given, and the journey proceeded on through Bromsgrove, by Hagley, the demesne of Lord Lyttelton; the house, grounds, and paintings are particularly described; and passing through Stourbridge, the first letter closes with the author's arrival at Dudley.

Letter II. The route is continued through Dudley and Walsall to Litchfield, the birth-place of the celebrated Lexicographer Johnson, of whom the author gives the following anecdote. "During the last visit which the Doctor made to Lichfield, the friends with whom he was staying missed him one morning at the breakfast table; on enquiring after him of the servants, they understood he had set off from Litchfield at a very early hour, without mentioning to any of the family whither he was going. The day passed without the return of the illustrious guest, and the party began to be very uneasy on his account, when, just before the supper hour, the door opened, and the Doctor stalked into the room. A solemn silence of a few minutes ensued, nobody daring to enquire the cause of his absence, which was at length relieved by Johnson addressing the lady of the house in the following manner: 'Madam, I beg you pardon 'for the abruptness of my departure 'from your house this morning; but 'I was constrained to it by my *conscience*. Fifty years ago, madam, on 'this day, I committed a breach of 'filial piety, which has ever since lain 'heavy on my mind, and has not till 'this day been expiated. My father, 'you recollect, was a bookseller, and 'had long been in the habit of attending '—— market; and opening a stall for 'the sale of his books during that day. 'Confined to his bed by indisposition, 'he requested me, this time fifty years 'ago, to visit the market, and attend 'the stall in his place. But, madam, 'my pride prevented me from doing 'my duty, and I gave my father a re'fusal. To do away the sin of this 'disobedience, I this day went in a 'postchaise to ———, and going into 'the market at the time of high busi'ness, uncovered my head, and stood 'with it bare an hour before the stall

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'which my father had formerly used, 'exposed to the sneers of the standers 'by, and the inclemency of the 'weather; a penance by which, I 'trust, I have propitiated heaven for 'this only instance, I believe, of con-'tumacy towards my father'." *p.* 105 —107.

The journey is pursued through Burton, Derby, Ashbourn, Matlock, Tideswell, and Buxton, to Castleton. Between Buxton and Castleton our tourist visited Pool's Hole and Elden Hole, confirming former descriptions of those places.

Letter III. From Castleton the journey is continued through Sheffield, Rotherham, Barnesley, Wakefield, Leeds, Harewood, Harrogate, Knaresborough, Boroughbridge, Ripon, Studley, Hackfall, and Masham, to Bedale. The seats on the road are described.

Letter IV. Leaving Bedale, and visiting successively Catterick Bridge, Darlington, Aukland, Croxdale, Durham, Coken, and Sunderland, the traveller arrives at Newcastle.

Letter V. From Newcastle the author takes the road through Morpeth, and having in a former part of this work noticed the benefit arising to society from small farms, he here observes the effects of the contrary practice:— "As we continued our progress thro' Northumberland, the excellent system of husbandry, which has obtained to its farmers the praise of superior skill in agriculture, refreshed our eyes most agreeably, after the slovenly culture of the coal country from which we had passed. But specious as the appearances were, we could not but lament that beneath it lay the seeds of national evil and general oppression. The Northumberland estates are divided into large *farms* from 500l. per annum to the enormous yearly rent of 6000l. The consequence of this practice is, that, although by these means the husbandry may be more excellent, as the farmer's capital and means of improvement are greater, yet, on the other hand, monopoly is rendered easier, and the public are consequently at the mercy of a few men, who, as experience has fatally convinced us, know not how to make an honest use of any advantage that circumstances may place in their power. Three or four farmers, that occupy a district of country of many miles in extent, have the complete command of the adjoining markets, and by confederating together, (a thing of the utmost ease when the number concerned is so small) can at any time either *starve* their neighbours, or oblige them to purchase subsistence at a price so unattainable as almost amounts to a privation of it. Their capitals (the result of these accumulated profits, which formerly diffused themselves among a number of *little* farmers) prevent them from being under the necessity of selling *immediately*; and knowing full well, that when the competition is between the *wants* of the purchasers and their own ability of *holding out*, the former must give way first, they quaff their wine contentedly from market to market, till the consumer be at length *obliged* to agree to those terms which the humane and patriotic junto may have previously determined upon. But this is not the only evil resulting from large farms; an additional one has arisen of late years in that host of harpies called *middle-men*, the intermediate purchasers between the farmer and the public.

"Taking grain in the wholesale way of the former, who find it more convenient to dispose of their crops to *one* than to many persons, the mealman deals it out again to the miller and baker at a considerable advance, and thus the great article of life comes to the consumer loaded with an additional charge, independently of the excessive grievance of another set of confederates being produced, whose existence depends on their keeping up the price of grain. The rapid fortunes made by these miscreants are the best proofs of the extent of their pillage." Vol. II. *p.* 8, 9.

Passing on to Alnwick, the custom of admitting a candidate to the freedom of this borough is particularly noticed. "The candidate for the few existing rights attaching to a freeman in this disused borough has to pass through a purgatory little less alarming than the initiatory rites to the greater mysteries of *Eleusis*; clad in a white garment, he is led to a litle stream which runs across the road on the town moor, anciently called the Forest of Aidon, whose waters are deepened for the purpose by a dam thrown across them, and bottom rendered as unequal and

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rugged as possible by holes being dug, and stones cast therein. All these accommodating arrangements are made by a man who lives near the stream, and exacts five shillings from each of the freemen for his trouble. Through this water, without the aid of stick or staff, the candidate is to find his way, and provided he effect this without breaking his legs, he is then condemned to an *equestrian* adventure equally perilous; to ride round the manor, after changing his clothes, accompanied by two of the oldest inhabitants of the borough as his guides, a distance of ten miles, over a road rugged with precipices, deformed with bog, and obstructed with briars. If he do all this, *and live*, he becomes a freeman of Alnwick." *p.* 22, 23.

On this road the travellers visit Bamborough Castle, which was purchased by Nathaniel Crewe, Bishop of Durham, who with the manor left it by will to the charitable use of affording aid to vessels in distress, and solace to mariners who had suffered shipwreck. The coast on which it stands is peculiarly dangerous; a constant watch is on the look out, and signals appointed to describe the situation in which the distressed are. A *life-boat*, constructed by Mr. Henry Greathead, ship carpenter of Shields, is also always ready for use, and is found to answer the valuable purpose for which it was designed. Its form is that of a long spheroid, thirty feet in length by twelve feet over; either end pointed, and thus calculated to row both ways, an oar serving the purpose of the helm. About eighteen inches below the gunwale a strong lining of cork covers the whole of the inside, which gives the boat such a buoyancy as enables it to live in any water. The crew usually consists of about twenty men, and the capacity of the boat enables it to receive about ten more. On the 30th of January 1790, the life-boat of South Shields first put to sea in a horrible gale of wind, for the glorious purpose of rescuing some unfortunate mariners who were the sport of the tempest in the offing, a number of cork jackets being provided for the crew, in case their vessel disappointed the expectations of the inventor, and failed in its purpose. But the precaution was unnecessary; floating like a feather upon the water, it rode triumphantly over every raging surge, and smiled at the horrors of the storm. The wreck was approached in spite of the elements, and the wretched crew, equally affected with astonishment and ecstasy, beheld the glorious *life-boat*, (never was a name more happily imagined, nor more appropriately bestowed) along side of their shattered vessel, and offering refuge from the tremendous abyss that was opening to swallow them up for ever. Restored to hope and life, they were removed into the friendly boat, and brought to land, to the unspeakable joy of the benevolent projectors of the plan, who had thus the double gratification of seeing that the vessel was calculated to answer its intention in the completest manner, and of rescuing at the same time several fellow creatures from inevitable destruction. Since this first trial, repeated desperate voyages have been made for similar purposes, and with the like success, to the salvation of many hundred distressed sailors; and so confident are the seamen of the safety of the boat, and the impossibility of its being liable to casualty, that it is now become a matter of satisfaction to be employed in this service of saving the shipwrecked, a service that well deserves the *civic crown*. The inventor, naturally enough supposing that an object of such importance to the state as saving its citizens from perishing would be encouraged by government, submitted his plan, and offered his service to the ministry a few years since for the construction and establishment of *life-boats* all along the coasts of the kingdom; but the attention of the public was then unfortunately directed to other objects than the œconomizing of human existence, and his offers were unattended to. In the true spirit of philanthropy, however, Mr. Henry Greathead, waving the idea of *exclusive profit*, instead of taking out a patent for the admirable invention, and thus confining its advantages to himself, generously offered to communicate to others every information in his power on the subject of the construction of the life-boat, and to diffuse by these means, as much as possible, the blessings resulting from its adoption. In consequence of this, another person has built vessels of the same kind, and

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their number has thus been multiplied in the manner before mentioned. The pecuniary remuneration, which the crew of the life-boat receive, is what the generosity of the affluent, saved by their exertions, may bestow upon them; 'the blessing of him that was ready to perish' is the only, but rich reward, when the poor mariner is rescued from destruction by their means." *p.* 29—31.

Passing through Belford our traveller arrives at Berwick, and gives a brief history of the town and its commerce. "The yearly rentals of the salmon fisheries in the Tweed, for the course of a few miles, amounts to between 7000l. and 8000l. There has been known to have been forty thousand kits or upwards sent from this town in the course of the season, besides a great number of salmon trouts sent alive to London; the number of kits has not been so great for a few years past, owing to a method of sending great quantities of salmon fresh to London during all the summer season, packed in ice collected in the winter season, and preserved through the whole summer for that purpose." *p.* 39, 40.

"The article of eggs is a curious and lucrative branch of trade here. They are brought from all parts of the country on both sides of the Tweed in carts, and in panniers. The sum paid for eggs in this town may on an average be estimated at 20,000l. The number of chests of eggs sent from hence to London, from October 1797 to October 1798, was 5254 chests." *p.* 41.

"The increase of the trade of Berwick may be judged of from this, that in sixteen years the revenue of the custom-house has arisen from 1000l. to 6000l. a year." *p.* 42.

Passing some way along the borders of Scotland, our traveller takes leave of that country with describing the characters of its inhabitants in the following manner. "Two turnpike-gates, at the distance of twenty yards from each other, now applied for their respective tolls; and on enquiring the reason of these demands so immediately succeeding each other, we found that they were separate concerns, one standing in Scotland, the other in England, the intervening space, called Scotch Dike, dividing the two kingdoms from each other. We could not quit this boundary of Caledonia, little as we had seen of the country, without casting 'one longing, lingering look behind;' not so much on account of the beautiful scenery with which we had of late been so agreeably amused, as on that of the character of its inhabitants, whose manners, as far as our opportunity of observing them extended, had interested us extremely. Tainted, perhaps, (though I am almost unwilling to suppose it) with some of those prejudices which the illiberality of my own countrymen have so generally excited against the Scottish character (and which, I am inclined to think, arise rather from our envy to their mental superiority than from any conviction of their comparative moral or intellectual defects) I was greatly, but agreeably, surprised to find nothing but what was amiable and exemplary in every class of Scotch society. Hospitality, kindness, and most minute attention to the comfort and ease of their guests, mark the character of the Scotch gentleman; whilst the peasantry are equally remarkable for the same good qualities in a ruder way, and the more valuable one of correct morality, sincere piety, and an exemplary decency in language and manners. Struggling with a poverty which almost amounts to a privation of food, and condemned to a labour before which the southern Britons would sink down in listless despondence, the Scotch peasant displays a degree of patience and industry, accompanied at the same time with content, that places him on the scale of moral excellence far above those who ridicule or despise him. Serious, without moroseness; quick, without asperity; and sagacious, without conceit; friendly, kind, and just; this may be considered as the moral portrait of such part of the Scotch as are not sophisticated or spoiled by a communication with their southern neighbours. Of this description I think I may pronounce the inhabitants of the borders to be, who perhaps are more national in their manners, practices, and ideas, than the northern counties of the kingdom, from the circumstance of *effects* being still felt in these parts, which have long faded away in the more distant divisions of the country. The natural consequence of those perpetual feuds which subsisted between the borderers of both king-

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doms was a reciprocal rooted hatred, piously handed down from father to son, and carefully transmitted through successive generations by legendary tales and popular ballads, whose constant theme and burthen were the injuries which each party had received from the other, and the vengeance which these injuries deserved. Amongst the other Scots the national disgust to the English, though excited before their conquest by frequent wars, had ceased (at least in a great degree) as soon as those wars had terminated. But with the borderers the case had been different; their relative situation with the English prevented the wound from being closed; the cause was always operating; new occasions of rancour were ever occurring in the violence of each party; and their mutual dislike, instead of being softened by time, was, on the contrary, every day increased and confirmed. Hence it happens, that a great degree of coolness and dislike still subsists between the inhabitants of the respective neighbouring countries, which not only operate as a bar to free communication between them, but at the same time render the Scotch infinitely more tenacious of those manners, customs, and opinions, which distinguish them from their ancient enemies.

"We were concerned to find that these little local prejudices subsisted as well amongst the higher classes of society as the peasantry of both the borders, scarcely any intercourse subsisting between the Scotch and English gentlemen of those parts. Frequent attempts have been made by men of liberal minds to overcome this unsocial spirit, but without effect. About fifty years ago a club was established for the express purpose of bringing these neighbours, separated only by a river, to more friendly communication, and intended to be held one week in Scotland, and the next in England. The parties accordingly met, dined in peace, and spent part of the day in cheerfulness and friendship, when unfortunately a descendant of an English bordering family, renowned in the history of the petty wars of those parts, reminded a Scotch gentleman, sitting near him, of some successful innovations made by his own ancestors on the castle of this other gentleman's great grandsire. In a moment the mouldering ashes were re-kindled, the *deadly feud* was revived, and the spirit of insulted nationality spread itself from the Scotchman to all his countrymen. The feast of the *Lapithæ* once more displayed itself; all was riot and confusion, and few of the party returned home without having received some proofs imprinted on their heads or faces, that the hatred of the borderers for each other had not been extinguished, but had only lain dormant for a time. I believe no trial since this has been made for bringing such dissocial spirits together." *p.* 55—59.

Our traveller is soon brought to merry Carlisle, equally celebrated in British, Roman, and Monkish story.

Letter VI. Many places contiguous to Carlisle are described, and in the road to Ambleside, from whence this letter is dated, the happiness of the inhabitants of Keswick is thus noticed. "Here, in the midst of these secluded scenes, formed by the involutions of the mountains, uncorrupted by the society of the world, lives one of the most independent, most moral, and most respectable characters existing—the *estatesman*, as he is called in the language of the country. His property usually amounts from 80*l.* to 200*l* a year, of which his mansion forms his central point; where he passes an undisturbed inoffensive life, surrounded by his own paternal meads and native hills. Occupied in cultivating the former, and browsing the latter with his large flocks of three or four thousand sheep, he has no temptation to emigrate from home; and knowing but few of those artificial wants, which spring from luxury, he has no opportunity of lessening or alienating his property in idle expenditure, and transmits to his descendant, without diminution or increase, the demesne which had been left to himself by his own frugal and contented forefathers. Hence it happens, that more frequent instances occur in the deep vales of Cumberland of property being enjoyed for a long series of generations by the same family, than in any other part of England. The pride of descent would be put to the blush, were it to be told that in a hallowed recess of this kind, in the neighbourhood of Keswick Lake, a man is now living, who enjoys exactly the same property which

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his lineal ancestor possessed in the reign of Edward the Confessor. Their sheep, running wild upon the mountains, and never taken into the farm-yard, are exposed to perpetual accidents and loss, arising from the inclemency of the weather, and the horrors of snow-storms, which, in some instances, have amounted to twelve or fifteen hundred head in a year. This circumstance prevents them from getting *rich*; but on the other hand, as the flocks are kept without the least expence to the proprietor, their losses never induce poverty upon them, so that, happily oscillating between their loss and gain, they are preserved in the only blessed, the only independent state, that golden mean which the wise Agur so earnestly and rationally petitioned of his GOD that he might; 'Two things 'have I required of thee; deny me 'them not before I die. Remove me 'far from vanity and lies; give me 'neither poverty nor riches; feed me 'with food convenient for me, lest I 'be full and deny thee, and say, 'Who is the LORD; or lest I be poor 'and steal, and take the name of my 'GOD in vain.' Removed by their situation and circumstances from the ever-shifting scene of fashionable life, their manners continue primitive, unabraded by the collision of general intercourse; their hospitality is unbounded and sincere; their sentiments simple; their language scriptural. 'Go,' said an estatesman to a friend of mine, whom he had entertained for some days in his house, 'Go to the vale on the other side of 'yon mountain, to the house of such 'an estatesman, and tell him you 'came from me. I know him not, 'but he will receive you kindly, 'for *our sheep mingle upon the moun-'tains*'." *p.* 102—104.

Letter VII. states the route from Ambleside to Manchester, in which is particularly noticed the sands over which the author passed to Lancaster, made up of the *Lesser Syrtis*, called *Leven Sands*, and the greater, called *Cartmel Sands*, a distance of twenty miles. He observes, "The novelty of this expedition, and the possible danger attending it, (for many have perished in the passage) gave a particular interest to this journey, and rendered us more than commonly attentive to its peculiarities. As soon as the sea had sufficiently receded from the sands, (which is a little before half ebb) we proceeded to the *carter-house*, about a mile from Ulverstone, standing upon the margin of the sands. Here we met with several other vehicles of different descriptions, waiting for the recess of the waters, and having joined the caravan, descended to the immense flat before us, which presented a picture at once awful, new, and magnificent. To the right the horizon was marked by a silver line, the distant sea, who had already retired several miles from the expanse which he lately covered, and over which he was shortly again to roll his waters. A small island starts out of this flat, crowned with a ruined chapel, erected by the monks of Furness, in which masses were daily said in Romish times for the preservation of passengers who passed this dangerous syrtis. Before us the coast of Lancaster bounded our view, whose tame line was broken by the lofty castle and church of Lancaster, sufficiently visible to the eye; whilst on the left the sublime range of mountains, amongst whose recesses we had lately been wandering, formed a grand termination to the prospect. As we approached the united rivers of Crake and Leven, a man on horseback appeared on the margin of the water, who (stationed here for the purpose during the recess) carefully wading before us, directed the carriages what track to pursue, in order to cross the stream in safety. A small donation pays him for his trouble." *p.* 119, 120.

Arriving at the peninsula, the author visited the residence of Lord Frederick Cavendish, and, after viewing it, entered upon the wide expanse of Cartmel Sands, (almost nine miles across), and says, "But though these sands exceeded in extent those we had already passed, the effect was not equal to the impression we received from the first, both from the circumstance of the charm of novelty being lost, and the boundary of mountains, which lately was so grand, being now dwindled into comparative insignificance. But still the accompaniments were pleasing and curious; promontories and bays, hills and woods, villages and towns, in the distance; and numberless old women and children before us earning a scanty subsistence by digging cockles out of the sand, which they sell after-

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wards at two-pence per quart. A little river, flowing across the sands, soon presented itself; but it was small, and passed without the assistance of the guide, who, stationed on the margin of the *Kent*, took us under his protection as we passed this ford, highly dangerous to the incautious traveller, and so perilous even to the more prudent one, that from very early times the office of guide here has been an important object of public cognizance. For many centuries the priory of Cartmel was under the necessity of providing a proper person for this charge, and received synodals and peter-pence to reimburse their expences; but since the dissolution, the dutchy of Lancaster grants it by letters patent to a trusty man, whose yearly allowance from the receiver-general is 20*l*. Nor should it appear, from the many accidents which have repeatedly occurred on these wastes of sand, that the precaution of a director over the fords is at all unnecessary; but larger still is the list of unfortunate people who have perished on their dreary surface, overtaken by darkness, or involved in unexpected mist. Inevitable destruction is the consequence of either of these disasters, since the moment the traveller has lost the distant marks which guide his course, diverted from the line he should pursue, he either turns towards the ocean, or, taking a contrary direction, wanders over the waste, 'still more and more astray,' till he is overtaken by the tide returning with an impetuosity not to be escaped, to cover the flat which for a time it had deserted. An accident of a very melancholy nature, which nearly involved a whole family in its catastrophe, is yet fresh in the recollection of all the neighbouring country, though it occurred nearly half a century ago. An old fisherman set out to cross the sands from Cartmel one morning, driving in his little cart his two daughters, followed by his wife on horseback, the whole party in gala dress for a day's enjoyment at Lancaster fair. Having journeyed half-way across the sands, a thick fog suddenly arose, and involved them in its darkness. The track now became obscure, and whilst the travellers were anxiously endeavouring to trace it, the water began to deepen around them. Bewildered with alarm, the poor man stopped his cart, and desiring the women to remain quiet, said he would go a few steps forward, and endeavour to trace his well-known marks. He accordingly went, but returned no more. Distracted with apprehensions for his safety, the faithful and affectionate wife would not listen to the prayers of the daughters, to hasten on from the inevitable destruction with which the rising waters now threatened her, but wandered about the spot where she had missed her husband, calling vainly on his name, till she was washed from her horse, and found the same common grave with him. The sagacity of the horse saved the lives of the two young women. Perfectly petrified with grief and alarm, they lost the guidance of the animal, who, turning again into the road to Cartmel, at length brought them in safety to their homes. On the ensuing day the bodies of the faithful old couple were found upon the sands." *p.* 124—127.

The regulation of Preston market engaged the author's attention in this road, which he thus describes: "A regulation subsists here respecting the markets, held every Wednesday, Friday, and Saturday, admirably adapted to prevent those crying evils, which are as universally felt as they are deplored—*regrating and forestalling*; and at the same time ensuring to the inhabitants of the town the principal advantages of their own markets. The time of selling begins at eight o'clock, from which till nine no person, unless he be an inhabitant of Preston, can purchase any article exposed for sale; from nine, every thing is sold indiscriminately till one o'clock, when the market time closes, and before which hour nothing must be drawn from the market unsold, except fish, which may be carried away in panniers as soon as the town is supplied. These regulations, so easily adopted at any other place, render Preston market the best in England." *p.* 137, 138.

Letter VIII. From Manchester the author pursues his journey to Watling Street, and in the way takes notice of the Duke of Bridgewater's Canal, coal mines, and salt mines, and gives a particular account of the residence of Sir Richard Hill, Bart. at Hawkestone, from which we select the following description: "Retracing our steps down the declivity, we descended to a rude seat cut out of

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the rock, immediately under the precipice on which the ruin stands, where a close glen opens to the eye, exhibiting one of the most beautiful and solemn combinations of rock and wood that can be conceived. The grand face of the rock before-mentioned makes the chief feature of this picture, towards the summit of which a singular phenomenon is seen; a broad patch, highly tinged with green, and evidently appearing to be copper-mineral, whose lofty situation throws some light upon, and adds much strength to the hypothesis of the modern production of metals by *descending materials*. Quitting our seat, near which we contemplated with horror the profoundly deep well of the ancient castle, we were led into a hollow, a cut in the solid rock, from whence all prospect being excluded, the eye is confined to a gloomy cavern, at the termination of which is a door faced with an iron grating, a stately stern figure of a lion appearing through the bars. Ascending by a path from this abyss, we are led through an undulating meadow towards the grotto hill, that vast natural wall of rock we had been contemplating from below. The walk up this declivity is extremely well managed, shutting out, by its depth of shade, the scenery intended to burst upon the vision at once from its elevated summit. Arrived here, we passed on to the grotto, one of the most novel, grand, beautiful, and extensive works of the kind in Europe. The very happy approach to it is by a natural rent in the rock, discovered and cleared for the purpose last winter, which conducts to a sub-rupal passage, about one hundred yards long, six feet high, and two feet wide, cut out of the living rock about twelve years ago. From hence all light is excluded; so that, directing our progress by feeling the wall, we continued our way in outer darkness for some time, till a solemn golden radiance appeared before us, as if shed from a different sun than from that which warms our globe, discovering a vaulted cavern supported by rude stone pillars. The effect is magical, and the mind (turned out of sober reality) indulges in fancies as pleasing as they are imaginary, till reaching the excavated chamber, we find that this beautiful illumination is occasioned by the solar light passing through small windows of stained glass, so disposed as not to be seen at a distance. Another gallery of large dimensions and more numerous pillars is connected with this, where, by a similar contrivance, a variety of different coloured lights are introduced, producing a prodigiously beautiful effect. To this the *grotto*, properly so called, is united, supported by pillars, and furnished in the accustomed style of these excavations, but with great splendour and expence. A door opens upon a natural stone terrace, immediately under the beetling ledge that crowns the summit of the august rock seen from below, where we stood looking down a frightful precipice of seven hundred feet beneath us, with the grand hill and its ruined castle before us, and a stretch of country to the right. We now left the apartment, to return to the surface of the rock, but the wonders of this excavation were not yet exhausted. Passing through another dark subterraneous cavern, we suddenly found ourselves at the entrance of a small chapel, where the light of purple hue, or rather 'darkness visible,' will just allow the eye to distinguish an altar, and other appropriate appendages. Whilst contemplating these, a venerable figure, clothed in the stile of a Druid, slowly pacing from a dark recess in the apartment, crossed before us to the altar, made her obeisance, and departed, leaving us much surprised at, and almost ashamed of the very singular impression which our minds could be made to experience, even from childish toys, if presented to them under particular circumstances. Quitting the grotto, we threaded the other mazes of this singular place, taking in the *Hermitage*, where a venerable figure is seen in a sitting posture, who (by means of a servant previously placed behind him) rises up as the stranger approaches, asks questions, returns answers, and repeats poetry. Passing over the Pont de Suisse, a rude bridge (thrown across the gulph, which separates the rocky mountains on which we had been hitherto engaged, from its sublime neighbour, where the view is extremely awful) we mounted the obelisk, erected on the highest point of the terrace, from whence is a view one hundred miles in diameter, with this beautiful singularity, that the eye

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is in no one direction lost in space, but every where meets with a resting-point in the beautiful belt of distant mountains that bound the horizon. Leaving this modern decoration, we crossed the park to a remain of antiquity, a noble example of Roman castrametation, called *Bury-Walls*, one of the most perfect of the kind in Europe, containing about thirty acres within its mounds. Nature on three sides had sufficiently defended the spot, so that the Romans had only to cast up vallations on the remaining one; but this was done in their best style, by three high mounds, which rendered the place impregnable. Connected with military matters, though of a much later age, was the place we next visited—a cavern in the tower glen, where an ancestor of the Hill family, who was unsuccessful in the service of Charles I. concealed himself for a time from the pursuit of the parliamentarian forces.

"An urn is placed near the cave, whose inscription recounts the circumstances of his concealment and of its ill success.

'Anno 1784, this was placed here by Sir 'RICHARD HILL, Bart. (eldest son of 'Sir ROWLAND HILL, Bart.) one of the 'Knights of the Shire, as a token of affection to the memory of his much-respected ancestor, ROWLAND HILL, of 'Hawkestone, Esq. a gentleman remarkable for his great wisdom, piety, and 'charity'; who, being a zealous royalist, 'hid himself in this glen in the civil wars 'in the time of King Charles the First; 'but being discovered, was imprisoned in 'the adjacent castle, commonly called Red 'Castle, whilst his house was pillaged and 'ransacked by the rebels. The castle itself was soon afterwards demolished. 'His son, Rowland Hill, Esq. coming to 'his assistance, also suffered much in the 'same loyal cause.'

"The above account, taken from Kimber's Baronetage, as also from the traditions of the family, holds forth to posterity the attachment of this ancient house to an unfortunate and much injured sovereign." *p.* 175—180.

Letter IX. describes the road taken by the author from Watling Street to Warwick, in which is to be found in succession the chief articles of British manufacture. The towns and their manufactures are particularly noticed. Arriving at Warwick, the castle and its furniture are described, and among the pictures is that of Edward Wortley Montague, with the following biographical sketch.

"*Edward Wortley Montague*, half length, by Romney, in a Turkish dress. The garb alone bespeaks some peculiarity of disposition; but indeed the whole of his life displays, even in the most trivial occurrences, a spirit for adventure. When a boy he eloped three times from Westminster School, and followed the occupation of a chimney-sweeper, cried fish in Rotherhithe, and sailed as a cabin-boy to Spain, where he deserted from the vessel, and drove mules; in that capacity he was discovered by the British Consul, who returned him to his friends. In hopes of recovering lost time, he was then provided with a tutor, and qualified for his future situation in life. He sat in two successive parliaments, but being the child of eccentricity, he married a washerwoman, with whom he refused to cohabit, because the match was made in a frolic. Involving himself in debt, he quitted his native country, resolving to accommodate himself to the manners of every kingdom through which he passed. In Italy, Spain, Egypt, and Constantinople, he formed connections, which he considered no longer lasting than his stay in each place: drank coffee plentifully, wore a long beard, smoked much, dressed in the Eastern style, and sat cross legged in the Turkish fashion. On hearing of the death of *his English wife*, he was desirous of returning home to marry again, and prevent his estate devolving to the children of his sister, Lady Bute, and for that purpose advertised for a decent young woman, *in a state of pregnancy*; the challenge was accepted, and the expectant bride only disappointed by the hand of death, which arrested this matchless oddity at Padua, 1776. Æt. 64." *p.* 243, 244.

Letter X. contains a description of the road from Warwick to Bath. Passing through Stratford-on-Avon, particular attention is paid to the memory of Shakspeare, and after making a tour of 1157 miles, the author finds himself in the arms of his family at Bath.

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XCIX. THE LIFE OF POGGIO BRACCIOLINI. *By the Rev.* WILLIAM SHEPHERD, *4to. Embellished with a beautiful Vignette, on Wood.*

(Concluded from page 325.)

CHAP. III. contains memoirs of Francesco Barbaro, from whom Poggio receives a copy of his treatise De Re Uxoriâ.—Poggio journeys in quest of ancient manuscripts, which he was informed were scattered in various monasteries, and succeeds in completing the works of many classic authors, which till then were imperfect.

"The council of Constance had given an awful admonition to heresies. It had also, by an extraordinary exertion of authority, effected an union of the true believers under a legitimate head in the person of Martin V. But a most important and difficult matter remained unaccomplished, namely, the reformation of the church. The newly elected pontiff listened with apparent complacence to the petitions which were from time to time preferred to him by the various subdivisions of the council, beseeching him to prosecute this good work by all the means in his power; but he contrived by studied delays so to protract the consideration of the particular heads of reform, that the members of the assembly, weary of their long residence in Constance, were eager to embrace the first opportunity of returning to their respective homes. This opportunity was afforded them on the twenty-second of April, 1418, on which day the Pope formally dismissed the council *.

"It appears probable that Poggio held no office under the new pontiff, as he visited England in consequence of an invitation which he had received from Beaufort, Bishop of Winchester. He observed with chagrin the uncultivated state of the public mind in Britain, when compared with the enthusiastic love of elegant literature, which polished and adorned his native country. The period of his arrival in England is justly pronounced by one of our most accurate historians to be, in a literary point of view, one of the darkest which occurs in the whole series of British annals." Among the reasons assigned for the state of literature at this time is the following: "Till the reign of Henry IV. no farmer or mechanic was permitted to send his children to school; and long after that period, a licence from his lord was necessary to enable a man of this description to educate a son for the church. Whilst the majority of the people were thus impeded in their approach to the fountains of knowledge, it was impossible for learning to raise her drooping head. The feudal superiors, exalted by the accident of their birth to the enjoyment of power and plenty, had no motive to induce them to submit to the labour of study. The younger branches of noble families were early taught to depend upon their swords for subsistence; and the acquisition of learning was an object far beyond the scope of the oppressed and humble vassal." *p.* 127.

During his residence in England he received an invitation to take the office of secretary to the Pope, Martin V. which was accepted by him, being disappointed in the expectations he had formed from the Bishop of Winchester.

Contents of Chapter IV.—State of Italy during Poggio's residence in England.—Martin V. retires to Florence.—Retrospect of the history of that city.—Martin is dissatisfied with

* From a MS. which is preserved at Vienna, L'Enfant has given the following list of the persons who attended this wonderfully numerous assembly—Knights, 2,300—Prelates, priests, and presbyters, 18,000—Laymen, 80,000. In a more detailed catalogue, the laymen are thus enumerated—Goldsmiths, 45—Shopkeepers, 330—Bankers, 242—Shoemakers, 70—Farriers, 48—Apothecaries, 44—Smiths, 92—Confectioners, 75—Bakers belonging to the pope, &c. 250—Vintners of Italian wines, 83—Victuallers for the poorer sort, 43—Florentine money-changers, 48—Taylors, 228—Heralds at arms, 65—Jugglers, or merry-andrews, 340—Barbers, 306—Courtezans, whose habitations were known to the author of the list, 700. It should seem, however, that this industrious chronicler had not visited all these professional ladies, as the Vienna list estimates their number at 7,500! From a memorandum subjoined to this list, it appears, that during the sitting of the council, one of these frail fair ones earned the sum of 800 florins.

L'Enfant's History of the Council of Constance, vol. ii. p. 415, 416.

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the conduct of the Florentines.—Baldassare Cossa (the deposed Pope, John II.) is liberated from confinement, and submits to the authority of Martin V.—His death.—Martin V. transfers his court to Rome.—Poggio effects a reconciliation between two of his friends who had been at variance, and writes a letter to one of them on the event—Council of Pavia, which is transferred to Siena, and there dissolved.—Hostility of Alfonzo of Arragon against Martin V.—Unsuccessful attempts to crush the reformers in Germany.—Termination of the schism.—Poggio's Dialogue on Avarice.—The Fratres Observantiæ satirized by Poggio.—Poggio excites displeasure by curbing the zeal of the Fratres Observantiæ.—His letters on this subject, and his opinion of the monastic life, and itinerant preachers.—Reflections.

In the Dialogue on Avarice, Poggio satirizes with great severity the friars, who were a branch of the order of Franciscans, who, on account of their extraordinary strictness, with which they professed to exercise their conventual discipline, were distinguished with the title of *Fratres Observantiæ*. Several of these friars, without either good principles or good abilities, presuming to preach, Poggio has drawn the following striking picture of them: "Inflated by the pretended inspiration of the Holy Spirit, they expound the sacred Scriptures to the populace, with such gross ignorance, that nothing can exceed their folly. I have often gone to hear them for the sake of amusement, for they were in the habit of saying things which would move to laughter the gravest and most phlegmatic man on the face of the earth. You might see them throwing themselves about, as if they were ready to leap out of the pulpit; now raising their voices to the highest pitch of fury—now sinking into a conciliating whisper—sometimes they beat the desk with their hands—sometimes they laughed, and in the course of their babbling, they assumed as many forms as Proteus. Indeed they are more like monkeys than preachers, and have no qualification for their profession, except an unwearied pair of lungs *." p. 176.

From a remonstrance of Poggio's against the folly and wickedness of the monastic life, the following quotation is taken, "Let me ask of what utility are they to the faith, and what advantage do they confer on the public? I cannot find that they do any thing but sing like grasshoppers; and I cannot help thinking they are too liberally paid for the mere exercise of their lungs. But they extol their labours as a kind of Herculean task, because they rise in the night to chant the praises of God. This is no doubt an extraordinary proof of merit, that they sit up to exercise themselves in psalmody. What would they say if they rose to go to the plough like farmers, exposed to the wind and rain with bare feet, and with their bodies thinly clad. In such a case, no doubt, the Deity could not possibly requite them, for their toil and sufferings. But it may be said there are many worthy men amongst them. I acknowledge it. It would be a lamentable thing indeed, should there be no good men in so vast a multitude. But the majority of them are idle, hypocritical, and destitute of virtue. How many do you think enter upon a religious life through a desire to amend their morals? You can recount very few who do not assume the habit on account of some extraneous cause. They dedicate not their minds, but their bodies, to devotional exercises. Many adopt the monastic garb on account of the imbecility of their spirits, which prevents them from exerting themselves to gain an honest livelihood. Some, when they have spent their property in extravagance, enter

* *Appendix ad Fasciculum Rer. Expet. et Fug.* p. 578. Poggio has commemorated, in his *Facetiæ*, a mortifying explanation which one of these noisy orators provoked by his overweening vanity. "A monk," says he, "preaching to the populace, made a most enormous and uncouth noise, by which a good woman, one of his auditors, was so much affected, that she burst into a flood of tears. The preacher, attributing her grief to remorse of conscience excited within her by his eloquence, sent for her, and asked her why she was so piteously affected by his discourse. Holy father, answered the mourner, I am a poor widow, and was accustomed to maintain myself by the labour of an ass, which was left me by my late husband. But alas! my poor beast is dead, and your preaching brought his braying so strongly to my recollection, that I could not restrain my grief." Poggii Opera, p. 479.

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into religious houses, because they think that they shall there find a rich pasture; others are induced to hide in these abodes the infamy which they have contracted by their ignorance, and by their dissolute and abandoned course of life." *p.* 183.

Chap. V. Eugenius IV. raised to the pontificate, whose authority commenced with unhappy omens, being engaged in quarrels both in Italy and Germany; in the latter place the pontifical army has very bad success. Poggio, foreseeing the disaster, writes freely upon the subject to the Cardinal Julian, the Pope's legate. In this letter were some smart strokes of satiric wit, which the disappointed and irritated mind of Julian could not well bear. Poggio's morals were not free from blame; and the Cardinal in his answer reminds him of having children, which, he observes "is inconsistent with the obligations of an ecclesiastic; and by a mistress, which is discreditable to the character of a layman." To these reproaches Poggio replied in a letter replete with the keenest sarcasm. He pleaded guilty to the charge which had been exhibited against him, and candidly confessed that he had deviated from the paths of virtue. "I might answer to your accusation," said he, "that I have children, which is expedient for the laity, and by a mistress, in conformity to the custom of the clergy from the foundation of the world. But I will not defend my errors—you know that I have violated the laws of morality, and I acknowledge that I have done amiss." Endeavouring, however, to palliate his offence—"Do we not," says he, "every day, and in all countries, meet with priests, monks, abbots, bishops, and dignitaries of a still higher order, who have families of children by married women, widows, and even by virgins consecrated to the service of God? Those despisers of worldly things, as they style themselves, who travel from place to place, clothed in coarse and vile raiment, with downcast looks calling upon the name of Jesus, follow the precept of the apostle, and seek after that which is not their own, to use it as their own, and scorn to hide their talent in a napkin. I have often laughed at the bold, or rather impudent profession of a certain Italian abbot, who waited on Martin V. accompanied by his son, who was grown up to man's estate. This audacious ecclesiastic, being interrogated on the subject, freely and openly declared, to the great amazement of the Pope and the whole pontifical court, that he had four other sons able to bear arms, who were all at his Holiness's service." After noticing other scandalous enormities, which brought disgrace upon the character of some ecclesiastics of those times, Poggio thus concluded—"As to your advice on the subject of my future plans of life, I am determined not to assume the sacerdotal office; for I have seen many men, whom I have regarded as persons of good character and liberal dispositions, degenerate into avarice, sloth, and dissipation, in consequence of their introduction into the priesthood.—Fearing lest this should be the case with myself, I have resolved to spend the remaining term of my pilgrimage as a layman; for I have too frequently observed that your brethren, at the time of their tonsure, not only part with their hair, but also with their conscience and their virtue." *p.* 199, 200.

The meeting and proceedings of the council of Basil, with its violent dealings towards the Pope, come next in order; an insurrection in Rome causes the Pope to flee, Poggio is taken captive, and obliged to ransom himself by a sum of money. He repairs to Florence.

Chap. VI. gives an account of the state of parties at Florence upon Poggio's return, with the character of Cosmo de Medicis, the friend of Poggio, who becomes the head of the faction of the people, and is banished: to whom Poggio writes a consolatory letter, which for its excellence, did our limits permit, we should be happy to transcribe. This chapter closes with an account of a quarrel between Francesco Filelfo (an avowed enemy to Cosmo de Medicis) and Poggio, considered as the most learned men of the age. A part of their severe satires is inserted.

Chap. VII. The Romans submit to the arms of the pontiff, who concludes a peace with his enemies, and seizes a part of the Neapolitan territories. The council of Basil denounce immoral ecclesiastics, lay down rules for the decent solemnization of divine worship, and prohibit the pontiff from bestowing the government of

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ery province, city, or territory appertaining to the church, on any of his relatives, to the third generation positive. Poggio purchases a villa in Valdarno, and on account of the esteem in which he is held by the republic of Florence, he and his children are exempted from the payment of taxes. He decorates his villa with ancient sculpture and monuments of art. At the age of fifty-five he marries a young lady, whom he celebrates for her great beauty, modesty, and sense, in a number of letters which he writes to his friends, expressing his happiness in the married state. He publishes a collection of his letters, and composes a funeral oration on the death of Niccolo Niccoli.

Chap. VIII. Proceedings of the council of Basil, which formally impeach the Pontiff in many accusations, and summon him to appear within sixty days, under pain of incurring such penalties as the council, in case of his refusing to comply with its requisitions, should think fit to impose upon him. The Pontiff issues a bull, transferring the council to Florence, which the fathers of Basil by a formal act declare null and void, and soon after summon Eugenius to appear and plead to the charges which had been exhibited against him, and on his failing to appear, either in person or by proxy, they pronounced him contumacious, and unanimously decreed that he should be proceeded against accordingly. The Pontiff having issued a second bull, summoning the representatives of the Christian community to Ferrara, for the purpose of effecting a union between the Latin and the Greek churches, the council prohibited all ecclesiastics, under pain of excommunication, from yielding obedience to the mandate of their spiritual sovereign.

The Grecian emperor, John Palæologus II. alarmed by the growing power of the Turks, which threatened his dominions with devastation and ruin, was induced to hope, that if one could by a personal conference, accommodate his religious differences with the representatives of the Latin church, the European powers might be persuaded to lend him effectual assistance against the hostile attacks of the common enemy of the Christian name. When the members of the council of Basil were apprized of the conciliatory disposition of the Grecian monarch, they immediately issued a decree, whereby they engaged to pay the expences which he should incur on his voyage to Italy, and during his residence in that country; and moreover undertook to maintain seven hundred persons of his retinue, including the ecclesiastics whom he might select to participate in their deliberations. But Eugenius being well aware that the Greeks would add considerable weight to the assembly they should resolve to countenance by their presence, sent a sufficient number of gallies to transport Palæologus and his attendants, and transmitted to the Grecian monarch a considerable sum of money to enable him to make his appearance in Italy with a splendour suitable to his exalted station. He decided in favour of the Pope's offer, and the union of the Greek and Latin churches was formed at Ferrara.—In this chapter are also the following contents: An account and censure of an obscene publication, entitled Hermaphroditus.—The council of Basil depose Eugenius and elect Amadeus, Duke of Savoy, Pope in his stead.—Birth of Poggio's eldest son.—Curious correspondence between Poggio and the Duke of Milan.—Continuation of the quarrel between Poggio and Filelfo,—Poggio's dialogue on Nobility, and his correspondence with Gregorio Corriario in defence of that dialogue.—Death of Lorenzo de Medicis, and Poggio's funeral eulogium on him.

Chap. IX. War between the Florentines and the Duke of Milan.—Treachery and death of Vitelleschi.—The Duke of Milan makes peace with the Florentines.—Death of Niccolo d'Este Marquis of Ferrara.—Character of his successor Lionello, with whom Poggio corresponds, and sells him a copy of Jerome's Epistles for one hundred ducats, which occasions the following observation: "If the ducat be estimated at seven shillings English money, the Epistles of Jerome were purchased by Lionello at the expence of thirty-five pounds sterling. From the history of Filelfo it appears, that at this time the salary of a public professor of literature rarely exceeded four hundred ducats; so that the price of a couple of volumes absorbed one fourth of the sum which was deemed an adequate annual recompense for the services of a

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man of consummate learning. The exhibition of these facts will demonstrate the difficulties which obstructed the paths of learning in the fourteenth and fifteenth centuries. It will also tend to make the modern scholar sensible of the tribute of gratitude which he owes to the inventor of the typographic art." *p.* 377.

Eugenius had with reluctance yielded to Francesco Sforza the government of Marca d'Ancona, and takes the opportunity of his absence to dispossess him of his government, which displeasing the Florentines, he quitted Florence, and continued a short time at Sienna, where his court was deprived of an illustrious member in the death of Nicolao Albergato, cardinal of Santa Croce, on whom Poggio writes a funeral eulogium.—Memoirs of Tommaso da Sarzano, to whom Poggio dedicates his dialogue on the unhappiness of princes, which dialogue is analized.—Death of Leonardo Aretino, the friend of Poggio in his youth, to whom great respect is paid in funeral honours.—Remarks upon Gianozzo Manetti's oration on that occasion. Poggio disapproving of the oration writes an eulogium on his departed friend, which is followed by his character and the character of his successor Carlo Marsuppini. This chapter closes with the death of Cardinal Julian, who advised the King of Hungary treacherously to attack the Turks, who had withdrawn their forces into Asia, in consequence of a truce just made by that prince with them, but rushing to arms they defeated the Hungarians, killed their King, and routed his forces; a body of the fugitives overtaking Julian, whose pernicious councils they considered as the cause of their calamities, fell upon him and dispatched him with many wounds." *p.* 400.

On the Cardinal, Poggio writes an eulogium.

Chap. X. Death of Eugenius IV.—He is succeeded in the pontificate by Tommaso de Sarzana, who assumes the name of Nicolao.—The state of affairs in Italy, and his exemplary conduct are noticed.—Poggio addresses the new pope, and obtains a liberal reward.—A description of the following works of Poggio is given:—On the vicissitudes of fortune, and on hypocrisy—Invective against the anti-pope Felix—Translation of Xenophon's Cyropædia and of Diodorus Siculus—Facetiæ—Historia disceptativa convivialis, and his letter on the study of law.—This chapter notices also his quarrels with George of Trebisond and Tommaso da Rieti.—The renewal of hostilities with Filelfo, and their reconciliation.

Chap. XI. Death of Carlo Aretino.—Poggio is chosen chancellor of the Florentine republic, and one of the priori degli arti.—War between the Florentines and the King of Naples.—Peace of Lodi.—Death of Nicolas V.—Account of the quarrel between Poggio and Lorenzo Valla.—Poggio's Dialogue de Miseria humanæ Conditionis.—Murder of Angelotto, cardinal of St. Mark.—Poggio's translation of Lucian's Ass, and his History of Florence.—His death, character, and an account of his children, five sons and a daughter.

His character closes the work. "Inspired by a zealous love of his country, he had constantly prided himself upon the honour of being a citizen of a free state, and he neglected no opportunity which presented itself of increasing and displaying the glory of the Tuscan republic. And this end he most effectually promoted by the splendour of his own accomplishments. He so faithfully improved the advantages which he enjoyed in the course of his education in the Florentine university, that amongst the multitudes of learned men who adorned his age, he occupied a station of the highest eminence. His admission into the Roman chancery, and his continuance in offices of confidence under eight successive pontiffs, afford an ample proof, not only of his ability in business, but also of his fidelity and integrity. Honoured by the favour of the great, he did not sacrifice his independence at the shrine of power, but uniformly maintained the ingenuous sentiments of freedom. The whole tenour of his writings evinces that he united to the accomplishments of literature an intimate knowledge of the world; and many passages might be quoted from his works to prove that the eye of his mind surveyed a wider intellectual horizon than fell to the general lot of the age in which he lived. He was warm and enthusiastic in his friendly attachments, and was duteously eager to diffuse the renown of those who he loved. But acute sensations

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not productive of signal virtues alone; they too frequently betray mankind into capital errors. Poggio was as energetic in the expression of resentment as he was enthusiastic in the testimonies of his esteem. The licentiousness which disgraced the early part of his life, and the indecent levity which occurs in some of his writings, are rather the vices of the times than of the man. Those circumstances did not deprive him of the countenance of the greatest ecclesiastical dignitaries—they did not cause him to forfeit the favour of the pious Eugenius, or of the moral and accomplished Nicolas V. He seems indeed to have recommended himself to most of those with whom he maintained a personal intercourse, by the urbanity of his manners, by the strength of his judgment, and by the sportiveness of his wit.

"As a scholar, Poggio is entitled to distinguished praise. By assiduous study he made a considerable proficiency in the Greek language, and became intimately conversant with the works of the Roman classic authors. In selecting, as his exemplar in Latin composition, that most elegant of all models, the style of Cicero, he manifested the discernment of true taste. His spirited endeavours to imitate this exquisite model, were far from being unsuccessful. His diction is flowing, and his periods are well balanced. But by the occasional admission of barbarous words and unauthorized phraseology, he reminds his readers, that at the time when he wrote, the iron age of literature was but lately terminated. His most striking fault is diffuseness—a diffuseness which seems to arise, not so much from the copiousness of his thoughts, as from the difficulty which he experienced in clearly expressing his ideas. It must, however, be observed, that he did not, like many modern authors who are celebrated for their Latinity, slavishly confine himself to the compilation of cantos from the works of the ancients. In the prosecution of his literary labours, he drew from his own stores; and those frequent allusions to the customs and transactions of his own times, which render his writings so interesting, must, at a period when the Latin language was just rescued from the grossest barbarism, have rendered their composition peculiarly difficult. When compared with the works of his immediate predecessors, the writings of Poggio are truly astonishing. Rising to a degree of elegance, to be sought for in vain in the rugged Latinity of Petrarca and Coluccio Salutati, he prepared the way for the correctness of Politiano, and of the other eminent scholars whose gratitude has reflected such splendid lustre on the character of Lorenzo de Medici." *p.* 485—487.

This work contains the history of the popes, the affairs of the church, and of the states connected with the papal authority, during the life of Poggio, as well as the biography of his contemporaries.

C. SCIENCE REVIVED; *or, The Vision of Alfred: a Poem in Eight Books. By the Rev.* JOSEPH SYMPSON, *B. D.* 4*to. Embellished with two descriptive Plates drawn by Pernotin, and engraved by Minasi.*

THE author commences this work with an advertisement to his readers, describing the nature of his poem, informing them that "he has introduced supernatural agents, a species of embellishment to which criticism has given the name of machinery;" to which he adds: "my supernatural agents are denominated Sylphs, though I have represented them as possessing qualities, and performing offices different from such as have been hitherto assigned to those

> ——Gay creature of the elements,
> That in the colours of the rainbow live,
> And play i'th' plighted clouds.

"This liberty I thought might be taken without violation of propriety, as Sylphs are beings of modern invention, whose characters are not yet fixed, like those of pagan mythology, from the mention of which the reader would now turn away with contempt."

BOOK I.

THE ARGUMENT.

Alfred the Great supplicates the Goddess of Science to descend and enlighten the world, of which the greatest part was then buried in the darkest shades of ignorance—She hears his prayer, and appears, accompanied by innumerable crowds of Sylphs—Her speech to Alfred—He, in reply,

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declares his admiration of the Sylphs, and expresses a wish to be acquainted with their history—The goddess, in compliance with his wish, describes them to be spirits, the shadows or representations of material things, and relates several particulars concerning them—She then exhorts him to prepare for his journey to the palace of Genius.

BOOK II.

THE ARGUMENT.

The flight of the Goddess and Alfred through the immense region of space—Their arrival at the palace of Genius—A description of that deity—His speech to Alfred—The allegorical beings by whom he is encompassed—An account of seven personages * seated on seven thrones around the great hall of the palace—The Goddess and Alfred ascend to the top of one of the towers of Speculation.

The Speech of GENIUS *to* ALFRED.

"ALFRED! thine eyes have now beheld the pow'r,
Whose secret influence rul'd thy natal hour;
Who fir'd thee, in the early dawn of youth,
With the pure love of knowledge and of truth;
Who, rousing all its energies, inclin'd
To patriot zeal the bias of thy mind;
Breath'd a free spirit, bade thy soul revolve
Heroic schemes, and stamp'd the firm resolve
Deep on thy breast. Nor have my cares been vain;
Thy youthful strength has crush'd the savage Dane,
Full fifty times his thickest battle torn †,
And Victory's standard through his legions borne,
Th' audacious hopes of fierce invasion quell'd,
And rape and rapine from the land expell'd.
Now wisdom's gentler lore, and counsels sage
Shed a mild lustre o'er thy riper age;
To science now thy vows are all address'd,
Science, by whom alone a state is blest,
Science, the object of my warmest love,
With whom I daily rapturous pleasures prove,
Who of my kingdom shares an equal part,
And still shall reign sole empress of my heart.
"Go then beneath her guidance, and behold
All that high Heav'n allows us to unfold,
And much high Heav'n allows. Be her's the task
To solve whatever may solution ask;
To pour discernment exquisitely fine
Along thy nerves of vision shall be mine;
Hence many an object by o'erruling fate
Reserv'd for periods of remotest date,
Before thine eyes shall pass in clear review,
Without the aid of euphrasy or rue ‡;
Soon shalt thou lost in joy and wonder see
The grand accomplishment of heaven's decree,
When Europe's sons shall catch the gen'rous flame,
A love of knowledge, liberty, and fame;
And while they spread from breast to breast the ray,
Up the proud steep of glory urge their way.
Pre-eminence by different paths they reach,
As I a different impulse give to each.
Some bid Religion stand to view confess'd,
Freed from the load of Superstition's vest:
Soft on the eye her native beauties break,
An holy transport glist'ning on her cheek.
With mimic features some the canvass warm,
Of finish'd grace disclosing ev'ry charm.
Some, whose impassion'd breasts the Muses fire,
Wake the sweet spirit of th' harmonious lyre,
And the bland airs of poesy dispense
Balm to the soul, and fragrance to the sense.
With search unwearied others trace the laws
Of various Nature to th' eternal cause,
To earth once more divine Astræa call,
And in her hand the scales replace, while all
Think for themselves on Reason's sacred plan,
And claim the just prerogatives of man."

p. 30—33.

BOOK III.

THE ARGUMENT.

A prodigious host of Sylphs, at the command of the Goddess, assemble before her—She directs them to form representations or pictures of the principal events destined to be subservient to the advancement of civilization and knowledge—A view of England invaded by William the Conqueror, and the battle of Hastings—Observation of the Goddess on those events—The influence of the popes in promoting the crusades—The book concludes with some remarks made by the Goddess on the introduction of the learning of the Saracens into Europe.

‡ MICHAEL from Adam's eye the film removed,
Which that false fruit that promis'd clearer sight
Had bred; then purg'd with euphrasy and rue
The visual nerve, for he had much to see,
And from the well of life three drops instill'd.

See Paradise Lost, Book XI. Notes, p. 213.

* Logic, Rhetoric, Geometry, History, Harmony, Astronomy, and Morality.

† Historians relate that Alfred engaged the Danes in fifty-six pitched battles, with various success, though generally victorious.

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The Goddess introduces Alfred to the Sylphs, and gives him the following character:

"Know, ALFRED courts your grace; a chief whose name
Swells in the breath of sublunary fame.
While a base age, an object of disgust,
Grovels with sordid pleasure in the dust,
And other kings to ev'ry vice are prone,
He stands erect, and summons' round the throne
The guardian virtues: Honour without stain;
Courage, avenging insult, yet humane;
Who never strikes, but when th' heroic blow
Is aim'd by Justice at his country's foe;
The gentle beam of Mercy's glistening eye;
Truth that to purchase life disdains a lie;
Resolve, adhesive to his purpos'd plan,
With all that softens or exalts the man.
Nor fails he hourly to my shrine to bring
Oblations worthy of a patriot king,
Rewards bestow'd on learning. At our hands
Such high desert no trivial meed demands."
p. 49.

After a figurative description of the rise and progress of the papal power, the poet thus proceeds, in explanation:

"An eye of keen enquiry on his guide
The sage astonish'd bent. She thus replied.
"Yon phantom, prince! invol'd in dusky gloom,
Shadows the giant pow'rs of papal Rome;
An haughty pow'r by Superstition nurs'd,
And sullen Bigotry, of pests the worst.
On Tiber's banks the Titan to the clouds
Lifts his enormous tow'ring bulk, and shrouds
His head in darkness. Grasping in his hand
Bolts forg'd in hell, he shakes the prostrate land.
Taught to suppose, with credence weak and blind,
Heaven's awful thunder to his arm consign'd,
The proudest kings revere him as a god,
Shrink from his power, and tremble at his nod.
Affecting in Religion's name to bless
The bloody deed Religion would suppress,
His voice shall rouse a rude unletter'd age
To all the madness of fanatic rage.
Hence burning with a frantic wish to chase
From Salem's hallow'd walls an impious race,
And purchase from the bonds of sin release,
By warring for the Prince of love and peace,
Torn from its basis half the western world
Rolls eastward, on the shores of Asia hurl'd,
Where soon Orontes flows with slaughter red,
And Pharphar groans, surcharg'd with heaps of dead,
While, as thou see'st, beneath the open sky,
Whitening their banks, the bones of myriads lie."
p. 59—61.

BOOK IV.

THE ARGUMENT.

The wretched condition of learning during the fourteenth and fifteenth centuries—The art of making gunpowder discovered by ROGER BACON—Observations on the persecutions to which men of science were exposed at that period—The invention of printing—The happy consequences of that invention—A personification of Discovery—Columbus arrives at the Bahamian Islands in America—Nasco de Gama doubles the Cape of Good Hope, and prosecutes his voyage to the East Indies—Refinement and knowledge diffused over the globe by commerce.

The invention of printing is thus introduced:

"At length thy spectres, Ignorance, shall fly
Before the press, and ease the burthened sky.
Hail rare device! to favour'd mortals giv'n
In the full bounty of indulgent heav'n!
Oppression's terror, Freedom's surest guard,
Guilt's sharpest scourge, and Virtue's best reward!
Bolts of each shape and size, by Reason hurl'd
From the redoubted engine, shake the world.
The small but keenly polish'd shafts of wit,
Launch'd with just aim, the slighter foibles hit;
The catapult, with argument's strong blow,
Lays hoary Prejudice and Error low;
The boldest Vice, without effect, shall wield
Against the battery Impudence's shield;
Her broken vizard Fraud shall cease to trust,
And Pride's high plumes lie scatter'd in the dust."
p. 70, 71.

Haerlem is the place named where printing was first invented; and after describing the method of using the printing-press, and the advantages resulting from it in the rapid circulation of knowledge, the Prince suggests the following enquiry, to which we add the reply of the Goddess:

"But will the instrument, celestial guide!
Return'd the prince, be still to good apply'd?
Man prone to evil oft perversely bends
The choicest blessings to the worst of ends.
"Again the Goddess. No, with side-long glance
Low cowering, Slander shall, by stealth advance,
The battery seize, and thence, with hellish art,
Shafts dipt in blackest gall at Merit dart.
Thence Prejudice and Bigotry shall pour
Scholastic jargon in a rattling show'r.

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Thus Sense shall with Stupidity engage,
Thus Vice and Virtue bitter war shall wage,
Till the mixt elements fermenting long
Shall yield at last a spirit clear and strong;
Till Truth's exalted ether well refin'd
From each ingredient of a noxious kind,
From Folly's feculence, and Error's leaven,
Shall mount diffus'd in grateful steam to heav'n." *p.* 74, 75.

Describing the advantages of commerce, this book thus closes:

"Thus Commerce, roving still from place to place,
Blends, softens, and refines the human race,
Of jarring realms allays the mutual hate,
By cords of interest drawing state to state;
Where'er the breezes waft, or billows roll,
Awakes the slumb'ring vigour of the soul;
Breaks the strong rivets Prejudice had wrought,
And Custom fasten'd on the free-born thought;
Assists the press to spread each useful art,
Smooths the rough manners, meliorates the heart,
Till men, the land and ocean compass'd round,
Hail friends and brothers still where men are found;
Till equal Law and Virtue in her train,
Immortal Liberty o'er earth shall reign,
Truth, with a robe of light invest the ball,
And what one nation knows be known to all." *p.* 88, 89.

BOOK V.

THE ARGUMENT.

The Goddess having dismissed a part of the Sylphs, commands the rest to shew ALFRED, one by one, those celebrated personages from whose labours mankind have derived the greatest benefit—The leaders of the Reformation appear, LUTHER, ERASMUS, MELANCTHON, ZUINGLIUS, and CRANMER—The reformers hostile to the fine arts—Those arts find a powerful and zealous patron in LEO X.—The great eminence of MICHAEL ANGELO in sculpture, and of RAPHAEL DEL URBINO in painting—The peculiar excellencies of many other painters—The book concludes with some remarks on painting.

The account of the Reformation, and its champions, is thus introduced.

"Mean time of aspect grim and stature vast,
Before the king a dreadful spectre pass'd:
A triple circlet on his head he wore,
And in his hands the bolts of thunder bore.
Close to his heel, in priestly vestments dress'd,
Another form with hostile menace press'd,
While wrath was from his eyes in lightning pour'd,
And on his cloudy brow defiance lower'd.
His left sustain'd an adamantine shield
That show'd a mirror on its polish'd field;
His right a torch, The phantom turning oft,
And brandishing his direful arm aloft,
Full at his daring foe his thunder aim'd;
On ev'ry side the fierce explosion flam'd;
But his own image in the mirror view'd,
Repell'd his fury and his strength subdu'd,
Back from the sight he shrunk with hasty tread,
And in redoubled gloom involv'd his head.
While these intent on mutual deaths engage,
At distance stood a venerable sage;
Around his waist was tied a friar's zone,
And o'er his shoulders Learning's fur was thrown;
Sense in his features spoke, and speaking smil'd
Attemper'd with a spirit soft and mild;
For fight he too was arm'd, but from afar
In flying skirmish wag'd a cautious war;
He grasp'd a bow that with elastic spring
Sent the keen arrow from the sounding string;
The destin'd mark his arrows always hit,
Wing'd with light scrolls of ridicule and wit.
Deep-pierced, the spectre oft with sudden start
And scream proclaim'd intolerable smart:
But as the grizly terror rushing near
Rais'd his huge arm to strike, unnerv'd with fear,
The wary archer from the charge withdrew,
And on the ground his rattling weapons threw.
Then thus the pow'r: Again before thine eyes
The papal demon lifts his giant size.
See! bending forward at th' approaching foe
He hurls his bolt, nor means a second blow.
But still in vain his blows on LUTHER fall;
So future times th' intrepid chief shall call,
Who Truth's bright target on his arm displays,
And gives her sacred torch once more to blaze.
A soul of perseverance never tir'd,
By conscious virtue, pride, resentment fir'd;
Unconquerably brave, but stern and rude,
With not one grace or gentler charm endued.
He first of all men, such is Heaven's high doom,
Shall crush the hateful tyranny of Rome,
From dark Hypocrisy the visor tear,
Lay the foul breast of church corruption bare,
The loathsome haunts of monkish sloth betray,
Drag all their vile pollutions into day,
Each usurpation of the priesthood quell,
And chase Imposture to her native hell."
p. 96—98.

A comparison is then made between LUTHER and ERASMUS, succeeded by the character of the amiable Melancthon, after which the commence-

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ment and progress of the Reformation is thus described:

" First in impetuous eddies from the North
Thy spirit, Reformation! issues forth
Where the broad Elbe along the Saxon plain
In various windings draws his sinuous train,
Or the rough Baltic, with outrageous roar,
Heaps the big waves on Pomerania's shore.
O'er Swabia then across the Rhine it flies,
Diffusing incense grateful to the skies,
Till the huge Alps, with snows eternal crown'd,
Lift their high ridges, and its progress bound.
There ZUINGLIUS * all its mighty force imbibes,
And rolls it back upon the Switzer tribes.
Exalted breast! that double views engage,
Freedom and Truth, the soldier and the sage!
In language as thy native torrents strong,
Though rude, thou now haranguest the circling throng,
And now in fields unsheath'st the glittering blade,
Guard of the proselytes thy voice has made.
" Nor less the renovating influence speeds
Along Batavia's swamps and beds of reeds.
Nor there is stay'd, but o'er Britannia's vales
Glides with the cheering warmth of vernal gales;
Fann'd by its breath the kindling soul shall glow
With such a flame as only martyrs know;
Disdain the present life with all its toys,
Rapt in the hope of never-ending joys;
And undismay'd by stripes, or fire, or steel,
Nought but the imperious sense of duty feel.
" Full in the front, see CRANMER † lifts his form,
Like a tall rock amid th' inclement storm,
The British Scævola! Though Nature's voice
Persuades to make this transient world his choice,
And meanly sign what conscience disbelieves,
He soon the splendour of his fame retrieves,
Views with triumphant smile the burning brand,
And first to perish dooms th' offending hand.
Thus Reformation, who had slept so long,
Starts from his couch unconquerably strong,
Binds Faith's refulgent cuirass on his breast,
And sternly frowning under Learning's crest
Grasps Reason's lance, and with a single thrust
Lays Superstition gasping in the dust.
Yet the fiend dies not, though he ne'er regains
His force, but rack'd with agonizing pains
Writhes to and fro, and with convulsive yell
Calls to his aid the denizens of hell."

p. 100—103.

* ZUINGLIUS was a native of Switzerland, and born in 1487. He was curate of Zurich, and a principal instrument of the separation of the country from Rome, soon after LUTHER began to spread the Reformation through the North of Germany. Though eager to promote what he conceived to be the true religion, he appears to have been still more zealous for the interests of liberty. His opinions were liberal beyond the age in which he lived, for he supposed a virtuous life, independently of religious persuasions, to be sufficient for the attainment of future happiness. He acted as general of the protestant forces, and was slain in an engagement with those of the catholic cantons in 1531.

† He was undoubtedly a man of merit, possessed of learning and capacity, and adorned with candour, sincerity, and beneficence, and all those virtues which were fitted to render him useful and amiable in society. His moral qualities procured him universal respect; and the courage of his martyrdom, though he fell short of the rigid inflexibility observed in many, made him the hero of the Protestant party.

Hume's History of England. Notes, *pp.* 229, 230.

BOOK VI.

THE ARGUMENT.

The Goddess resumes her speech, and relates that poetry begins to be cultivated at the same period with painting—The poets of greatest celebrity arise successively in vision—First, those of Italy; PETRARCH, ARIOSTO, TASSO: and afterwards those of Great Britain and France; SPENCER, SHAKSPEARE, JONSON, CORNEILLE, RACINE, MILTON, and others—The Goddess makes some observations on music, and mentions a few of the principal composers—The book concludes with a description of one of the musical performances at Westminster Abbey in commemoration of HANDEL.

In this book poetry is thus introduced:

" Sweet Poetry the same auspicious hour,
With Painting leaves her amaranthine bow'r,
Where proudly seated on th' Olympian height
She touch'd with ecstasy the sons of light.
Lo! to the wilderness of dusky brown,
Where shadowy cliffs with vast projection frown,
Where cataracts with deafning roar descend,
And oaks of giant growth their arms extend,
She roams with Meditation by her side,
While in her view aerial phantoms glide
That other eyes behold not, and her ear
Thrills with deep sounds that others never hear;
For awful forms in ev'ry cloud she sees,
And hears a spirit sigh in every breeze,

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Till into fits of sacred frenzy wrought,
And labouring to discharge her weight of thought,
She calls the aid of numbers, and in song
Rolls the full torrent of her mind along."

p. 116, 117.

BOOK VII.

THE ARGUMENT.

The Goddess dismisses the remaining Sylphs, and recalling those whom she had indulged with a short suspension of labour, directs them to shew the most celebrated philosophers, natural, metaphysical, and moral—In compliance with this injunction, they cause the likeness of COPERNICUS, TYCHO BRAHE, KEPLER, GALILEO, BACON, DESCARTES, BOYLE, NEWTON, LOCKE, ADDISON, JOHNSON, &c. to appear in succession—The professors of anatomy and medicine, HARVEY, BOERHAAVE, and LINNÆUS—The princes of modern times distinguished by their patronage of learning and the sciences, LEWIS XIV. PETER the GREAT, and FREDERIC II. of Prussia—The fair sex complimented on their proficiency in literature and the arts.

From the venerable assemblage of worthies we select for our readers the following characters:

"The Queen her lecture thus commenced again:
Know, Prince, the pair that now thine eyes detain,
Great teachers of morality, shall rule
With undisputed sway the ethic school,
Of life and manners just designs impart,
And stamp the love of virtue on the heart.
By unaffected modesty of sense,
Candour and frankness, winning confidence,
Half-laughing ADDISON, as friend with friend,
Shall calmly reason, and the age amend.
His easy lessons on the mind distil,
Soft as the murmurs of a tinkling rill.
Touch'd by his wit the gay coquettish fair
Bends to the ground her eyes with solemn air,
While the firm stiffness of the simpering prude
Sinks into Nature's careless attitude.
Ev'n in the height of Passion's wild career,
Incontinence shall lend a willing ear,
And the rash promise made to Pleasure break,
While sudden blushes mantle o'er his cheek.
But JOHNSON, scorning on a fault to smile,
Spurns with indignant frown the lighter style;
Vigorous to think, and skilful to expound,
He mighty thought shall urge with mighty sound,
And pouring periods rapid, strong, and deep,
Down the full stream th' astonished reader sweep;
Yet always clear and luculent, the flood
Ev'n in its utmost rage contracts no mud;
Bright as th' expanse of summer skies it flows,
And a fair mirror in its bosom shows;
Virtue shall o'er it bend, and pleas'd survey
Celestial beauty on her features play;
Pride, as she sees her bloated form shall shrink,
And learn more humbly of her worth to think;
His shrivell'd visage Avarice shall behold,
Loathe the foul sight, and curse the lust of gold;
Profaneness, startling at his grizly face,
Lift his spread arms to heav'n, and sue for grace;
Fix'd in amazement Slander cease to hiss,
And from her hand th' invenom'd shaft dismiss."

p. 162—164.

The character of Voltaire is thus closed:

"Immortal sage! unmatch'd thy talents blaze,
But dart too oft like Sirius baneful rays:
Thy wit, a fiery meteor, to and fro
Impetuous glancing, strikes with forceful blow
Religious truth, and strives, but strives in vain,
To blast the plant that bears the balm of pain,
The plant that when no other drug succeeds,
Heals ev'ry wound with which the bosom bleeds."

p. 167.

BOOK VIII.

THE ARGUMENT.

All the Sylphs at the command of the Goddess assemble around her, and exhibit a view of the wild and mountainous regions of Switzerland, when Liberty descends and enlivens the face of the country by her presence—The connection between Liberty and Science—A view of the United Provinces, with a description of the changes that are there produced by the appearance of Liberty—The arrival of the Prince of Orange in England, and the flight of James II.—The Goddess exhorts ALFRED to discharge the duties of a king with fidelity and zeal—The principal martyrs of Liberty in Britain recorded—The cause for which England was separated from the Continent—A prospect of Great Britain in its most improved and flourishing state—The Goddess conducts ALFRED back to

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earth—Her last speech and re-ascent into heaven.

The account of the influence of liberty in Batavia finishes thus:

" With the grim dogs of arbitrary pow'r,
Pretended guardians who their flocks devour,
By the commanding voice of Reason aw'd
Besotted Bigotry, and cloister'd Fraud,
More hateful tyrants, tyrants of the mind,
Cruel as weak, and obstinate as blind,
Fly the disburthen'd land; while Truth, so long
In narrow dungeons barricado'd strong,
Lock'd to the ground and gagg'd, shall burst her chain,
And view with aching eyes the light again,
Assert the glorious privilege of speech,
And, taught herself by heav'n, the nations teach.
Nor shall th' aspiring state her commerce bound
To the dull wealth in things material found;
A nobler trade shall intellectual stores
Import from neighbouring realms or distant shores;
For presses * rais'd in every town shall teem
With foreign learning in abundant stream.
The treasures that from ev'ry region flow
On ev'ry region they again bestow:
Thus the broad ocean, whose unfailing tide
Is daily by a thousand floods supplied,
Back o'er the world the liquid tribute pours
In the soft balm of vapours, dews, and show'rs." p. 188, 189.

In noticing the visit of Liberty to Britain, the author represents, in figurative language, the flight of James II. and then proceeds:

" Again the Queen. On Britain's op'ning lawns
At length the sacred light of freedom dawns;
From Holland's swamps th' auspicious star ascends
That gilds the land, and brighter day portends;
NASSAU †, a soul that with a noble pride,
Howe'er by conquest or disaster try'd,
Disdains to change with Fortune's love or hate,
Sad when she frowns, and when she smiles elate.
And lo! the prince ‡ who on his people trod,
Yet deem'd the outrage sanctified by GOD,
Who with blind zeal enamour'd of the dark,
Strove to extinguish Reason's hallow'd spark,
Term'd his will law, oppression right divine,
And bow'd devoutly at the papal shrine,
By grinning Scorn and Infamy is chas'd
From the resplendent throne his crimes disgrac'd.
Muttering along the troubled deep he flies,
And calls in vain the vengeance of the skies.
The forms on dragon pinions o'er him hung,
Foul as the murky hell from which they sprung,
Are surly Bigotry and tyrant Might;
See how they spread a slow reluctant flight,
Dart from their hollow orbs a fiery glare,
And corrugate their brows in black despair!
" The Goddess ending, ALFRED thus return'd,
While in his eye heroic virtue burn'd.
Yon monarch's fate, celestial guide! is just,
Who Nature's charter tramples in the dust;
Who chains the free-born spirit, and pursues
A bigot's or ambition's selfish views,
He merits all he suffers. Curs'd be still
The grinding law that thwarts the public will.
The Queen replied. These manly thoughts maintain
By manly deeds, and thou deserv'st to reign.
From the mean lust of wealth and pow'r exempt
A conquest only o'er thyself attempt.
To the broad general interest of the state
Thy unremitting labours consecrate:
For this great end, the noblest and the best,
Embrace ev'n Death, and deem thy fortune blest." p. 192, 193.

A description being given of the city of London, its population, trade, and edifices, the Goddess thus addresses ALFRED:

* An immense number of books in almost every language, ancient as well as modern, was at one period published in Holland, and circulated through the greatest part of Europe. The impressions were remarkable for their superiority of elegance, for the ingenuity and skill of the Dutch letter-founders was unrivalled: they supplied the most celebrated presses of other nations with types. Nor was the paper manufactured in this country held in less estimation, as it was distinguished by the closeness of its texture and the purity of its whiteness.

† The praise of equanimity may be justly claimed by William III. but to this our encomium must be bounded. He neither possessed the sensibilities of a humane mind, the discriminating taste and delicate perceptions of a man of genius, nor the liberal spirit of a hero.

‡ James II. was endowed by nature with qualities fitted to make a good king; but his mind was unfortunately depraved by early impressions of bigotry. He wished to render his people happy, but conceiving the re-establishment of popery necessary to the attainment of this object, he had recourse to such measures of violence as, if endured without resistance, would have changed the limited prerogatives of monarchy into a complete despotism. p. 247, 248.

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"The praise of all the wonders now in view
To Liberty and me alone is due;
The variegated scene the country yields,
The mountains white with flocks, the cultured fields,
The roads and aqueducts, the temples, tow'rs,
And navies bounding o'er the deep, are ours.
My sister breathes the spirit, I suggest
Th' immortal plan, and Britons act the rest;
For Britons long the noblest feats shall claim,
Long highest mount the precipice of Fame.
But know, O king! the fortunes of a land
Can only on unshaken virtue stand;
Wrench that majestic column from the wall,
And the pile totters, nodding to its fall.
At length one general avaricious lust
Shall with a lep'rous scurf the soul incrust;
And dire Corruption feeble at her birth,
But soon a giant shadowing half of earth,
Shall with her hundred arms the selfish race
Crush, and destroy them in her foul embrace.
Senates shall for a paltry base reward,
Betray the people they have sworn to guard;
And priests, a venal hypocritic tribe,
Ev'n at the altar, snatch the glittering bribe,
And as they bow to GOD with specious air,
Address by stealth to mammon ev'ry prayer.
But short Corruption's reign. Indulgent Fate
From the fell demon soon relieves the state.
Though hazy mist and gloom the prospect shroud,
I see stupendous changes through the cloud,
Rais'd on the base of Freedom, equal laws,
Zeal burning solely in the public cause,
And pure unsullied Faith; but heav'n denies
The glorious blazon to a mortal's eyes

In this work the notes form a detached part of the volume, which in the whole contains 248 pages.

CI. *A Specimen of Persian Poetry; or, Odes of Hafez: with an English Translation and Paraphrase; chiefly from the Specimen Poeseos Persicæ of Baron Revizky, Envoy from the Emperor of Germany to the Court of Poland. With Historical and Grammatical Illustrations, and a complete Analysis, for the Assistance of those who wish to study the Persian Language. By* JOHN RICHARDSON, F. S. A. *A New Edition, revised, corrected, and enlarged. By S. Rousseau, Teacher of the Persian Language.*

"THIS work, which is again laid before the public," we are informed in the advertisement, "was originally published in 1774, but at that time the study of the Persian language was not considered of that importance which it has since been found to be, to those gentlemen who had occasion to reside in the honourable Company's settlements in Hindostan, either in a civil or a military capacity; but on their arrival in that country, they immediately perceived they had been greatly mistaken, and that no transaction or negotiation of consequence could possibly take place, or be carried on, without a knowledge of the court language of that extensive empire. They were therefore compelled, before they could enter on the duties of their functions, so as to acquit themselves like men, and give that satisfaction to their employers which every honest person feels a peculiar pleasure in doing, to apply to a native monshee for assistance in the acquirement of that necessary tongue, which they had neglected before they quitted the shores of Britain. In consequence of this infatuation, this pamphlet was long neglected; but when by length of years the few copies that had been taken of it became scattered among the libraries of the curious, and it was not to be obtained without difficulty, it was sought for with avidity. There not being a grammatical praxis of this nature has been long cause of regret; and those gentlemen who have studied Sir William Jones's Grammar, have universally lamented that their labours were rendered extremely tedious by the want of an analytical work, like that which is now again presented to the public. It remains only to say, that it is printed in a size proper to bind with that Gentleman's Grammar, which, by the addition of this Praxis, will be rendered doubly useful."

The Editor then acquaints us, that the Rev. Mr. Weston, author of "A Specimen of the Conformity of the European Languages, particularly the English, with the Oriental Languages, especially the Persian," (which work we took notice of in our last, p. 263,) has favoured him with several excellent notes, with which he has embellished the various pages of the work.

From the Preface we shall make the following extracts:

"Among all the arrangements, suggested by the wisdom of parliament, for the government of our settlements in those distant regions, few perhaps

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could have had more salutary consequences, though none has been less attended to, than the encouragement of the study of the languages of princes with whom we must treat, people with whom we must trade, subjects whom we must govern.

"That the languages of a country where a man resides, and with whose natives he has much intercourse, are highly important to him, is a position unnecessary to be inforced, because universally admitted; nor is the conclusion less obvious, that if such knowledge is to the highest degree useful to individuals, how much more consequential must it be to the representatives of a great commercial body, whom a revolution unparalleled in the annals of any nation has placed as sovereigns over countries extensive, populous, and rich. So circumstanced, however, to still be under the necessity, in every transaction of moment with the powers of those countries, to correspond and converse with them by the intermediation of interpreters, whose ignorance perhaps is only to be equalled by their perfidy, is not only tedious, indecisive, and dangerous, but ill-suited to the dignity of Britain, as a powerful and learned nation.

"To enlarge on the innumerable inconveniences to which the East India Company have been often exposed from the too general ignorance of their servants, in the languages of Hindostan, and on the dangerous necessity arising from thence of employing the natives in negotiations of the greatest secrecy and importance, would be idle, because lamented by many of the most able writers on India affairs, and confirmed by every gentleman who has returned from those countries. The frauds which accident has discovered in the department of revenue afford strong presumption that many more have been committed undetected; and the treachery of Poniapah, interpreter to General Lawrence, is sufficient, were there no other examples, to set in the strongest light the danger to which their affairs have been in a variety of circumstances subjected from this cause alone." *p.* ix—xi.

"The proper name of the poet from whose works they are extracted, was *Mohammed Shemseddin*, though much better known by the title of *Hafez*, which among other significations, implies *a man of great memory*. He was born at Shiraz, the capital of Farsistan, the ancient Persis, under the dynasty of the Modhafferians, and lived at the period when the great Timur or Tamerlane defeated the Sultaun Shah Mansor. He died in the year of the Hejira 797 (about 1394 of the Christian æra) and was interred at Shiraz precisely at the time that sultan Baber made himself master of that city; over which spot Mohammed Mimai, preceptor to that prince, afterwards built a chapel, and erected a monument to his memory. His poems were collected after his death into one volume, by Seid Cassem Anovar, and have been much admired in the East for the sublimity of stile, the variety of thought, the brilliancy of sentiment, the elegance and ease of expression*; but above all, on account of the mystery which many of the Mohamedans have pretended to discover in them, being distinguished by some with the epithet of *Lissane ghaib, the language of mystery.*" *p.* xiv, xv.

"The leading object in this specimen has been to render the prose translation as literal as the idioms of the languages would admit; and as the learner is often perplexed with the compounds, and finds great difficulty in tracing the derivatives to their respective roots, the Editor has endeavoured to guide him with all the perspicuity in his power, by analyzing every word. The learned may possibly think that he has descended

* The learned in Bengal were so fully persuaded of the importance of this poet's works, that Hafez was one of the first that came from the Calcutta press. So eager was the demand, or so small the number of impressions, that few found their way out of the country; and in England this edition is as scarce as the most precious MS. This edition of Hafez, in one volume folio, was printed in the beginning of 1790; it contains the original Persian text, and an introductory account of the author. Vid. "Oriental Collections," vol. I. p. 181. and "Flowers of Persian Literature," p. 32, note. We are happy to add, that the same laudable spirit seems to pervade the literati of Europe, and that proposals for publishing "the whole works of Hafez, with a Latin translation," were circulated by Mr. Hill, of Halle, in Saxony, in October, 1801. The subscription is to remain open till July 1, 1802; and the work is to be printed in a new Taalik type. We heartily wish the undertakers success. EDIT.

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to too great minuteness, which to them may appear unimportant, and that the repeated analysis of the same word, occurring in different passages of the original, was superfluous; but trifles to the intelligent are serious matters to those who are yet to learn, and too much assistance and encouragement can hardly be given to those who wish to acquire languages at first view so seemingly rugged and formidable." *p.* xviii, xix.

In the body of the work we observe, that the author has arranged his matter according to that plan which seems best adapted to facilitate the advancement of the student. In the first place he has given the ode as it stands in the original Persian; after which follows a poetical paraphrase; then a literal translation with historical and grammatical notes; and lastly, an analysis, in which every word is separately taken, and its full force and meaning exactly pointed out.

As a specimen of the author's method we shall extract the first couplet, which, as well as all the others, is given according to the rules of scansion. It is as follows:

1 2 3 4 5 6 7 8
Ela ya eiyuh essaki edar kasan we na-
9
wilha
10 11 12 13 14 15 16
Ke ishk asan numud ewwel weli eftadi
17
mushkelha.

1 2 3 4
Ho! come! O cup-bearer, carry
5 6 7 8 9
round the wine, and present it;
10 11 13 12 14
For love appeared pleasant at first,
15 17 16
but difficulties have *since* arisen.

ANALYSIS.

"*Ela, ya*, and *eiyuh* are Arabic interjections or exclamatory particles, signifying *holloa, ho, hark ye, come*, &c.

"*Essaki. El* here pronounced *es* not *el*, is the Arabic article, signifying *the*; *saky* is properly *a water-carrier*, but here means *a cup-bearer*. The *lam* in the Arabic article, is never pronounced, when the word to which it is prefixed begins with any of those characters, which the Arabic grammarians call *solar letters*; but these letters, over which is generally placed the mark *Teshdid*, are sounded as if they were doubled, *ex. gr. essaky, a water-carrier*, &c. *esshems, the sun*, and not *elsaky* nor *elshems*. See Meninski's Gram. 4to. p. 40, and Erpenius's Arab. Gram. p. 22

"*Edar*, the 2d person imperative of the Arab. verb *edare* of the 4th conjugation (from the root *dar* for *dur*) *to carry, turn round, push about*, &c.

"*Kasan*. This word is pronounced *kasan* and not *kasa*, because of the two oblique strokes over the top of the *elif*: it is the accusative of *kas, a cup full of wine*, and like our word *glass*, is often used to express *wine* itself.

"*We* is the copulative conjunction *and*.

"*Nawilha. Nawil* is the 2d person imperat. of the Arabic verb *nawil*, of the 3d conj. (from the root *nal*) *to give, offer, present*, &c. *ha* is the inseparable Arab. fem. pronoun *it*, agreeing with *kasan*. *Wine*, in the Arabic language, and every utensil or vessel employed in the making or holding it, is feminine, though their terminations may be masculine.

"*Ke*. This particle is both the conjunction *for, since, because*, &c. and the relative pronoun *who* or *what*.

"*Ishk* implies *love* of the most ardent kind.

"*Asan, easy, convenient, pleasant*.

"*Numud*, 3d pers. pret. sing. of *nemuden*, which has both an active and a neuter sense, as *to shew*, and *to appear*.

"*Ewwel*, the Arab. ordinal number *first*.

"*Weli*, the Arab. adversative conjunction *but*.

"*Eftadi*, 3d person pret. sing. of *eftaden, to fall, fall out, happen*, &c. it is pronounced *eftadi* by poetic licence, on account of the measure.

Mushkelha, difficulties. Mushkel signifies both *difficult* and *a difficulty*: *ha* marks the plural of inanimate nouns. See Jones's Gram. p. 22. Though this noun is in the plural it here agrees with the verb in the singular: an idiom borrowed from the Arabians." *p.* 4—8.

In page 25 is the following passage:

"With regard to the creation and duration of the world the Mohammedans have various opinions, some comprehending the creation within six days, agreeably to the Christian and Jewish system, whilst others extend it to six thousand years, on the authority of a passage in the Psalms of David, which says, that a day of

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the Lord Jehovah is equal to a thousand of our years. Avicenna and other Arabian philosophers, assert the eternity of the world; and Thabari in his Universal History relates a curious tradition on this subject, which Vaheb ben Manbeh reported he had from Mohammed, that God at the creation had built a city twelve thousand parasangs in circumference, adorned with twelve thousand porticoes, under which were the same number of magazines full of mustard seed, destined for the support of one bird, at an allowance of one grain a day; and that the destruction of the world, and the general resurrection was fixed at the period when the whole should be consumed. Thabari was highly esteemed both as a writer and a man: his Universal History in Arabic commences at the creation, and comes down to the year 300 of the Mohammedan hegira, corresponding nearly to the year 900 of the Christian æra. It was translated into Persian by Abou Ali Mohammed, vizier to the sultan Abou Saleh Mansour, of the dynasty of the Samnides, who has enriched it with many curious historical facts and observations, and rendered it still more valuable than the original *."

In p. 44 is the following literal translation of a couplet:

"O my moon of Canaan, the throne of Egypt is your own,
"This is the time that thou shouldst bid farewell to prison."

And in p. 45, the following observation occurs upon it:

"The patriarch Joseph, figuratively stiled *the Moon of Canaan*, has been much celebrated in the East. The loves of Joseph and Zeleikha (daughter of Pharaoh and wife of Potiphar) have given subject for some of the most elegant poems in the Persian language, particularly those of Jami and Nezami. He is painted as so exceedingly beautiful, that no woman could behold him with eyes of indifference, Zeleikha herself being represented as a paragon of chastity before she saw him. This passage points to that part of his history where he was promoted from a prison to be chief ruler of the kingdom of Egypt." This note is further illustrated by an extract from the Koran in p 76, et seq.

In p. 60, occurs a curious passage on the superstition of the Mohammedans, which, because it contains some circumstances but little known to Europeans, we shall here insert:

"The Mohammedans believe that the world was inhabited before the creation of man by the *genii*, and that God having ordered them to prostrate themselves before Adam, and acknowledge him as their superior, the *Peris*, or *good genii* obeyed, whilst the *bad genii*, or *Dives*, at the head of whom was *Eblis (the devil)* rebelled, in consequence of which they were driven from paradise, and have ever since continued the enemies of the human race. They say that God, when he resolved to create Adam, sent the angel Gabriel to the earth to bring seven handfuls of the different strata of which the terrestrial globe was composed, against which the earth remonstrated, under the apprehension that the creature for the formation of whom she was to furnish materials would rebel, and draw on her the wrath of God: Gabriel moved with compassion carried her remonstrance to heaven. Michael was then sent, and after him Asrafel, who both returning with reports of the earth's reluctancy, the Supreme Being, displeased at her obstinacy, dispatched Azrael, who seized by force the seven handfuls of her mass, and bore them to heaven: in consequence of which Azrael, who in the execution of this office had displayed the stern unfeelingness of his nature, had the charge consigned to him of separating the souls from the bodies of this new creation, and thence received the appellation of the *Angel of Death*. From the different colours and qualities of the earths made use of in the creation of man arise, say the Mohammedans, the different colours and temperaments of his posterity.

"*Eblis*, they add, being full of resentment against this new creature, associated himself with the *serpent* and the *peacock*, who, after various

* Concerning this curious historical work, see the "Flowers of Persian Literature," p. 65, where several particulars relative to its history are enumerated. In p. 135 of which work is given an extract from the Tarikh Tabari, containing an account of the manner of Cobad's death. Cobad was the father of the celebrated Nushirvan, and died about A. D. 590.

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arts, having at length prevailed upon Adam and Eve to eat of the forbidden fruit, the glorious robes with which they had been clothed immediately dropped off, when, struck with shame and surprise, they hid themselves among some fig-trees, where they did not long remain before they heard the awful voice of God pronouncing their banishment from paradise. They were all in consequence thrown headlong to the earth: Adam fell upon a mountain in the island of Serendib or Ceylon (now called Pico d'Adam); Eve at Gidda, on the Red Sea; Eblis at Missan, near Bassora; Hindostan received the Peacock, and Ispahan the Serpent. Adam, after suffering much as a punishment for his disobedience, was at length permitted to meet Eve on Mount Arafat, from whence he conducted her to Serendib, where they passed the remainder of their lives.

"The moral of this verse seems to recommend a cheerful enjoyment of the present hour, without indulging too great curiosity, or giving way to melancholy, by thinking too despairingly on the time to come; for Adam, not contented with the delights of paradise, but wishing to pry into futurity, was suddenly punished for his presumptuous folly, and banished for ever from those mansions of bliss."

In p. 67, are given "Additional Notes and Illustrations," which contain a variety of matters worthy the perusal of the student in oriental literature.

CII. ESSAYS ON MISCELLANEOUS SUBJECTS. *By* SIR J. SINCLAIR, *Bart.* 8*vo.*

"I SHOULD hardly have ventured to have troubled the world with this publication, had I not flattered myself with the idea, that any person who will take the trouble of perusing the following Essays, will, on the whole, be inclined to say, 'This is 'the work of an author who seems to 'have directed his attention to subjects connected with public utility 'and national improvement, and 'whose favourite object was, *not to have lived in vain*.'"

Essay I. Observations on the Nature and Advantages of Statistical Inquiries; with a Sketch of an Introduction to the proposed Analysis of the Statistical Account of Scotland.—II. Observations on the Means of enabling a Cottager to keep a Cow, by the Produce of a small Portion of Arable Land.—III. Hints as to the Advantages of old Pastures, and on the Conversion of Grass Lands into Tillage.—IV. Hints regarding Cattle.—V. On the Improvement of British Wool; containing the Substance of an Address to a Society, constituted at Edinburgh for that Purpose, on Monday, January 31, 1791.—VI. Address to the Board of Agriculture, on the Cultivation and Improvement of the Waste Lands of the Kingdom, presented to the Board by Sir John Sinclair, (then President,) on the 17th November, 1795.—VII. Substance of a Speech in a Committee of the whole House, on the Means of improving the System of Private Bills of Inclosure, and the Resolutions of the Select Committee upon that Subject.—VIII. Hints regarding certain Measures calculated to improve an extensive Property, more especially applicable to an Estate in the Northern Parts of Scotland.—IX. Account of the Origin of the Board of Agriculture, and its Progress for three Years after its Establishment, originally drawn up, an. 1796.—X. Proposals for establishing by Subscription a new Institution, to be called The Plough; or Joint Stock Farming and Experimental Society, for ascertaining the Principles of agricultural Improvement.—XI. Letter to the Proprietor of an extensive Property, on the Means of promoting the Comfort, and improving the Situation of the People in his Neighbourhood.—XII. On Longevity.

As a specimen of this author's labours in a line of great utility, we give the following extract from his first Essay. After considering what those advantages or blessings are, to which every individual member of a political society seems to be justly entitled: viz. Animal pleasures (as food, clothing, and shelter)—social gratifications—and mental enjoyments; the worthy Baronet proceeds to consider "what are the most likely means of rendering them as generally attainable as possible?"—To this he answers:

"Various attempts have been made to improve the state of political society, in different countries, and at different times; sometimes by bene-

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ficent sovereigns, or by well-intentioned ministers, who wished to ameliorate the condition of the people whom they governed; and sometimes by philosophers, or literary men, as More, Harrington, &c. who formed systems in their closets, founded on imaginary doctrines, and consequently incapable of being ever carried into effect. Nor is this to be wondered at: as well might an ignorant and presumptuous individual, attempt to build a lofty and splendid edifice, without any real knowledge of the materials of which it ought to be composed, as the ingenious philosopher, secluded from the scenes of active life, can expect to form a system calculated for the present state and order of society.

"Nor does it appear, that those beneficent rulers, who endeavoured to improve the situation of those they governed, were much more successful. Indeed, how could it be expected, unless they had previously made those minute and extensive inquiries, without which they must probe in the dark, and were as likely to do infinite mischief as to effect much good. Without a knowledge of facts, connected with any intended alteration in the laws, or in the political establishments of a state, how is it possible to judge whether the change can be brought about, without inconvenience, or to much advantage. For the important purpose of legislation therefore, inquiries on a great scale are essential. Real patriots, and practical statesmen, can be no longer satisfied with partial and defective views of the situation of a country, but must wish to know the actual state of its agriculture, its manufactures, and its commerce, and the means of improvement of which they are respectively capable;—the amount of the population of a state, and the causes of its increase or decrease;—the manner in which the territory of a country is possessed and cultivated;—the nature and amount of the various productions of the soil;—the value of the personal wealth or stock of the inhabitants, and how it can be augmented;—the diseases to which the people are subject, their causes and their cure;—the occupations of the people,—in what cases they are entitled to encouragement, and where they ought to be suppressed;—the condition of the poor, the best mode of exciting their industry, and furnishing them with employment;—the state of schools, and other institutions founded for the purposes of public utility;—the state of villages and towns, and the regulations best calculated for their police and government;—and above all, the state of the manners, the morals, and the religious principles of the people; and the means by which their temporal and eternal interests can best be promoted.

"I know that some political authors have maintained very opposite principles, and contend that matters should be left to themselves, that things will always find their own level, or, in other words, that a government should think of nothing but of war, of foreign intrigues, and of internal taxation: and I am ready to confess, that much benefit cannot be expected from any information thus accumulated, unless the rulers of a nation are not only able men, and well disposed to promote the happiness of the people, but that the frame of the government is such, as to impose proper checks upon those who govern, otherwise almost every information thus obtained, may not merely be lost, but may, in the progress of human affairs, be perverted to the worst of purposes. But the principle that I maintain is this, that as no individual can improve his private property, without knowing exactly its extent, the soil of which it consists, the number of farmers by whom it is occupied, the state of the buildings erected on it, the crops which it is capable of producing, the best means of cultivating it, &c. &c. &c. neither can any government improve a country, nor better the situation of its inhabitants, without entering into minute enquiries of a similar nature, for the purpose of at least removing all obstacles to improvement. For what is a nation but a great estate? What is a country but a large farm? and the same principles which are applicable to the improvement of the one, must necessarily be calculated to promote the interests and happiness of the other.

"If, therefore, a truly wise and beneficent government, were desirous of promoting the happiness of the country over which it is placed, its wishes could not be properly attained, without a laborious and extensive inquiry

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into the state of the country, and the means by which it might be improved; and if we were to suppose, that the facts necessary to enable any government to judge what measures it ought to attempt, were once collected, it would probably be desirous of having them arranged, nearly in the following order:

"The first part would naturally state the *geographical circumstances of the country*, its situation, extent, soil, climate, divisions, advantages natural and incidental, and other points of a similar nature.

"The second object would be to ascertain *the population of the country*, comparing the present with the former state of its population, explaining the causes of its increase or decrease in the different districts, pointing out the manner in which the people were divided, according to their sex, age, professions, and other particulars.

"The third point would be to discover *how the people acquire the means of their subsistence*; to what extent they depended on agriculture, fisheries, manufactures, or commerce, and what were the indirect sources of income on which they relied.

"The next point would naturally be to inquire into *the laws and public establishments of the country*, and to see how far they were capable of improvement: how the people were governed; what checks there were to prevent bad government or oppression; whence arose the public revenue; how the laws were administered; how the sanctions of religion were observed; how the health of the people was watched over; and what institutions were established for the education of youth, and other public purposes.

"There are also many *miscellaneous objects of inquiry* which such a government would be desirous of having under their view, namely, the language of the people, the arts and sciences cultivated by them, their morals, manners, customs, &c.

"And if all these important particulars were laid before a wise and beneficent government, in one connected report, drawn up on proper data; permit me to ask, would there be any difficulty for them to ascertain the ultimate object of the whole inquiry, namely, *how the interest of their nation could best be promoted*, and how the general state and circumstances of the people could best be improved?

"Deeply impressed with the advantages to be derived from statistical inquiries on the principles above detailed, I was led to engage in a long and extensive correspondence with a most respectable body of men, the clergy of the church of Scotland, by whom, (or by some other correspondent, when they were prevented, by any unforeseen and unavoidable circumstance, from transmitting their reports) I was furnished, without the exception of a single parish, with a minute and particular description of the different districts where they respectively resided. From such an unexampled mass of important information, and from various other authorities which it will be in my power to consult, I trust I shall be enabled to prepare an account of North Britain, according to the system above sketched out, whence the advantages to be derived from such inquiries will be sufficiently apparent. Fortunate if it should tend to promote the improvement of my native country, but still more so, should it furnish an example, which other nations might be disposed to imitate, and from which the improvement of political society in general, and the happiness of the species at large, might be promoted.

"It is only necessary to add, that the great improvements recently made, in the various sciences and arts, can only be attributed to that anxiety for establishing facts, which is a peculiar distinction of modern times. Since science and art have rested, not on visionary theory, but on the sure basis of investigation and experiment, they have been carried to a height, of which anciently they were supposed incapable. It is by pursuing the same method in regard to political disquisitions, by analysing the real state of mankind, and examining, with anatomical accuracy, and almost chemical minuteness, the internal structure of society, that the science of government can alone be brought to the same state of perfection. By such inquiries, when properly conducted, and wisely acted upon, every individual in a great political community, may be enabled to enjoy as much real happiness in this world, as the imperfect condition

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of human nature will admit; and may indulge the pleasing hopes, of partaking in those superior blessings, which revelation teaches us, a truly virtuous character will inherit beyond the grave." *p.* 17—22.

From the last Essay, which is on *Longevity*, a subject generally interesting, we beg leave to present our readers with the following:

"*Rules tending to promote long life.*

"We shall now proceed to state such rules as have been followed by those who have attained great age, as they may furnish some hints that may be serviceable to others.

"The plan laid down by the celebrated Cornaro, is well known, and the abstemious manner in which he lived, has often been recommended to the imitation of others; but I question much whether many would wish to lead the same life, for the sake of mere existence. Life is no longer desirable than whilst it can be enjoyed with some degree of satisfaction, and it is of little consequence, if a person merely vegetates, whether he lives or not.

"Without entering therefore into various particulars, fitter for the discussions of experimental philosophy, than for real life, (as weighing the food taken, &c. &c.) we shall proceed to mention the rules which have been found the most effectual, and which are the most likely to be carried into practice. They may be classed under the following heads:—1. Food. 2. Clothing. 3. Habitation. 4. Labour or exercise. 5. Habits or customs. 6. Medicine; and, 7. Disposition of mind.

"1. *Diet.* The importance of wholesome food, for the preservation of health and long life, and the avoiding of excess, whether in eating or drinking, need not be dwelt upon. Some instances, indeed, are mentioned of persons who have continued to commit excesses, and have lived long; but these are to be considered in no other light than as exceptions from a general rule; and it may reasonably be contended, that if such persons lived to a great age, notwithstanding their intemperance, they would have lived much longer had they followed a different course.

"2. *Clothing.* It is equally unnecessary to detail at any length, the necessity of warm clothing, more especially in advanced life, and during the cold seasons, as the best mode of preventing a number of diseases to which old men are particularly exposed, and which, by no other means can be avoided.

"3. *Habitation.* The health of every individual must greatly depend on the place where he resides, and the nature of the house which he inhabits; and as it has frequently been remarked, that the greatest number of old people die in winter, and that many individuals, in a weak and consumptive state, are obliged to fly to warmer climates as the only means of safety, it has thence occurred to Dr. Pearson, that it would be of service both to the aged and to the consumptive, to have houses erected, of such a peculiar construction that the air could always be preserved, not only pure, but nearly of the same, and of rather an elevated temperature, so that the invalids who resided in them should never be affected by the vicissitudes of the seasons. Such an idea, it must be admitted, cannot be a general remedy or resource, but it is well entitled to the attention of those who are in affluent circumstances, by some of whom, it is to be hoped, an hospital for the aged and the consumptive will be erected, and the experiment fairly tried, both for their own sakes, and for that of human nature in general.

"4. *Exercise and labour.* That either exercise or moderate labour is necessary even to aged persons, for the purpose of preserving the human frame in order, can hardly be questioned, provided any great exertion is avoided, than which nothing is more likely to destroy the springs of life, particularly when these become feeble. Travelling in moderation also, from the change of air and scene, has been found of great use.

"5. *Habits and customs.* In the next place, good health, and consequently longevity, depends much on personal cleanliness, and a variety of habits and customs, or minute attentions, which it is impossible here to discuss. It were much to be wished, that some author would undertake the trouble of collecting the result of general experience upon that subject, and would point out those habits, which, taken singly, appear very tri-

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sing, yet when combined, there is every reason to believe, that much additional health and comfort would arise from their observance.

"6. *Medicine.* It is a common saying, that every man, after the age of 40, should be his own physician. This seems, however, to be a dangerous maxim. The greatest physicians, when they are sick, seldom venture to prescribe for themselves, but generally rely on the advice of their medical friends. Persons who pretend to be their own physicians, are generally much addicted to quackery, than which nothing can be more injurious to the constitution. It is essential to health, that medicines should never be taken but when necessary, and never without the best advice, in regard to the commencement, which ought not to be too long delayed, otherwise much benefit cannot be expected from them; and also with respect to nature or sort, quantity, and continuance.

"At present, the powers of physic, it is generally acknowledged, are extremely bounded. The medical art, however, is probably still in its infancy, and it is impossible yet to say, to what perfection it may reach, not only in consequence of the new improvements which chemistry daily furnishes, but also of those which may be made, by the discovery of new and valuable plants, in countries either already known or hitherto unexplored, and indeed the new uses to which old medicinal plants may be applied. Perhaps such discoveries will be much accelerated, when, instead of being left to the zeal and industry of individuals, they shall meet with that public encouragement and protection, to which they are so peculiarly well entitled.

"7. *Disposition of mind.* In the last place, nothing is more conducive to longevity than to preserve equanimity and good spirits, and not to sink under the disappointments of life, to which all, but particularly the old, are necessarily subjected. Indeed, this is a point which cannot be too much inculcated, for experience sufficiently demonstrates, that many perish from despondency, who, if they had preserved their spirit and vigour of mind, might have survived many years longer." *p.* 436—440.

CIII. Ascerbi's Travels *through Sweden, Finland, and Lapland.*

(Continued from page 341.)

CHAP. XIII. Our travellers arrive in Finland, at the town of Abo, describe the city, library, and university. The custom for providing subjects for anatomy is thus expressed. "Their school of anatomy is in considerable repute; it is not likely to want subjects for dissection, since, by a particular regulation, all such persons as hold lands or pensions from the crown are bound to leave their bodies to be dissected at the anatomical theatre. If the same law had been extended to physicians and surgeons, it would have appeared less rational. I made acquaintance with professor Porthaan, who shewed us every thing of any value in the library, and with great politeness gave us all the information in his power respecting our route through Finland. He also made us a present of some dissertations he had written on different subjects concerning that country." *p.* 206.

The principal buildings, inhabitants, and commerce, finish this chapter.

Chap. XIV. begins with their departure from Abo towards the North, and describes the nature of travelling in Finland thus: "In order to be free for the future from the trouble of changing our baggage at every stage, we had provided ourselves with sledges of our own. We purchased them at Abo, and they were of the same description as those which the peasantry made use of. The winter had been extremely severe; but there had not fallen a great quantity of snow in comparison of former years. A March sun, and some days thaw, had made it disappear entirely in many places. The sledge was often suddenly stopped, and the poor horse made repeated efforts, without effect, to drag it over the naked and sandy soil, which sunk under his feet with a sort of disagreeable crackling noise. We were every moment obliged to leave the sledge, and walk on foot till we came to ground covered with snow, or to a frozen lake or river. This mode of travelling at last became extremely tiresome, but having no alternative, we endeavoured to submit to it cheerfully. In many

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places the snow had been melted in the middle of the road, but still remained on the side and at the edges of the ditches. In those situations not unfrequently the love of ease induced us to try the expedient of risking the sledge on the edge of the ditch, which constantly gave way, and our indolence availed us nothing. The horse was unable to keep in the precise line, and constantly drawing to one side or to the other, we were every now and then overturned in the ditch, and plunged over the ears in the snow.

"This species of sledge, being extremely narrow, is very easily overturned; but as it is at the same time very low, the fall is accompanied with no manner of danger, and when the road is in a proper state it goes very steadily and safely; but when the sun has begun to melt the snow, and this partial thaw, as often happens, is succeeded by a fresh attack of the frost, then there is formed on the declivities of the road a polished mirror of ice, which occasions much trouble and difficulty to the traveller. The sledge in descending never keeps a direct line, but is hitched out of its proper direction by the smallest accident: when turned side-ways, it slips all at once out of the road, and is overturned either into the ditch or against a tree, and sometimes twists the horse, and throws him down along with it. We were often obliged to get out of the sledge, but our boots being too slippery to support us on an inclined plane of smooth ice, we were reduced to the necessity of sitting down, and sliding gently to the bottom of the descent." *p.* 216—218.

In the road from Abo to Yervenkyle, notice is taken of the habitations, &c. of the peasantry. "The houses of the peasants are well built, and the stranger finds every where lodging and beds; and he may be tolerably accommodated, if he have the precaution to carry some conveniences along with him. You are received with great hospitality; the peasant furnishes you with whatever he has got to eat, though, in general, he can only offer you fresh and curdled milk, salt herrings, and perhaps, as beforementioned, a little salt meat. In comparison with those who travel among them they are poor, but in relation to themselves they are rich, since they are supplied with every thing that constitutes, in their opinion, good living. If they have more money than they have immediate use for, they lay it up for some unforeseen emergency, or convert it into a vase, or some other domestic utensil. You must not be surprised in Finland, if in a small wooden house, where you can get nothing but herrings and milk, they should bring you water in a silver vessel of the value of fifty or sixty rixdollars. The women are warmly clad; above their clothes they wear a linen shift, which gives them the air of being in a sort of undress, and produces an odd though not a disagreeable fancy. The inside of the house is always warm, and indeed too much so for one who comes out of the external air, and is not accustomed to that temperature. The peasants remain in the house constantly in their shirt sleeves, without a coat, and with but a single waistcoat; they frequently go abroad in the same dress, without dread either of rheumatism or fever. We shall see the reason of this when we come to speak of their baths. The Finlanders, who accompany travellers behind their sledges, are generally dressed in a kind of short coat made of a calf's skin, or in a woollen shirt, fastened round the middle with a girdle. They pull over their boots coarse woollen stockings, which have the double advantage of keeping them warm, and preventing them from slipping on the ice.

"The interior of the peasant's house presents a picture of considerable interest. The women are occupied in teasing or spinning wool for their clothing, the men in cutting faggots, making nets, and mending or constructing sledges." *p.* 218, 219.

Arriving at Yervenkyle, among other things the author particularly describes the manner of living among the peasantry thus: "Before taking leave of Yervenkyle, we wished to be made acquainted with the economy of our host, and to ask him some questions respecting the expences of his family, and the price of provision in this part of Finland. Wood costs but the trouble of cutting it down and transporting it. The wages of the day labourers are high, being from twelve to sixteen skillings. Our honest peasant had the appearance of being very much at his ease.

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What pleasure is it to see a happy peasantry. He had six cows, which had produced him as many calves, and eight goats. The small twigs of the birch tree, which the goats feed on in winter, give a delicious odour to the place in which they are kept. He had besides eight lambs and three horses. The cows afforded him a pail of milk each day. A cow is sold for five or six rixdollars, a calf for two, a goat for one, a roebuck only costs sixteen skillings. Wheat does not thrive here. Rye is five and a half rixdollars the barrel. We asked him if he had ever eaten bread made of the bark of a tree, or if he had ever been obliged to feed his cows with their own dung, mixed and seasoned with a little salt, meal, and straw; but he had been fortunate enough not to have experienced any of these hardships. The Darlicarlians, however, have been reduced to such extremities on different occasions.

"The farmstead of this good and happy man consisted of the house, which he himself occupied with his family. To the right of this there was a small building, expressly allotted to strangers, in which he lodged; to the left were places for cattle. In speaking of the dwelling of a Finnish peasant, I think I shall gratify the reader by the annexed engraving, representing the inside of the house, where at the same time a scene of domestic amusement is exhibited, which is not unfrequent among the Finnish peasantry. One of the men is playing on the national instrument of Finland, called the *harpu* (which will be described more particularly hereafter) while two other men, being seated opposite each other, and having their hands locked together, accompany the instrument with their song and the motion of their bodies, raising each other alternately from their seats. The other part of the company enjoy the scene as spectators.

"The simple accommodation, ease, and contentment of this hospitable Finlander, forms a striking contrast to the excessive luxury of the great in Europe. It seems impossible to behold the agricultural state of life without feeling attachment to it; and though I am not insensible to the pleasures and blessings which luxurious ages produce, yet when refinement in society give rise to such feverish and pernicious desires, as induce great landed proprietors to fly from the country to overgrown cities, and forfeit their influence, independence, and estates, for worthless pageantry and frivolous baubles; and when, by folly less excusable than Esau's, they involve in their ruin thousands of industrious members of society, we unavoidably overlook many cares and anxieties which must attend this artless scene of life, and forget the exquisite enjoyments of polished societies."

Chap. XV. Departing from Yervenkyle, they proceed through a large forest eighty miles long, the full extent of which they traversed. Here the author notices the devastations made in these woods by fire and wind; as also that the disagreeableness of travelling in many places by land induced them to prefer the more perilous circumstances attending their journeying over lakes and rivers.

"It was between Tuskola and Gumsila," says the author, "that we found travelling on the river harassing and dangerous, but for the assistance of two peasants, who undertook to serve us as guides, and point out to us the places of the river where the ice was strongest and in the best condition to support us. Between Tuskola and Gumsila the river is extremely rapid, and the current being stronger in some places than in others, the ice in those parts is of a slender texture, so that it was necessary, in order to ensure our safety, to have a perfect knowledge of the direction of the current in summer. Our guides went before us in their sledge, and we followed close behind them with all the precision which an affair of such delicacy and importance requires. Having come to a part of the river which was almost entirely open, we thought it would be imprudent to attempt to pass it. We had, however, no alternative, but either to return and travel five or six miles by land, with all its known inconveniences, or passing hard by a house, to make our horses leap a barrier, and drag the sledge over a heap of stones, till we should arrive again at the ice of the same river. We chose to prefer this last mode of proceeding; the horses cleared the barrier; we all gave our assistance to lift up the sledge and throw it on the other

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side, and we re-embarked on the ice close by a little mill. Having got upon the ice we were much surprised and concerned to find that we had given ourselves all this trouble only to reach a place where we had perils still more alarming to encounter. The river was open on both sides, and it was necessary for the sledge to pass over a crust of ice which had maintained itself in the middle, and under which the water made a frightful noise. Our guides, who ventured on it first, assured us that there was no danger, and that when we had crossed this piece we should have nothing more to fear through the remainder of our journey. It was at the moment a bitter pill to swallow; but it promised to procure us much comfort afterwards. Although our guides had by this time got to the other side, our anxiety was not diminished; we were unable to conquer the reluctance excited in our minds by the view and noise of the water, the rapidity of the current, which shewed itself at two openings, and by the apparent fragility of the crust of ice which was to support us in the midst of the stream. With exemplary discretion we embraced the wise expedient (which made our Finlandish peasants laugh immoderately) of creeping upon our knees, passing a hillock of ice that obstructed our way in that humble posture, and on sliding on our seat to the opposite side, where we joined our sledge, which waited our arrival. This ridiculous scene was highly entertaining, and converted into mirth the terror of all our dangers.

"Having crossed the river at this place, our guides informed us that we had no farther occasion for them, and that we might pursue our journey without the least apprehension. They instantly left us, without waiting for any sort of recompence for their services; and when we called them back, and offered them money, they seemed astonished that we should think of rewarding them. One of them remained deaf to all our importunities, refused our money with firmness and dignity, and went away without it. Our narrow minds, that are filled with notions of what is called refinement, are at a loss to conceive how these people, who appear so poor and low in our eyes, merely because they have not a coat cut after the model of ours, should refuse money, and submit to so much toil, only for the pleasure of being useful to others, and for the *insipid* satisfaction of doing good. Such examples, but too rare and too little known in the polished circles of great towns, are not so in those places which are far removed from a metropolis, where morals have become the victim of selfish and corrupt passion. It is the traveller, who, constantly carrying about with him his ideas of civilization (which is often only a different name for a system of refined selfishness), introduces his degraded notions into the bosom of a simple people, obliging from instinct, and generous and beneficent from nature. We for ever consider it as an incumbent upon us to reward every little attention with money; and knowing no gratification equal to that of receiving pecuniary acknowledgment, we render the purest pleasure of our nature venal by the recompences we bestow, and corrupt and debase by views of interest that sense of duty which is cherished by a sentiment of pleasure, and enjoyed by every moral heart upon performing a good action to his fellow men."

Chap. XVI. In continuing their journey, having travelled over rivers which were covered with snow of a dirty colour, they were surprised and alarmed at coming to a river where the ice, transparent as crystal, discovered under our feet the whole depth of the element below, insomuch that we could even see the smallest fishes.

The next place visited is Wasa, the first town in Ostrobothnia; a description of its trade and government occupies the remaining part of this chapter.

Chap. XVII. Leaving Wasa, they pass on to Gamla Carleby, from whence, says the author, "we continued our journey on the ice, and experienced a new sensation peculiar to this mode of travelling. We have before observed, that the frost is here so intense as to arrest the sea in its waving motion. The sun becoming more powerful with the advancement of the season, melted considerably the ice on the surface. The water thus produced during the day, collected in the cavities or furrows, and formed little pools or rivulets, which we were under the necessity of

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traversing in our sledges; and as they were always a considerable depth in the middle, we saw ourselves descending we knew not where, and actually thought we should sink to the bottom of the ocean. The intrepidity, or rather indifference, with which the Finlander made his way through those pools, encouraged us a little; but the recollection that we were upon the sea, and a consciousness that the water was entering our sledge, excited at first frightful apprehensions, and a continued disagreeable feeling.

"In nights of severe and intense cold, such as frequently occur at that time of the year, a crust of ice is formed over those pools, insomuch that the water becomes inclosed between two plates of ice: in this case, as the sledge passes over the upper crust, which is generally but of a brittle texture, it breaks it and suddenly falls into the water, which bubbles up all about the sledge, nor does it stop till it gets to the second layer of ice. This unexpected fall produces a horrible sensation; and though there are rarely more than two feet of distance from one stratum of ice to the other, yet the sight of the water, the plunging of the horse, &c. are exceedingly alarming.

"In our travels on the ice we fell in with fishermen who use the hook and bait: they sometimes stopped, and amused us by shewing us the fish they had caught. Their figure was a great curiosity to us: they scour over the ice in long wooden pattens, and shove themselves along with a pole they hold in their hand. The velocity of their progress is almost incredible; and the wonderful celerity of motion in their bodies, without the smallest perceptible action in their legs (for they use only their arms), forms a very striking sight to a person beholding them for the first time. When employed in fishing, they exhibit a very curious picture on account of the contrast which is observable in all those objects. They carry along with them a small triangular sail, which, when they have occasion to remain long seated on the ice, they spread in order to shelter them from the wind. Having perforated the ice with a kind of chisel, which makes a part of their apparatus, they plunge the hook into the sea to the depth of about thirty feet: if the cold happens to be somewhat severe, they are obliged to be continually stirring the water at the orifice to prevent its freezing. We witnessed several lucky dips of the fishermen's hooks, and we did not leave them till we had caught some fish ourselves. Afterwards, wishing to try whether we could run on the ice with their pattens, we afforded no small diversion to those good people, by our awkward manner of using them, as well as by several falls, which were more amusing to the spectators than agreeable to the performers."

(To be concluded in our next.)

CIV. SELBORNE HILL; *a Poem. With an Account of the Place, and Notes. By* D. GRIFFITHS, *4to.*

AS this writer has not prefixed an argument to his poem we can only give a specimen of it, which we shall do in the following episode, and the note which accompanies it.

" * Here once there dwelt the bee-fond ideot boy;
Bees were his food, amusement, and employ:
No wealth he sought, nor fame, nor sensual ease,
For all his wishes cent'red in his bees.
To catch his prey, how oft he'd leave his home,
And o'er the sunny banks and fields would roam;
Or, if he could, from neighb'ring hives would steal,
And with the sting-pluck'd bees his bosom fill.
Poor ideot boy! To sympathy inclin'd,
The stranger ask'd, "What was it hurt his mind?"
Alas! how many, counted wise, pursue
Pleasures more empty, and more dang'rous too!" p. 20.

* About thirty years ago there lived in the village a boy of this description. In the winter, he dosed away his time in a kind of torpid state, seldom departing from his father's chimney corner; but in the summer, he was all alert in quest of bees, and it was wonderful how expert he was in catching them. When he caught any, he would first disarm them of their stings, and either immediately suck their bodies for the sake of their honey-bags, or fill his bosom with a number of them, carry them home, and confine them in bottles. He made a noise very much resembling the humming of bees. When a tall youth, he was removed to a distant village, where he died before he arrived at manhood.—*White's Hist. Selb.*

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CV. A NARATIVE *of the Life of Sarah Shade, born at Stoke Edith, in the County of Hereford. Containing many well authenticated and curious Facts, more particularly during her Voyage to the East Indies, in the New Devonshire Indiaman, in the Year* 1769; *and in traversing that Country in Company with the Army, at the Sieges of Pondicherry, Velore, Negapatam, &c. &c. Together with some extraordinary Accounts of the Ferocity of Tigers, Jackals, Piah Dogs, Vultures, &c. Taken down by* SOME GENTLEMEN, *and published for her Benefit.*

"THIS short narrative owes its origin to a benevolent institution, intended for the benefit of the poor of this metropolis, and ultimately to relieve the public from the numerous mendicants, whom the pressure of the times has driven to the painful necessity of asking alms in the streets. Among many very poor but deserving objects who attended to tell their tales of woe, appeared the subject of this history; and the relation of it containing many curious incidents, gave the idea of taking it down more fully than would otherwise be required; and it is now made public, in hopes of obtaining some present relief for those wants occasioned by long illness."

This narrative, as might be expected from the title, abounds with the marvellous; but as the gentlemen who examined Sarah Shade appear satisfied with respect to her veracity, it does not become us, who know nothing of the individual, to question the credibility of her story: we shall therefore only give two or three extracts, which will be sufficient to excite the curiosity of our readers to peruse the whole, especially considering the benevolent object of the publication.

"At Tritchinopoly she remained about eighteen months, living in a house he had built for her on the rock; and during her stay there, one of the extraordinary incidents, which form the substance of this narrative, and which, with the motive of benevolence, were the inducement to its publication, occurred, and is as follows ——Being in the habit of keeping pigeons in a place she had erected for them near her own habitation, and one morning, very early, hearing the pigeons disturbed, she went out to see what was the cause of it, when she perceived a tiger cat in the act of seizing one of her pigeons, on which she had the resolution to catch up a stick with intent to rescue the bird. At this moment the animal dropped the pigeon, and made a spring at her; when, stooping down to avoid the attack, and placing her hands together to keep the animal off, the tiger cat literally seized both her hands in his mouth, when fear gave her the resolution to grasp hold of the root of his tongue, so as to prevent, in a great measure, the animal's endeavours to bite her, though she bears to this day the marks of the contest; and lay long, in consequence, in a desperate state, attended by Doctors Lucas and Sinclair, who were attached to the garrison; but was ultimately cured by a poor Portuguese woman, who had come to ask the charity of a seer of rice. Such was the malignity of the bite and scratches of the animal, that she swelled to an almost inconceivable degree; and but for the timely appearance of her husband, and Serjeant Lamb of the artillery, she would inevitably have fallen a sacrifice to her temerity; for though her husband pierced him with his bayonet near the heart, and Serjeant Lamb on the flank, it was with the greatest difficulty they could overcome the animal, and keep him down —a fact notorious to all the garrison, who flocked to see the creature when dead. Indeed, there is at this moment a man of the name of John Anderson, an out-pensioner of Chelsea Hospital, then a serjeant at Tritchinopoly, who well remembers the circumstance." *p.* 9—11.

"During one of the excursions from Tritchinopoly to Madras, with two battalions of sepoys, commanded by Captain Watts, another incident happened, shewing the undaunted ferocity of the tiger. A young woman, a native of the country, by whom Lieutenant Kennedy had a son, and who was near her time with another child, was carried off in the middle of the ranks, whilst riding on a bullock, by a large tiger, who sprang from out of the jungle, and seized her by the throat. The detachment halted in consequence; and, after a three days search, discovered the retreat of the animal, which proved to

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be a female, having two whelps about the size of terrier dogs. The dam was shot, and the young taken alive, and secured by muffling the fore paws, and muzzling their mouths. In the den, which was of the size of a moderate room, and in which a man could stand upright, were discovered various ornaments of dress; among the number) of which the narrator was an eye witness, she recollects the following articles, besides those worn by the unfortunate female just mentioned; a star of real pearls set in gold, a gold watch, two silver watches, several pieces of gold chains much mutilated, a number of gold rings, and a gold snake, large enough to go round the body of a man, of considerable value, with various other valuable articles, and many bones belonging to unhappy persons who had fallen victims to the animal's ferocity. The two young tigers were afterwards sent as a present to the Nabob of Tritchinopoly." *p.* 12, 13.

From the Appendix we give the following:

CROWS—BRAMINEE KITES.

"Crows, in Bengal, are excessively numerous: they are of a dark lead colour. They are esteemed very serviceable, by destroying great quantities of carrion, which, in that hot climate, would otherwise infect the air. The crows are held in a kind of veneration by the natives; and even the Europeans respect them so much, as seldom to shoot or otherwise destroy them. When driven by hunger, they constantly attend the houses of Europeans at meal times, and, frequently before the guests are seated, dart through the opened windows, and carry off any thing they find convenient. At breakfast it is common to eat boiled eggs, of the shells whereof they are very fond, and will come within a yard or two of you to fetch them. I remember a pleasant story of a man, whose name was Robert Taylor, who had long been under the necessity of taking calomel pills, and frequently left open the box containing them in his chamber, and as frequently lost the contents, without being able to account for the manner in which they had been taken away; at length, however, the crows were found to be the depredators, and many of them, from the quantity they had swallowed, were become totally bare of feathers on the head and neck, and continued so for many years after, being commonly known by the name of Bob Taylor's crows. I saw many of them after my arrival, though Mr. Taylor had left the country more than two years before.

"Braminee kites are birds much like English hawks in figure and colour, though more than thrice as large. They are birds of prey, and are, as the crows, very useful in the consumption of putrid substances. They are extremely voracious, and will very frequently dart down, and with their talons, carry off articles out of people's hands. I saw an instance once, at the house of Messrs. Roach and Johnston, where I had been invited to dine: while, with a number of others, I walked the verandah (or balcony) which overlooked the back yard, and the servants were crossing the same with the dinner, a kite suddenly threw itself from the corner of an opposite house, and, fixing its talons in a small boiled turkey, carried it off smoking hot to the top of the building, from whence he had descended, leaving the empty dish in the hands of the servant. Another time, I saw a kite dart down on a servant of my own, and fairly knock a plate and bason of soup out of his hands. A favourite cat, which I had while in Calcutta, was dropped into my court-yard, while a kitten, from the claws of a kite. The Hindoos have a religious veneration for them, and are said to worship there." *p.* 37—39.

CVI. SACRED BIOGRAPHY; *or, The History of Jesus Christ. Being a Course of Lectures, delivered at the Scots Church, London-Wall.* By HENRY HUNTER, D. D. *vol. VII.* 8*vo.*

DR. HUNTER is well known to the literary world, not only as the *translator* of Lavater, Euler, Saurin, &c. but also as the author of six volumes of sermons, entitled Scripture Biography, to the new edition of which the volume before us is an appendage and conclusion. The general subject is the Life of Christ, and the particular topics (as there is

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no list of them) may be judged of from the following table of texts:

Lecture I. John i. 1—14.——II. Is. liii. 8.——III. Haggai ii. 6—9.——IV Luke i. 11—40.——V. Luke i. 26—33.——VI. Luke ii. 1—14.——VII. Luke ii. 40.——VIII. Luke ii. 41—52.——IX. Luke iii. 21—23.——X. Matt. iv. 1—11.——XI. Luke iv. 13—32.——XII. Luke iv. 16—22.——XIII. Luke iv. 20—32.——XIV. Matt. iv. 12—22.——XV. Luke x. 17—22.——XVI. John ii. 1—11.——XVII. Luke iv. 38—44.——XVIII. John ii. 13—17.——XIX. John ii. 18—25.——XX. 1 Cor. xv. 35—44.——XXI. John iv. 46—54.——XXII. Matt. viii. 5—12.——XXIII. John vi. 1—14.

As a specimen we shall give a considerable part of

"LECTURE II.

"Isaiah liii. 8. *Who shall declare his generation?*

"The history of countries generally commences with a geographical account of their situation and extent; of the climate and soil; of the names and the reason of imposing such names; of the era and the means of discovery; of the original inhabitants, and of other circumstances tending either to communicate useful information or to gratify curiosity. The biographer, in like manner, in delineating the life of his prince, statesman, hero, or philosopher, usually begins with tracing his pedigree and parentage, and enables the reader to form some acquaintance with his ancestors, in order to introduce the personage himself with greater advantage and effect. But both the general historian and the biographer quickly lose themselves in research. The origin of no nation or individual can be traced up to its source. The light becomes fainter and fainter as we proceed, the object is rendered more obscure and uncertain, till time at length spreads his sable mantle over it, and we behold it no more. Who then shall declare *his* generation, who 'was in the beginning with 'God, by whom all things were 'made, and without whom was not 'any thing made that is made.'

"We are advancing, men and brethren, upon holy ground; ground sacred as Eden's blissful plains, as the region which surrounded the bush that burned with fire, as Sinai's awful summit. Borne aloft on the pinions of the celestial dove, we are aiming a bold adventurous flight into the heaven of heavens, to expatiate through the boundless regions of eternity, to contemplate objects which 'angels desire to look into,' to search into the 'great mystery of godliness,' to lose ourselves in seeking 'to know 'the love of Christ which passeth 'knowledge.'

"We are going to attempt a delineation of the Life and History of Jesus Christ the Saviour of Men. My heart fails at the thought of the task which I have undertaken; my tongue cleaves to the roof of my mouth. Spirit of Grace establish thou my heart—

'——O thou my voice inspire,
'Who touched Isaiah's hallow'd lips with fire!'

"The question of the prophet which has now been read, and which suggested the idea that we mean to pursue through this Lecture is interwoven with a variety of pointed and striking predictions which, whether taken separately or in their combination, can apply only to one person; and who that person is, no doubt can possibly be entertained when we consider, that this is the very passage of Scripture to which Philip the Evangelist was providentially directed, as a text for 'preaching Jesus,' to the Ethiopian Eunuch. I shall not employ any part of your time in detailing the various opinions which have been entertained respecting the meaning of the passage in general, or the precise import of the term 'generation' in particular. The question appears simply to be a bold defiance given to all created wisdom to investigate, to unfold the generation, the origin, the essence of that wonderful person concerning whom such singular circumstances and events are predicted; it amounts to a strong and positive affirmation that it is impossible to declare Him as he is, to trace his existence through the successive periods of duration up to its commencement, as you may do that of a mere man from the moment of his birth, or through a series of ancestors. What, in this view, is the obvious doctrine of the text? That the generation of Him whom the Spirit of prophecy, and the corresponding history represent as an innocent, patient, vicarious sufferer, extends beyond the sphere of created nature, eludes pursuit, spreads the glory of eternity around it, and

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conceals it from mortal eyes. It is worthy of remark, that the genealogy of our blessed Lord's humanity is more clear, and distinct, and extended than that of any other person. Two several Evangelists have declared it, pursuing it, through two different but parallel channels, up to Abraham, and from him up to the common Father of the human race. In this respect, 'the Spirit himself helpeth our infirmity;' and he who by the mouth of Isaiah seems to forbid and defy all inquiry, by the pen of Matthew and Luke makes a clear and full discovery, and enables us to trace the pedigree of Jesus Christ, like that of any other man. It is the peculiar privilege of the sacred volume to unfold the real history of human nature, of the globe, of the universe, to follow nature up to the hour of her birth, to declare 'the 'generations of the heavens and of' 'the earth when they were created; 'in the day that the Lord God made 'the earth and the heavens;' to exhibit the first man Adam in the plastic hands of the Creator springing out of the dust of the ground, and, inspired with the breath of life, becoming 'a living soul.' The same inspired volume represents to our attention one person, and one event, as of peculiar importance; as pervading, influencing and affecting the whole course of Nature and Providence; as contemporary with every generation of men, as looked unto and longed for by successive ages. In order that the truth of God might be fully justified, and have its complete effect, the relation in which this illustrious person stood to those who had received the promises of his coming, is distinctly ascertained and minutely described; so that at every period of the world we can say, lo, He is here, and lo He is there. But the inspired volume likewise represents him as *before* all and *above* all. If therefore this book be a revelation from heaven, it must contain real and important truth, and that truth clothed in plain, simple and intelligible language; we must perceive, of consequence, in the 'man of sorrows and 'acquainted with grief,' a person whose genefation no one is able to declare, who is 'before all and by 'whom all things do consist:' whom all the angels of God are commanded to worship, 'the heir of all things,' by whom the worlds were made and are upheld, whose 'throne is for ever 'and ever:' in one word Christ Jesus, 'who is over all, God blessed for 'ever.'

"You are well aware that the doctrine which we wish to establish is in the present day violently opposed; and while it is maintained in this place, it may be perhaps in the next street the subject of profane mirth, or of serious argumentation. Thinking as we do, we will not enter the lists of controversy. We will not employ your time, nor endeavour to enlist your passions, by running down one name, party or opinion, and exalting another, but will simply and humbly, though at the same time, firmly and unreservedly, propose for your instruction and improvement, what appears to be the meaning and object of Scripture; and, considering the divinity of our Lord and Saviour Jesus Christ as the first leading object of all revelation, we will uniformly bring it forward in every discourse. If therefore these exercises are at all frequented, or attended unto, it will be by such as expect, and are well pleased, to hear of the great Mediator between God and man, the Man Christ Jesus, in his original, everlasting, unchanging glory, and in his humiliation, as the son of man, to the form of a servant; to the death of the cross, a propitiation for sin. To this, we trust, *not unknown* God, our altar is erected and dedicated, and on it we would again present our whole selves a living sacrifice unto the one true God, and 'our Saviour Jesus 'Christ, to whom be glory for ever 'and ever'."

"'Who shall declare his genera-'tion?' Incapable thou art, O man, to trace back the short and slender thread of thy own existence and descent. Thou mayest have some faint recollection of weak and dependent childhood; of a father's early care, and of a mother's tenderness; of the amusements, the companions, the solicitudes, the sorrows and joys of thy boyish days. But all beyond is a blank; to thee creation began a few years ago; the second or third, at most, of thy own immediate progenitors, is blended with the men who lived beyond the flood. We are ignorant of and unknown to each other. How much more so are the men of distant nations and of times

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more remote? But family tradition, national record, the inspired page can supply the want of personal knowledge, can carry us back to departed forefathers, and bring them down to us. But what recollection, what tradition, what record, can carry us beyond the birth of nature, can convey us to a state of existence previous to the lapse of time? Now the person of whom the prophet speaks, as we saw in the preceding lecture, is *the* WORD who spake all things into existence, who built the world, who spread the flood, who set time a flowing, who 'breathed into man's nostrils the 'breath of life.' Who then of the sons of men, which of the angels of God shall declare the generation of him who made them what they are, who placed them in their stations, who prescribed to them bounds which they cannot pass? The slightest detail of nature, O man, presents a mystery which thou canst not solve, a world which thou canst not comprehend unto perfection. That seed cast into the ground cannot be 'quick-'ened except it die;' canst thou declare the generation of this insect, to day a butterfly, yesterday a moth, the third day a mere lifeless incrustation, and presumest thou to explain the great mystery of godliness, 'God 'made manifest in the flesh;' at so many different times, in such divers manners made known unto the fathers by the prophets; and in these last days unveiled to us in the person of the Son, the brightness of his Father's glory, and the express image of his person? We repeat the question, understandest thou, and art thou able to unfold the union that exists in thy own frame, between the clay tabernacle and the immortal mind; earth and heaven blended in thine own person? And shall 'it be thought 'a thing incredible,' that he who, in the uninterrupted course of his providence, produces this union which every one is conscious of existing, though no one is capable of explaining, should form other combinations, unite other natures, to declare his power and manifest his glory? Wherefore should 'it be thought a thing 'incredible,' that he who unites himself to every one of us, through the medium of reason and conscience, for carrying on the plan of nature, should have united humanity to himself in the person of the Redeemer, in a manner still more incomprehensible, for perfecting the plan of redemption? Shall I reject as untrue or absurd whatever I do not clearly understand or am unable perfectly to explain? The consciousness which I have of my own being must be renounced then among the first, and every thing within and around us must be reduced to darkness, doubt, and uncertainty.

"Blessed Jesus, we cannot declare thy generation, and would not be wise above what is written, but we adore in silent wonder, we rejoice that 'the Word was made flesh and 'dwelt among us,' and that men 'be-'held his glory, the glory as of the 'only begotten of the Father, full of 'grace and truth.' We rejoice that what we know not now we shall know hereafter. Suffice it now that 'we 'see Jesus, who was made a little 'lower than the angels, for the suf-'fering of death crowned with glory 'and honour, that he by the grace of 'God should taste death for every 'man:' that 'it became him, for 'whom are all things, and by whom 'are all things, in bringing many sons 'unto glory, to make the Captain of 'their salvation perfect through suf-'ferings.' We can form no conception of a state pre-existent to this frame of nature, for imagination itself must draw its ideas from reality; and to give scope to a faculty so fantastical, in treating a subject of such high moment, were presumptuous and profane. Let us reply then to the prophet's challenge, with the modesty and humility becoming creatures so ignorant, so limited, and so imperfect. We presume not to explore the records of eternity, to pry into the counsels of peace, to measure the infinite Jehovah, his nature, his decrees, his operations, by the contracted line of our finite understanding; but, taking Scripture for our instructor and guide, we will with reverence and joy contemplate the manifestation of the Son of God in the likeness of man, the mystery of the incarnation, his generation as one of our brethren. In the next lecture therefore, if God permit, we will endeavour to lead your attention to some of the remarkable circumstances which immediately preceded the birth of our Lord and Saviour Jesus Christ,

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and which give celebrity and notoriety to that illustrious event, and mark the interest which eternal Providence took in it, and the importance thereby stamped upon it to every serious and reflecting mind.

"We conclude at present, with suggesting from what has been said, and from every view which is given us in Scripture of the person of the Saviour, that there is spread around it at once an effulgence that dazzles and repels, and a mildness and simplicity which composes and attracts. As he spoken of as a man, we are sent to Bethlehem to behold a babe wrapped in swaddling clothes, to Nazareth to converse with the carpenter's son, to Cana of Galilee to join with him in the innocent festivity of a marriage solemnity, to Bethany to witness the endearments of private friendship, to Gethsemane to sympathize with the agonising mourner, to scenes such as daily occur in human life; but we are never left long to consider a mere man in situations and employments like our own, a man of like passions with ourselves; the glory of the Lord arises, the Son of God stands confessed, a generation not to be declared, a power that nothing can resist, at which devils tremble, which winds and seas obey, to which death and the grave are subservient. He speaks as never man spake, legions of angels are continually on the wing to minister unto him. Prophecy and history represent him in the self-same lights, in alternate humiliation and majesty, obscurity and splendor." *p.* 21—31.

CVII. TRAVELS *through Germany, Switzerland, Italy, and Sicily. Translated from the German of* FREDERIC LEOPOLD COUNT STOLBERG. *By* THOMAS HOLCROFT, *in Four Vols. 8vo. a new Edition, embellished with descriptive Copper Plates.*

THE former edition of this was noticed in our first volume, notwithstanding which we think the following additional extracts from this new edition will not, we presume, be found uninteresting or unentertaining.

To the first volume is prefixed a map of Italy. The four first letters are written from Pempelfort near Dusseldorf; and while the Count was staying in this place a timber float passed upon the Rhine, of which he gives the following account in the 3d letter.

"A timber float having been announced, we went yesterday in the afternoon to Dusseldorf to see it; for which purpose we hired a boat, and rowed up the Rhine. The spray of oars was seen from far, and we presently discovered a swimming village; for such is the appearance of the wooden huts that are built on the float.

"There are four floats that go every summer from Andernach to Holland. Each is about a thousand feet long, and a hundred and thirty wide. The number of the floatmen is four hundred and fifty. The rapidity of the stream, and the bulk and unwieldiness of the float, make the navigation dangerous. The passage, if good, will be from six to seven days; but if the water be low and the wind violent and adverse, it may be as many weeks. Several anchors are carried, and the float lies at anchor every night. In the evening the anchors are taken into the boats and brought to the shore. The strong motion of the float drags them at first; but this motion slackens, and the float at last becomes stationary.

"The worth of the wood, of which the float is composed, is estimated at five hundred thousand florins. The toll it pays is heavy. At Dusseldorf it amounts to a hundred and sixteen pistoles; at Kaisersworth, which is likewise a town palatine, eighty pistoles; and the Prussian tolls are still more severe.

"The daily maintenance of the floatmen is estimated at upwards of a hundred rixdollars. The pay of each man for the whole voyage is only five rixdollars. Having arrived at their place of destination, they form themselves into parties of seven each, club their pay, and then shoot for the whole, and the losers are obliged to beg their way home.

"The good cheer of the floatmen during the voyage delights and well repays them for their hard labour. We saw fat oxen on the float, and were informed that one was slaughtered daily. The cabin of the master is as spacious as that of the captain of an eighty gun ship. The wood of

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the float is chiefly for the use of flooring and carpenters." *p.* 15—17.

From Pempelfort our traveller passes through Frankfort on the Main, and we stop with him at Karlsruh to view two curious pieces of mechanism, and to give a biographical sketch of a young mechanic. "Counsellor Böckman has very kindly shewn us his instruments for the promoting of mechanical and experimental discoveries, and explained their uses. He possesses a large astronomical clock, constructed by the reverend pastor Hahn, which not only contains the common divisions of time, but has likewise divisions of ten, of a hundred, and of a thousand years. The spectator contemplates with pleasure the contrasted quick motion of the second hand and the thousand year hand, which turns on a small dial plate not larger than that of a Parisian watch. The progress of the latter in fifty years is very small, so that its motion is imperceptible. The ten, hundred, and a thousand year hands are not a mere display of the art of the maker, they are of great use; for on the large dial plate, which contains all the lesser, the globes are described, and the progress of the stars denoted, so that the hands, by their combining motions, display the variations, positions and appearances of the earth and the heavenly bodies. We saw a watch made by Mr. Auch, of Stutgard, a scholar of the minister, Hahn. He is only six-and-twenty, yet, in the opinion of some, he already surpasses his master. This watch contains the divisions of time, from a second to a century. On the opposite side, on a clouded azure ground, is seen the course of the sun and the moon, with its nodes and eclipses. The artist means to improve this watch, and describe the course of Venus as a morning and an evening star. The price of the watch is only three hundred rixdollars, which is but about half the sum paid for an English time-keeper, and which does not describe the course of the heavenly bodies.

"This artist has likewise constructed an arithmetical machine, that works the most difficult questions with incredible expedition by the aid of a comprehensive table; in about five hours he worked all the sums, from eleven times eleven to one hundred and sixteen times a hundred and sixteen, while an expeditious writer could scarcely copy the products fast enough *.

"Mr. Auch is now (1790) five-and-twenty years old, and is the son of a peasant of Wurtemberg. When a child about the age of four or five, he often rose with the sun, and diligently employed himself in mechanical pursuits. He conducted water through tubes of elder; dug wells; made conduits of quills; and about his sixth year made a pendulum clock from shingles, with a kind of English cogs, which would go tolerably for a quarter of an hour. In his tenth year he wished his school-master to teach him arithmetic; in which request he was not indulged. At eleven, he was permitted to stand in a corner, while the teacher heard the other scholars their lessons, all of whom he soon excelled, and was often cited by the master as an example, and as capable of working sums too difficult for the other pupils. His father wished to bind him apprentice to a barber, but for this the boy had no inclination.

"At last he was brought acquainted, by his own pastor, with the Rev. Mr. Hahn, at Kornwestheim, near Ludwigsburg, who found in him a scholar as apt to learn as he was thankful for instruction. He afterwards quitted his teacher, and resided at Vaisingen, a small town in the province of Wurtemberg, where he married, and lived highly respected for his talents and his morals. He employed his leisure hours in reading, much to the improvement of his heart and understanding. Astronomical knowledge was that which he most eagerly endeavoured to acquire. He constructed a meridian line for himself, with other necessary astronomical instruments, and began, with great ardour, to observe the motions of the heavenly bodies, proceeding to draw ingenious plans, to simplify astronomical watches, and the whole system of the universe.

"I have the less difficulty in sending you these anecdotes of a living artist, because I think it highly probable that this young man, who has

* The above particulars, and what follows of his life, are to be found in an essay by professor Böckman, inserted in the first part of the second volume of the *Journal der Physick*, published by Dr. Gren, professor at Halle, 1790.

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already displayed so much genius, will hereafter make very valuable discoveries." p. 51—55.

From Karlsruh our traveller journies through Ulm, Lindau, and Constance, describing each place, and the surrounding country, as he proceeds, particularly the fall of the Rhine. He enters Switzerland with these reflections: "About a league before we came to Schaffhausen, we saw the Rhine in the valley, among woody shores, strongly coursing its clear waves of emerald green, after having refreshed itself in the lake of Constance. The top of a hill, in the forest over this stream, divides the German empire (there no longer German) from Switzerland, half a league before we come to Schaffhausen. No longer German!

"No!—by the sacred waves of the Rhine, which rises among the mountains of our more free allies; and which, watering the plains of the Batavians, lovers of liberty, empties itself into the sea; no: our brethren of these hills, and our brethren of these plains, are no longer German, because they would no longer endure the yoke of tyranny. We contemplate them with respect; yet may they never forget their origin! We cast a retrospective look of admiration over their dark valleys, with a hope that the time may come when the clouds that envelope our own hills shall disappear. Here and there, where and when it shall be necessary, may the mountains be visible! If they portend storms, they likewise portend fertility. But oh, never may Germany, like France, mistake the brand of exterminating discord for the fire of heaven! With such a deluge may her parched plains never be fertilized!" p. 84, 85.

After repeating their visit to the fall of the Rhine, they proceed on their journey by Eglissau, and observe, as they travel in this country, that "the same beneficent marks of prosperity which distinguish the town are visible in the country. The people, well fed, well clothed, laborious, and cheerful, live in roomy, clean, and airy houses. Their fields have the appearance of gardens, by which they are the more strikingly contrasted with the wild beauties of surrounding nature.

"As we travelled through them we suddenly perceived the pleasant town of Zürich built in a fruitful valley, and arriving there notices the attention of the government to the convenience of the inhabitants, and describes the nature and mode of government. Lavater took us the day after our arrival to a public walk, which, some years ago, was laid out on the south-east side of the town. There are high terraces among these walks. These, and their various prospects, some gently rising towards the hills, some to the lake, discovering the situation of Zürich, the lake beside which it is built, the Limmat, and the water sluice, make this a charming place. Those liberal expences, which characterize a free people, are incurred here as well for the profit as the pleasure of the burghers. The ingenious author, whose acute and just remarks have from the lines of the face pointed out the propensities of the man, maintains that the police of a town may be known from its pavement. It is natural that free citizens should equally consult their convenience and their advantage; and where the government is in one, or in many, it would be equally advantageous to the one, or the many, were the enjoyments as well as the necessities of the whole their undeviating rule of action. A standing army, a brilliant court, a thousand expences of never satisfied caprice, and a vain and ruinous luxury, exhaust in many kingdoms the riches of their impoverished lands, but do not give happiness to their inhabitants. The fountain, which should water the fields of the farmer, is made to rush through the brazen throat of a dragon, or the marble breast of a mermaid, and is the token of a royal garden, the gates of which are shut upon the citizen, by whose labour and at whose expence it has been constructed.

"In these cantons, where the expence is so trifling, the state is rich. The walks I have described cost above a hundred thousand florins. A wise government estimates the advantage which poor day labourers derive from works like these. Zürich is wealthy by the wisdom of its economy. It expends great sums for the benefit of the country. Its buildings and public institutions are becoming the dignity of a free town. Patriotic simplicity ornaments the regulated welfare of the happy burgher.

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"In theory, the government of the town is that which the antients called aristocratic, but which the moderns continually confound with democracy. Each burgher has equal rights; and the officers of administration are chosen by their fellow citizens, among such as are supposed to be the most capable. The government of the canton is an oligarchy, which government the moderns unjustly call aristocracy; for the country people are excluded from all share in the administration. The municipality consists of thirteen companies, only one of which is noble. Twelve men are chosen from each company, and constitute the great council; these again choose the little council, which is composed of fifty men, who are added to and complete the great council. The small council is most respected, and may be considered as a more select body. To the half of the small council the administration of affairs is committed, and in six months the other half comes into office; so that in half a year the first burgo-master yields to the second. The election is annual, but the custom is to re-elect the same members. The commission of some crime only can exclude a member of the great council; but each member of the great council has a right, when any of the little council has been guilty of a misdemeanour to propose another. The proposition having been made, the votes are collected, and he who has a majority is chosen. Such is the confidence which these people place in their great council, and on which the calm of the city depends; for, as they trust all the administration to the little council, it was wise to subject the powerful members thus annually to the superintendance of the great.

"Alliances, war, and peace, depend upon the collective voice of the citizens; but they cannot assemble without first having been summoned by the burgo-master. People that are truly free do not feel the irritating necessity to interfere upon all occasions. They know that the mind of the mechanic is deficient in the knowledge necessary for the administration of public affairs. This discretion, confirmed by the happy experience of undisturbed felicity, originates in the custom which continues the members of the great council in office for life, though for form's sake they are annually chosen. This annual choice is no more than a solemn ratification. Nothing disturbs the tranquillity of a state more than frequent elections, as the sagacious Burke, one of the greatest statesmen of our times, in his excellent pamphlet against the French revolution, has so clearly shewn.

"Actions for debt are determined by the municipal court. The ecclesiastical court consists of laymen and divines. Every other kind of suit, between burgher and burgher, comes before the little council, with an appeal, however, lying to the great." *p.* 93—97.

"It is very difficult, and almost impossible for a foreigner to become a burgher of any canton. At Zürich, the first year of every century, a foreigner is made a burgher; but his descendants cannot be of the council till the century following. The present members of the council are all branches of families that have enjoyed these privileges these three hundred years. Most of the burghers of Zürich can boast of this honour, so few have the admission of foreigners been." *p.* 99.

"The people of Zürich have an old custom, which they have probably derived from the wisdom of their ancestors. If married people, in spite of remonstrance, persist in a desire to separate, they are confined for some weeks in a chamber of the council house, in which there is nothing but a small bed, a stool, and a table. Their food is served on one dish, with one plate, one knife, one fork, and one spoon. Change of place, privation, and the sociality that arises from the necessity of mutually aiding each other, have frequently, before the time of probation has expired, so reconciled them to each other, that they have renounced all thoughts of parting, and have lived peaceably together till death." *p.* 130.

Leaving Zürich, the journey is pursued by a tolerably steep road to the Albis. "On this hill drivers usually stop to give their horses breath: we took advantage of this, and mounted to the place called the high watch, which stands on the top. This is one of the heights from which fire signals are given, a practice common in Switzerland on any extraordinary occasion, by which the confederates are

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warned. As soon as one fire is seen, the next is lighted; and in a few hours all the watch heights in Switzerland are in a blaze, so that within four-and-twenty hours all the levies of the confederates are under arms. Diligent and peaceful as bees, who extract the honey from scattered flowers, these noble people live among their mountains; but no less watchful than the bee, their sting for those who disturb their nest is to be feared. Whoever have attacked them have repented of their temerity." *p.* 131, 132.

The places on the road to Lucerne are particularly described, with the manners of the people, whose hospitality and generosity are noticed in terms of high commendation. Much is said in this letter concerning the celebrated William Tell, whose name is still in the mouths of children, and whose memory is perpetuated by the erection of a chapel in the place where he escaped from the tyrant Gesler; another where he shot him, which has these lines over the entrance:

"Here the arrogant Gesler was shot by Tell:
And the noble freedom of Switzerland took birth.
But how long will it endure?
For ever, did we but resemble our forefathers." *p.* 158.

and another at Bürgli, the place of his residence. Over the entrance is an inscription thus translated: "On the place where this chapel stands, formerly lived William Tell, the true saviour of his country, the honoured author of its freedom. In thankfulness to him, and in honour to God, this chapel was built. It is dedicated to Saint William of Roehli and Saint Sebastian. On each side are the following:

"Let us be just, united, and virtuous; and our freedom will be secure.

"Thankfully, and for ever, remember the day that made you free.

"In the chapel, over the altar, the dial plate of a clock is painted, with a hand, which is significant of concord, pointing to the hour one, under which are these lines: Freedom will endure as long as it shall be one o'clock by this dial." *p.* 168, 169.

Prefixed to this letter is an engraved view of the Grütlin Matte, a steep place on a height beside the lake, covered with verdure, grass, and foliage. Here there is a spring, by the side of which the three great men, Werner von Staufacher, from Schweitz; Walter Fürst, from Uri; and Arnold von Melchtahl, from Unterwald, made a solemn oath to give freedom to Switzerland. This oath was taken in the year 1307; and in the new year's night of the following year, 1308, all the castles of the *Zwingherrn* were burnt. *p.* 171.

From Lucerne the Count and his family pursue their journey to Thun and Berne, and having travelled to Zofingen, is engaged by the appearance of the fertility of the country, observing that "the country round Zofingen is famous for meadows. Never have I beheld the art of watering meadows brought to so much perfection as here. An acre of meadow land is generally sold for a thousand rixdollars. A good soil, industry well directed, and freedom enjoyed, under a government wise, mild, and limited by fixed laws, raise the people of Berne to a high degree of visible prosperity.

"Farmers of most countries, are reproached with an obstinate perseverance in their old method of tillage, however bad, after a better has been discovered. In Switzerland the practice is the reverse. They examine the nature of the soil, and how it will be most productive; and, as they sow and reap only for themselves, and are unrestrained and free from the vexation of taxes, which other farmers think would be equally reasonable and natural, they can wait the result of any new experiment. Hence it follows that they have more understanding than the farmers of other countries. But does it not likewise follow that other farmers are misled by those oppressions from which the first are free? Whoever would contemplate the blessings which result from the full enjoyment of the produce of the earth, must visit the fertile districts of Switzerland." *p.* 176, 177.

The following description is represented by an engraving.

"As soon as we came to the village of Lauterbrunn, we alighted and went to the Staubach. This waterfall rushes down a wild rocky declivity, nine hundred feet high, which is overgrown with brushwood. Here the full stream rolls tempestuously. As

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it falls, the pillar of water disperses into a fine rain, which does not descend perpendicularly, but yields a little to the wind. It then meets with a projecting scaffold of rock, and a part runs down its sides in single streams, while another part dashes below in clouds, and covers the green turf with its spray.

"The path is somewhat difficult, from the water overflowing the stone, and from the black flints. The morning sun formed a broad rainbow in the nether cloud of the stream; and as we came nearer we saw a round and complete circle, which beamed with all the colours of the iris." *p.* 193, 194.

Arriving at Berne the Count details its history, constitution, and customs, and passes on to Lausanne, from whence he continues his journey to Geneva. The history of this place, and its struggles for liberty, are particularly specified, its constitution described, and from the account of the manners and customs of this place we notice that "manners here are likewise comparatively pure. The young men are well informed; the education of the women is no less carefully attended to; and they are as celebrated for their real merit as for their charming manners. At Geneva, it is almost become proverbial to say, 'happy the children who have 'a woman to instruct them!'

"There is an excellent law of the republic which deserves notice. If a son do not pay his father's debts, which the law cannot oblige him to do, he is excluded from the enjoyment of every public office.

"The same prohibition extends to all who have not paid their own debts when demanded." *p.* 313, 314.

The remarks upon the state and manners of Geneva are thus closed. "To those who estimate the importance of a state by the extent of territory, Geneva will be deemed insignificant, but not to the philosopher. The proportion of men and states to him, is frequently in an inverse ratio: the more nearly a state approaches to the condition of a family, the more powerfully is its character unfolded, and the more pure is the play of the springs by which it is moved. Rome lost itself in its own magnitude. Athens and Sparta gave laws to THE GREAT KING, before they extended their own territories." *p.* 315.

Here the Count had an interview with *Necker*, of whom he says "he said little, but the little he did say was worthy of himself. A few excellent remarks concerning his enemies escaped him; but they were delivered in a mild, moderate, and noble manner, though without any shade of affected forbearance. A gentle glow, though scarcely visible, more than once overspread his countenance. It was a beam from the warm and intelligent heart of a great man, a spark of that fire which gives immortality to his fame, his writings, and the violence of his enemies." *p.* 322.

We cannot dismiss the accounts of this place without extracting the following remarks: "When I was first at Geneva, sixteen years ago, the spirit of republicanism would not endure any theatre in the city. In the year 1782, the constitution being very aristocratic, France had sufficient influence to introduce a company of players. Since that time cards have likewise become common. Both are continued, though the old constitution is restored; but both draw the attention of the citizens from the discussion of the principles of freedom." *p.* 324.

"Unhappy people! how are they continually turned aside from the truth, by the cold rules and institutes of their philosophers, poets, and players! among whom the tender feeling soul of Racine himself is often untuned, who, thinking themselves possessed by the spirit of freedom, prattle of moral and political regeneration; and whose lawgivers, leaving Fenelon and Montesquieu in neglect, erect statues to the memory of Voltaire!" *p.* 325.

From Geneva the Count pursues his journey to Turin, entering the dutchy of Savoy about a quarter of a league from Geneva. He gives a description of the accommodations in Savoy, and says, "The industry with which the fields of Savoy are cultivated is wonderfully contrasted with the uncleanliness of their inns. That which was found in the evening, at La Chambre, was rather more uncleanly than is usual, even in this country. The staircase that leads to the chambers is usually narrow and dirty; and the chamber itself generally contains large stoves, with three canopy beds, the dust of which does not appear for years to have been

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disturbed. You shrink back with disgust when you look at the old tattered dirty-coloured coverlid; and the rest of the furniture corresponds with that of the bed. A large chimney is the most agreeable thing in the apartment. Fortunately the cooking is not so bad as might be expected. If, however, you wish to eat with an appetite, you must take care not to cast your eye toward the kitchen. Neither will you be much tempted to examine the waiting maid, who is generally as like the Spanish beauty, Maritornes, which Cervantes has described, as one drop of foul water is to another. However, they are very diligent, and do any thing they are bid with a good will." *p.* 331.

Genoa is the next place noticed. The Count, as in all the places through which he passed, notices the history, government, buildings, &c.; and in viewing the paintings of the palace, introduces a view in which the mind is relieved in the survey.

"The whole haven, and beyond that the Mediterranean, are seen from a high and large balcony of this palace. The roofs of the houses of Genoa are not flat, but are covered with slate a little elevated. The palaces have open large balconies, on which the possessors may enjoy the fresh air, surrounded by flowers and orange trees. After having been examining numerous pictures, the quick succession of which is injurious to the pleasure they give, you feel a desire again to taste undisturbed the fresh air; and the prospect of great nature, as she is, revives the heart. Of her we were not easily wearied. We returned from the works of art, like a child from its doll to the arms and lap of a kind caressing mother." *p.* 403.

The Count visited the gallies, of which and the slaves he says, "We have visited the haven where the gallies lie, beside which there are shops, where the Turks, who are enslaved, send all kinds of wares; coffee, chocolate, sugar, distilled water, pipes, tobacco, slippers, and straw mats. They are suffered to go free in the haven, but must not walk through the city, except chained two and two, and under the guard of an overseer. In this manner they offer their wares to sale in the city, and particularly red and yellow slippers. At night they are obliged to sleep on board the gallies. Those prisoners that have been condemned to the gallies for their crimes are much more rigorously treated than the Turks, who are justly considered only as prisoners of war; the latter therefore can only purchase their redemption; the others are sentenced to the gallies for a certain number of years, equivalent to the greatness of the offence. None but great criminals remained fettered on board the gallies. Six months in the year the prisoners are at sea. They are, beyond all comparison, better treated than the galley slaves of the French. I spoke with several of them, and the only complaints I heard were of their cold stations in winter nights on board the gallies, and of their food. Their daily allowance is two pounds of bread and three ounces of large beans.

"During the six winter months they are in harbour, and often have an opportunity of earning some trifle in the city. They are seldom, and but for a short time, put to labour at public works. The Turks do not easily obtain their freedom; probably because they have no intercourse with their relations, or that they want connections in Genoa. They purchase their own redemption with the money which they earn during their imprisonment. Some of them have been prisoners from thirty to forty years, and these must either have been indolent or ignorant of trade." *p.* 410—412.

Of the number of beggars in Genoa it is remarked, "I have no where seen such a multitude of beggars as in Genoa. What is most remarkable, they scarcely ever address themselves to the Genoese, but to strangers only. The number of the lame and blind is uncommonly great. A foreigner is followed by beggars in every street; and he meets them again in the churches, and on the steps before the church. It is no uncommon thing to find in the church a beggar, all in rags, who will name you the master who painted each picture, point out the best place from which you may examine it, nay, frequently detail the subject of the painting, and relate its whole history."

This volume contains thirty-six letters, in the last of which we find the Count at Pavia. *p.* 413, 414.

(To be continued.)

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CVIII. SERMONS. *By* WILLIAM JAY, 8*vo.*

THE author of these sermons is, we understand, the same gentleman whose name was honourably mentioned, in the Notices to Correspondents, in the last number of the British Critic, as a respectable Dissenting Minister at Bath.

The subjects of these discourses are as follow:

I. Mistakes concerning the Number of the Righteous, Rom. xi. 2—4.——II. The Triumphs of Patience, Rev. xiv. 12.——III. Vows called to Remembrance, Gen. xxxv. 1—3.——IV. Nature of Genuine Religion, Ezek. xi. 19, 23.——V. The Young admonished, 1 Kings xviii. 12.——VI. The Gospel demands and deserves Attention, Mark iv. 23.——VII. The Sufferings of our Saviour necessary, Heb. ii. 10.——VIII. The Condemnation of Self-will, Job xxxiv. 33.——IX. The Secure alarmed, Amos vi. 1.——X. On Progress in Religion, Josh. xiii. 1.——XI. Privileges of the Righteous, Ps. lxxxiv. 11.——XII. Conditions of Christians in the World, John xvii. 15.

Our extracts will be taken from Sermon II. and VI.

SERMON II.

The Triumphs of Patience.

Here is the Patience of the Saints, Rev. xiv. 12.

"Did you ever observe, my brethren, the exclamation of David?—'Mark the perfect man, and behold 'the upright, for the end of that man 'is peace.'—A religious character is an object truly wonderful, and interesting; there is something in him worthy of peculiar notice and regard. David indeed fixes the mind on one article only, and calls upon us to consider his 'end'—but his way is as remarkable as his end; his life is as deserving of attention as his death; and it is pleasing and useful to observe him in every relation, to pursue him through every condition—and to admire those excellencies which unfold themselves, and operate as proofs of his origin, and pledges of the 'glory, and honour, and immortality,' to which he tends.'

"Hence we endeavour to excite you to contemplate successively his various features. Sometimes we have placed him before you as convinced of sin—at other times as exercising faith on our Lord Jesus Christ.—You have lately seen him 'rejoicing in the 'hope of his calling.'—This morning he appears among his 'brethren and 'companions in tribulation,' distinguished by the possession and triumphs of patience.—'Here is the 'patience of the saints.' We shall delineate the character of saints,—explain the connection there is between saints, and patience,—and specify some cases in which their patience is to be rendered illustrious, so as to produce the exclamation—'Here is the patience of the saints'." *p.* 31, 32.

As a specimen of the author's talents we give the third part of this discourse.

"Part III. To specify some cases in which the patience of the saints is to be rendered illustrious and striking. We shall mention three. The first concerns provocation—the second affliction—the third delay: here patience is necessary; and here we are to behold its triumphs.

"First, it is to be displayed in bearing provocation, 'It must needs be 'that offences will come.' Our opinions, reputation, connections, offices, businesses, render us widely vulnerable. The characters of men are various, their pursuits and their interests perpetually clash. Some try us by their ignorance, some by their folly, some by their perverseness, some by their malice: there are to be found persons made up of every thing disagreeable, and mischievous, born only to vex, a burden to themselves, and a torment to all around them—Here is an opportunity for the triumph of patience: here is a theatre on which a man may exhibit his character, and appear a fretful, waspish reptile, or a placid, pardoning God—We are very susceptive of irritation; anger is eloquent; revenge is sweet: but to stand calm and collected—to suspend the blow, which passion was urgent to strike—to drive the reasons of clemency as far as they will go—to bring forward fairly in view the circumstances of mitigation—to distinguish between surprise and deliberation, infirmity and crime—or if an infliction be deemed necessary, to leave God to be both the judge and the executioner—This a christian should labour after.—

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"His peace requires it. People love to sting the passionate: they who are easily provoked, commit their repose to the keeping of their enemies: they lie down at their feet, and invite them to strike. The man of temper places himself beyond vexatious interruption. 'He that hath 'no rule over his own spirit, is like a 'city that is broken down and without 'walls,' into which enter over the ruins, toads, serpents, vagrants, thieves, enemies—while the man, who in patience possesses his soul, has the command of himself, places a defence all around him, and forbids the entrance of such unwelcome company to offend or discompose.

"His wisdom requires it. 'He 'that is slow to anger is of great un-'derstanding: but he that is hasty of 'spirit exalteth folly.' 'Anger rest-'eth in the bosom of fools.' Wisdom gives us large, various, comprehensive, sailing-round views of things: the very exercise operates as a diversion, affords the mind time to cool, and furnishes numberless circumstances tending to soften severity. Such is the meekness of wisdom. Thus candour is the offspring of knowledge.

"His dignity requires it.—'It is 'the glory of a man to pass by a trans-'gression.' 'Be not overcome of 'evil, but overcome evil with good.' The man provoked to revenge, is conquered, and loses the glory of the struggle; while he who forbears, comes off victor, crowned with no common laurels: 'he that is slow to 'anger is better than the mighty: 'and he that ruleth his spirit, than he 'that taketh a city.' A flood assails a rock, and rolls off unable to make an impression; while straws, and boughs are borne off in triumph, carried down the stream, and driven, and tossed.

"It is also required by examples, the most worthy of our imitation. What provocations had Joseph received from his brethren? but he scarcely mentions the crime, so eager is he to announce the pardon: 'And 'he said, I am Joseph your brother, 'whom ye sold into Egypt: now 'therefore be not grieved, nor angry 'with yourselves that ye sold me hi-'ther; for God did send me before 'you to preserve life.' Hear David: 'They rewarded me evil for good, 'to the spoiling of my soul. But as 'for me, when they were sick my 'clothing was sackcloth: I humbled 'my soul with fasting, and my prayer 'returned into my own bosom. I 'behaved myself as though he had 'been my friend or brother: I bowed 'down heavily, as one that mourneth 'for his mother!' View Stephen, dying under a shower of stones: he more than pardons, he prays; he is more concerned for his enemies, than for himself; in praying for himself, he stood; in praying for his enemies, he kneeled; he kneeled and said, 'Lord, lay not this sin to their 'charge.' A greater than Joseph, or David, or Stephen, is here.—He endured every kind of insult: but 'when he was reviled, he reviled not 'again: when he suffered, he threat-'ened not; but committed himself 'to him that judgeth righteously.' Go to the foot of the cross, and behold him suffering for us, 'leaving 'us an example that we should fol-'low his steps.' Every thing conspired to rendered the provocation heinous, the nature of the offence, the meanness and obligations of the offenders, the righteousness of his cause, the grandeur of his person: and all these seemed to call for vengeance. The creatures were eager to punish. Peter drew his sword. The sun resolved to shine on such criminals no longer. The rocks asked to crush them. The earth trembles under the sinful load. The very dead cannot remain in their graves:—He suffers them all to testify their sympathy, but forbids their revenge: and lest the Judge of all should pour forth his fury, he cries, 'Father, for-'give them, for they know not what 'they do.'—'Here is the patience of a God.

"Secondly, Patience is to be displayed in suffering affliction. 'Man 'is born to trouble, as the sparks fly 'upward;' and so far are the saints from being exempted, that we are told 'many are the afflictions of the 'righteous.' We shall not describe them: we have only to inquire after the temper with which they are to be borne. It is not necessary to be insensible; there's no virtue in bearing what we do not feel: grace takes away the heart of stone, and patience does not bring it back. You may desire deliverance; but these desires will not be rash, insisting, unconditional; but always closed with 'never-

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'theless, not as I will, but as thou 'wilt.' You may employ means to obtain freedom; but these means will be lawful ones. A suffering Christian may see several ways of release, but he seeks only God's way. 'He who confined me shall bring me 'forth; here will I stand still to see 'the salvation of the Lord, which he 'will shew me.' He would rather endure the greatest calamity, than commit the least sin: and while the affliction remains, there is no rebellious carriage, no foaming expressions, no hard thoughts of God, no charging him foolishly. He calmly acquiesces in a condition, of the disadvantages of which he is fully sensible: his patience keeps him in the medium between presumption and despair; between despising 'the chastening of the Lord, and fainting 'when rebuked of him;' between feeling too little and too much.—Here then is another field, in which patience may gather glory. Affliction comes to exercise our patience, and to distinguish it. 'The trial of 'your faith worketh patience;' not only in consequence of the divine blessing, but by the natural operation of things; use makes perfect, the yoke is rendered easy by being worn, and those parts of the body which are most in action, are the most strong and solid. And therefore you are not to excuse improper dispositions under affliction by saying, 'It was so 'trying, who could help it?' this is to justify impatience by what God sends on purpose to make you patient: be assured the fault is not in the condition, but in the temper. Labour therefore to display this grace in whatever state you are, and however afflicted you may be. Impatience turns the rod into a scorpion. Till you wipe your eyes from this suffusion of tears, you cannot see what God is doing; and while the noisy passions are so clamorous, his small still voice cannot be heard.—Suppose you were lying on a bed of pain, or walking in the field under some heavy affliction; suppose you were alone, and heard a voice which you knew to be the voice of God.—'Do not imagine your case is singu-'lar, there has been sorrow like unto 'thy sorrow. Take the prophets, 'who have spoken in the name of the 'Lord, for an example of suffering 'affliction, and of patience. You 'have heard of the patience of Job. 'He was stripped of all—and he said, 'the Lord gave, and the Lord hath 'taken away, and blessed be the 'name of the Lord: what! shall we 'receive good at the Lord's hands, 'and shall we not receive evil? Con-'sider the unparalleled sufferings of 'thy Saviour: he said, the cup which 'my Father giveth me to drink, shall 'I not drink it?—Do not imagine 'these trials are fruits of my displea-'sure: as many as I love, I rebuke 'and chasten. I design thy welfare, 'and I know how to advance it. 'You have often been mistaken, and 'sometimes led to deprecate events, 'which you now see to have been 'peculiar mercies. Trust me in this 'dispensation: reasons forbid my ex-'plaining things fully at present: 'what I do, thou knowest not now, 'but thou shalt know hereafter. In 'the mean time be assured, I do not 'afflict willingly, nor grieve the chil-'dren of men. These troubles are 'as necessary for thy soul, as medi-'cine for the body, the furnace for 'gold, the knife for the vine. Be not 'afraid of the affliction, I have it 'completely under my management; 'when the end is answered I will re-'move it, and I know how to deliver. 'Till then, fear not, for I am with 'thee; be not dismayed, for I am 'thy God: I will strengthen thee, 'yea I will keep thee, yea I will up-'hold thee with the right hand of my 'righteousness.'—O could I hear this, this would hush each rebellious sigh, check every murmuring thought.—Is this then supposition? has not God said all this, does he not say all this in his word?

"Thirdly, Patience is to be exercised under delays. We as naturally pursue a desired good, as we shun an apprehended evil: the want of such a good is as grievous as the pressure of such an evil; and an ability to bear the one, is as needful a qualification, as the fortitude by which we endure the other. It therefore equally belongs to patience, to wait as to suffer. We read of 'the patience of 'hope:' patience will be rendered necessary according to the degree of hope. 'Hope deferred maketh the 'heart sick:' it is the office of patience to prevent this fainting. And God is perpetually calling for the

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exercise of it. He does not always immediately indulge you with an answer to prayer. He hears indeed as soon as you knock, but he does not open the door: to stand there resolved not to go without a blessing requires patience, and patience cries 'wait on the Lord; be of good courage, and he will strengthen thine 'heart; wait I say on the Lord'—He does not appear to deliver us according to the time of our expectation; and in woe we number days, and hours; the language of desire is 'O when wilt thou come unto me?' and of impatience, 'why should I 'wait for the Lord any longer?'—but patience whispers, 'it is good that a 'man should both hope, and quietly 'wait for the salvation of the Lord.'—To long for pardon, and to feel only an increased sense of guilt; to implore relief, and to be able only to say, 'without are fightings, and 'within are fears;' to journey in a weary land, and see the way stretching out immeasurably before us, lengthening as we go; to pursue blessings which seem to recede as we advance, or to spring from our grasp as we are seizing them—all this requires 'patient continuance in well-'doing.'—'We have also need of pa-'tience, that, after we have done the 'will of God, we may receive the 'promises.'—See the Christian waiting composedly year after year in a vale of tears, for an infinite happiness; the heir of such an inheritance resigned to abide so long in indigence!—Surely, it is trying to be detained so many months at anchor off the fair haven, the end of his voyage in view; to have all the glory of the unseen world laid open to the eye of faith; the trials of this life to urge, and the blessings of another to draw; to have earnests to ensure, and foretastes to endear—Surely, there is enough to make him dissatisfied to stay here. And it seems proper for the Christian to be more than willing to go. Should an Israelite fix on this side the promised land? Is he not commanded to arise and depart hence? Can he love God, unless he wishes to be with him? Does not the new nature tend towards its perfection?—What wonder therefore, if we should hear the believer sighing, 'O 'that I had wings like a dove; for 'then would I flee away, and be at 'rest. I would hasten my escape 'from the stormy wind and tempest. 'O when shall I come and appear 'before God? When shall I leave the 'dregs of society, and join the gene-'ral assembly above? When will my 'dear connections gone before, re-'ceive me into everlasting habita-'tions? O how I envy them! O the 'glories of yonder world! I seem in-'distinctly to see the shining prize; 'to hear a little of their melody—O 'that was a perfume blown across 'the river; how it revives my spirits, 'and calls me away!' But a voice cries, 'be patient, brethren, unto the 'coming of the Lord; behold the 'husbandman waiteth for the pre-'cious fruits of the earth, and hath 'long patience for it, until he receive 'the former and the latter rain.' The saint answers, 'I pray not that he 'should take me out of the world, 'but keep me from the evil. I am 'willing to remain, while he has a 'station for me to fill, a duty for me 'to perform, a trial for me to bear. 'All the days of my appointed time 'will I wait, until my change come.'—'Here is the patience of the saints.'

"Let us learn then, my brethren, how necessary it is for us to possess this temper of mind: it is of perpetual and universal use. All of you need it, and will need it always. You do not all need genius, learning, wealth—but what will you do in a world like this without patience? How can you pass through a wilderness of thorns and briars, unless 'your feet be shod with the prepara-'tion of the gospel of peace?' Who can say, 'my mountain stands so 'strong, I shall never be moved?'—'If a man live many years, and re-'joice in them all; yet let him re-'member the days of darkness, for 'they shall be many: all that cometh 'is vanity.'—How undesireable is a squeamish appetite, that incessantly requires delicacies; a puny body that can bear no hardships; a tender frame, that must not be exposed to the variations of the weather: but how much worse is it to have a soft, enervated, pampered constitution of mind, that must be stroked or rocked like a child; that can with extreme difficulty be pleased; that must have every thing according to its fancy. In a state where so little is left to choice and convenience, and where

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we are liable to trials and changes every day; we should seek after a general preparation, and strengthen and invigorate the soul by patience.—

"—Labour strenuously, not only to acquire this grace, but to excel in it. Seek higher degrees of it; exercise it not in one thing, but in every thing, and in every thing to the end. 'Let patience have its perfect work, that ye 'may be perfect and entire, lacking 'nothing.' There is a God of patience, who giveth more grace. Approach him with enlarged desire, that you may abound in this grace also; 'strengthened with all might according to his 'glorious power, unto *all* patience and 'long-suffering with joyfulness.'—

"—And remember, you will not always be called to the exercise of patience; your warfare will soon be 'accomplished:' for 'yet a little 'while, he that shall come, will come, 'and will not tarry.' A little more patience, and the wicked shall cease from troubling, and the weary be at rest: then, farewell, provocation, affliction, and anxious delays. Patience, having conveyed you safe, and being no longer necessary, shall return for more; but it shall leave you in a state where all shall be peace, all shall be quietness, all shall be assurance for ever. *O bless our God, ye people, and make the voice of his praise to be heard —for thou, O God, hast proved us, thou hast tried us, as silver is tried: we went through fire and through water, but thou broughtest us out into a wealthy place.*" p. 40—55

(*To be continued.*)

CIX. *The Crisis of the Sugar Colonies; or, An Enquiry into the Objects and probable Effects of the French Expedition to the West Indies; and their Connection with the Colonial Interests of the British Empire. To which are subjoined, Sketches of a Plan for settling the vacant Lands of Trinidada. In Four Letters to the Right Hon.* HENRY ADDINGTON, *Chancellor of the Exchequer, &c.*

Let. I. GENERAL preliminary reflections on the Peace—Subjects of enquiry proposed—Former slavery of the negroes in the French Colonies defined and described—Nature of the recent changes in their condition stated and proved—Reasons assigned for believing that a restitution of the old slavery is the true object which the West India expedition is designed to accomplish. ——II. The probable issue of the expedition as far as relates to the French Colonies enquired into—Motives that will induce the negroes to resist—Their means of resistance—General difficulties of West India war—Their nature and causes explained—Comparative advantages possessed by negro troops—Means of repelling invasion arising from the face of the country and the climate—Difficulties of keeping the negroes in subjection if conquered, and of restoring permanently the former system of boudage. ——III. The probable consequences of the expedition more immediately affecting the interest of Great Britain in the West Indies considered—1st. Consequences of the total failure of the enterprise—2d. Those of a middle event or compromise; or of an immediate agreement on the basis of the liberty of the negroes—3d. Probable effects of the entire success of the supposed enterprise of the Republic—Dangers to which the British Islands will in either of these cases be exposed.——IV. Measures that the prospects opened in the former letters should suggest—A strict neutrality between France and her Colonies recommended—Means of defence that ought to be prepared in our West India Islands—Right of Parliament to make laws for the government of the Colonies considered—*Thoughts on the means of settling Trinidada*—The vacant lands ought not to be settled by means of Slavery and the Slave Trade—The sale of the Crown Lands ought at least to be deferred—Moral view of the question of opening a new slave Colony after the resolutions of the House of Commons in 1792—Innocent uses that may be made of this Island—Its commercial advantages—The practicability of cultivating the uncleared lands by the labour of free Negroes—General suggestions on that head—Conclusion.

Having given the whole of the contents, we shall subjoin an extract from the last letter, containing the author's plan for settling the vacant lands of Trinidada.

"To the West India possessions of Great Britain the peace has now

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made a great and very valuable addition. The large and fertile island of Trinidada, an island comprising perhaps 1500 square miles of the richest territory between the tropics, has been added to the crown of the United Kingdoms.

"'What a mine of wealth has Spanish indolence left unopened in this luxuriant soil, of which scarcely a thousandth part perhaps has yet been put in tillage, nor one acre in a hundred yet granted from the crown! What large sums may be raised by the sale of these lands! and what great additions made by their future produce to our imports and revenue! Let Trinidada only be placed on the same footing, in point of constitution and laws, with our other West India colonies, and her ports be open to the slave trade; and British enterprise will soon realise these golden prospects. The uncleared lands will be purchased at high prices, by eager competitors; they will soon be disencumbered of their timber, thrown open to the sun, and broken by the hoe; the sugar cane will speedily cover with its most luxuriant growth the whole surface of the island; and the produce will equal, if not exceed, the most abundant crops of Jamaica!'

"Such are the dreams of avarice, and such already has been the language which she has insinuated not only into the public mind, but I doubt not also still more assiduously, into your own private ear. But from the delusions of these wizard scenes, let the considerations here set before you be your safeguard; for if they have any force, those gaudy prospects have no more reality, than the verdant fields which tempt the feverish patient in a calenture to plunge into the ocean.

"That you have the means of immediately opening a new slave colony of great agricultural capacity, is indeed true; nor can it be denied that commercial enterprise would probably make rapid advances in its settlement. Open the flood-gates of the Guinea market upon this new soil, and it will soon be saturated with many millions of British capital spent in improvements; but before you plant, it is prudent to enquire who is likely to reap the harvest. Before any proportionate returns for this great capital can be expected, the perilous crisis which we have been contemplating, will most probably arrive; and then if your old colonies are to be in jeapardy, let us enquire what better security will you have in the new?

"Wherever negro bondage is planted, interior danger and imbecility must inevitably take root with it; and grow with its growth; but this must more especially be the case, where an extensive island is rapidly peopled with new negroes from Africa; because, it is an admitted fact, that such negroes are far more prone to insurrection than the Creole slave, who is subdued by education to his degraded state, and is rendered by habit less intolerant of the yoke; because also, numbers, and a wide range of territory, give confidence to the spirit of revolt; and because, the dreadful mortality, ever attendant on the clearing of new lands between the tropics, must form one great additional subject of discontent. When it is considered that no island comparable in magnitude to Trinidada, has yet been settled with the rapidity which, from the present extent of credit, and prevalence of West India speculation, may in this case be expected, these interior sources of weakness and insecurity seem likely to be great there beyond all former precedent. Nor should it be forgotten that the shock to commercial credit from the loss of such a colony, would be dangerous, in proportion to the recency and magnitude of the speculations of which it had been the field.

"If we look to the exterior sources of danger, we shall find that Trinidada will be exposed beyond most of our other islands to invasion; while in the case supposed, it would present the strongest attractions to an enemy. It has the important disadvantage in a belligerent view, of being situated to leeward of Cayenne, and of all the Dutch settlements on the continent, within a short distance from the former, and still nearer to all the latter; and is separated on the south only by a narrow straight, from the Spanish main; while Tobago, an island now restored to the Republic, lies close to its opposite shore. By colonies therefore either of France, or of Powers dependent upon France, this island is in a manner surrounded, and from thence at all times accessible.

"The situation in respect of the

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powers strongly resembles that of Great Britain itself since the late conquests of France; but to improve the likeness, we must suppose that power, or her dependents, possessed not only of the whole coast of the northern ocean, to the furthest extremity of Norway, but also of Ireland; and the wind perpetually to blow from the greater part of those shores upon our own. The case of Trinidada would even be one of still greater exposure; because the defensive resources of Great Britain are chiefly internal, and her fleet might be easily collected on the coast which she would have to guard; whereas Trinidada could scarcely rely on the timely aid of any other military or naval force, than that which might be at all times appropriated to the object of its single defence, and which might be taken out of the general scale of West India war for the purpose. We have restored Martinico; and long before ships could turn up the gulph of Paria, with reinforcements from the Leeward Island station, the issue of invasion must be decided.

"It is however from the new political circumstances of the French colonies that these geographical ones would derive their most formidable importance. We have seen that Cayenne is one of the settlements in which revolution has given to France a negro army, together with other advantages quite incalculable when opposed to our own wretched colonial system, unless counter-revolution shall have reversed the free condition of the people. She must, it has been further shewn, if unwise enough even to abandon a reformation so useful and so wholly innoxious as has been effected in this colony, become very formidable to a hostile neighbour by the great military establishment which will be necessary to enforce and maintain submission; and which, however ineffectual to secure permanently domestic peace, will be a ready weapon of offence against an enemy that lies at the threshold.

"While either the energies of negro freedom, or a force equal to its permanent subversion, will continually threaten from this quarter; the great extension of the limits of French Guyana, by the late cession of Portugal, if not relinquished by the Republic, will by enlarging the population and the defensive establishments of the province, increase the power of annoyance. But should France still want a force adequate to the conquest of Trinidada, she would have auxiliaries enough at hand. From the Dutch garrisons of Surinam, Demerara, Berbice, and Isequibo, draughts would hardly be refused at the instance of the Great Nation, for an object which forty-eight hours might accomplish. Nor is it probable that the government of the Caraccas, would inflexibly deny its assistance, in an enterprise from which Spain might obtain revenge, if not restitution.

"I entreat you, Sir, to weigh well these considerations, and those offered in my former letters, before you suffer twenty or thirty millions of British capital to rush into the soil of Trinidada, and tempt the cupidity of France. To found a new slave colony in that neighbourhood, seems to me scarcely less irrational, than it would be to build a town near the crater of Vesuvius." *p.* 151—157.

CX. CHRISTIAN ZEAL; *a Sermon, preached at the Scots Church, London-Wall, May 30th, 1802, before the Correspondent Board in London, of the Society in Scotland, (incorporated by Royal Charter) for propagating Christian Knowledge in the Highlands and Islands.* By JOSEPH HUGHES, A. M.

BY the appendix to this sermon we learn that the above society originated in the benevolence of a few individuals about the beginning of the last century, and has been continued and supported by the like generous donations and subscriptions, till, from the period of its commencement, "more than 300,000 souls, once ready to perish for lack of knowledge, have been indebted to it for comfort and instruction."

"By an authenticated statement, made up to May 1, 1801, it appears that the schools under the patronage of the society, at that period, actually contained 15,719 scholars of both sexes, training up in the faith and practice of christianity, and to the hope of immortality. Many thousands of catechisms, of other elementary books and pious treatises, have

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been translated into Gaelic, the language of the Highlands of Scotland, printed and dispersed by the society. They were likewise at the expence of translating the whole of the Sacred Scriptures into that language; and of printing and dispersing many thousand copies of them.—A few years ago they printed a fresh edition of the New Testament, consisting of 20,000 copies, with the Psalms in Gaelic metre annexed. Another edition of the Old Testament in Gaelic is greatly wanted, and deeply is it to be regretted, that their means are insufficient for the publication of a similar edition of that part of the Bible; for the funds of the society, though ample, are by no means adequate to the maintenance of an establishment so vast; especially as there is an increasing demand of SCHOOLS! SCHOOLS! MORE SCHOOLS! for it is of the nature of knowledge to create a thirst of knowledge: and what heart but must bleed to think, that this sacred thirst should remain unsatisfied." *p.* 38, 39.

The sermon before us is founded on Gal. iv. 10. "It is good to be zealously affected always in a good cause;" from whence the ingenious preacher considers the *object*—the *characteristics*—the *recommendations* of zeal—and *illustrates* the nature of it by examples. In this part of the discourse the following eulogium is introduced, which while it pays an honourable testimony to departed worth, exhibits a just specimen of the author's sentiments and talents.

"There is one name, which, to the generality of this audience, must recur with strong impression, whenever they reflect on the ministerial office; a name, with which are associated excellencies, and accomplishments, that meet scarcely once in a hundred years. I speak of a *man*, endued with a superior intellect, eminently judicious, prompt, assiduous, upright, and amiable.—I speak of a *Christian*, full of faith, full of the Holy Ghost; and so circumspect, so uniform, that though it may be thought too much to say, as has been said of Daniel, 'not a blemish is recorded;' yet we may ask with some confidence; 'who of the uninspired 'has so nearly won the praise?'—I speak of a *preacher*, evangelical, faithful, instructive, solemn, and tender.—I speak of a *tutor*, versed in all useful learning, anxious, honest, candid, and spiritual.—I speak of a *writer*, clear, nervous, pointed, and often polished; but I should wrong his productions, were I not to ascribe to them much higher excellence. You see conscience at work in every paragraph. He was serious in his design, and affectionate in his spirit. He seems to have set the Lord always before him. Thus prepared, he confutes the infidel, unmasks the hypocrite, alarms the formalist, stimulates the saint, cheers the mourner, condescends to the child, teaches the theologian. From the *rise* of religion in the soul, through all the stages of its *progress*, he attends, directs, and animates. But you might have followed him from his writings into all his conduct—he was refined, yet sincere; moderate, yet decided; gentle, yet when the cause of God was reproached, indignant and awful. He considered all his advantages as so many talents to be brightened and multiplied by being put to use. He laboured incessantly to glorify God, and to improve mankind. He felt the value of Time, and he carefully redeemed it. Whatsoever his hand found to do, he did it with his might. While others slumbered in the sun, he was busy, nor could wintry glooms detain him the prisoner of repose. In a word—if any of his cotemporaries might have gloried, he might have gloried too; but he gloried not, save in the Redeemer's cross, and in the righteousness, which is of God by faith. Though admired by others, as a model of purity, diligence, and zeal; he was little in his own eyes; and while his hope appears to have been sure and stedfast, I am persuaded that he depended wholly *on the power and grace of Christ*, and that in his humble and contrite mind, the *wonder*, created by a sense of interest in divine love, was equal to the *joy*.

"Few need to be informed that I have been pronouncing the eulogium of DODDRIDGE; and I feel a confidence that the society, I now address, will kindly receive this heart-felt tribute to departed worth. DODDRIDGE was their ardent friend, and his name honoured the list of their corresponding members.—The praise of DODDRIDGE is in all the churches!" *p.* 24—26.

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SIR,

2. Wishing to put into the hands of my young people (who are pretty far advanced toward manhood) a good history of our own country, and not being much conversant in the walks of literature, I should be obliged to yourself, or any of your literary correspondents, to give me an outline of the character of the best modern histories of England, their chief excellencies and defects.

ENQUIRER.

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THE

MONTHLY EPITOME,

FOR AUGUST, 1802.

CXI. THE HISTORY OF ENGLAND, *from the Accession of King George III. to the Conclusion of the Peace in the Year* 1783. *By* JOHN ADOLPHUS, Esq. F. S. A. 3 *Vols.* 8*vo.*

THIS work consists of 46 chapters, containing in the whole above 1700 pages, and is embellished with portraits of his present Majesty, (from Sir J. Reynolds,) the Earl of Bute, (from Romsey), and the Right Honourable Charles Townsend. With a detailed narrative of events during the above period, the author incorporates a considerable body of political information; and in reviewing the various changes in the administration of government, he gives the characters of the leading men, an account of the principal topics brought successively before parliament, and a sketch of the most interesting speeches on such occasions.

To assist our readers in forming an opinion of this work, we select the following paragraphs from the Preface, which state the author's conduct in compiling his history: he says, "I have not, in order to illustrate the principles and conduct of one man whom I thought injured, retaliated on his opponents. I have been slow in imputing to individuals those base designs against either liberty or government, which have been so profusely assigned to them. I have generally found in the state of party connections, and the legitimate objects of honourable ambition, sufficient means of accounting for the actions of men, either possessed of, or struggling for power, without feigning, as a cause of their conduct, an excess of mental depravity or political turpitude, which is characteristic, neither of the nation nor of the times on which I have treated.

"I will not affect to conceal, that a regard for the constitution of my country, both in church and state, ever present to my mind, has diffused itself through my work. I have treated that constitution, not as a project, but as an establishment, entitled to veneration from every observer, and to support from all those whom birth or accident has made partakers of its blessings. I have not therefore lent my approbation to crude reforms, or to the conduct of individuals, who, for purposes of ambition, have endeavoured to unsettle that which was fixed, and more than once succeeded in exciting the public mind to a dangerous ferment of disaffection. But in that attachment to the constitution, I have not, I trust, betrayed an indecent violence against those whom I considered its assailants; I have endeavoured to assign to them and to their opponents, indeed to every man, whether exalted or obscure, illustrious from merit, or degraded by crime, his real motives and true course of conduct." *Pref. p.* vi—viii.

The first chapter commences with the King's accession, and proceeds to a retrospect of his education and connections, a description of the principal persons composing the ministry, and the first transactions on the death of George II.—The King's address to the council, and the making of the Duke of York and Lord Bute privy counsellors.—The reasons stated for the King's attachment to Lord Bute, and the character of that nobleman.—The popularity of the

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King, and his speech on meeting the parliament. The author particularly notices the making of the judges' commissions permanent, and says, "Upon granting new commissions to the judges, the tenure of their office fell under consideration. The King, anxious to secure their independency and uprightness, recommended in a speech from the throne, that provision should be made for securing the judges in the enjoyment of their offices during their good behaviour, notwithstanding the demise of the crown, and requested that he might be enabled to grant and establish upon the judges such salaries as he should think proper, so as to be absolutely secured to them during the continuance of their commissions. This truly patriotic and wise declaration was received with merited attention, and an act passed fully providing for the important objects of his majesty's recommendation." *p.* 20.

Mr. Onslow, speaker of the house of commons, retires with honours, and a pension of three thousand pounds, with benefit of survivorship to his son. The King is desirous of peace, but, contrary to his own sentiments, consents to renew a subsidiary treaty with the King of Prussia. The causes of the popularity of the war, and the arguments against it, are stated.—Mr. Pitt is zealous in prosecuting the war.—Changes take place in the ministry, and Lord Bute was appointed secretary of state, notwithstanding an object of jealousy and aversion to the people, which they evidenced by a riot while the King was in the playhouse, before he had completed the fourth month of his reign, imputing to that nobleman the tax on beer.

Chap. II. 1761—Contains the state of the belligerent powers—The progress of the campaign—War in India—The King's marriage and coronation—Negotiations for peace with France, which introduce the discussion of Spanish affairs; and Mr. Pitt proposes to declare war against Spain, but his proposition is not countenanced—He resigns, and accepts a pension of three thousand pounds a year for three lives, to which is added a title conferred on his lady and her issue. After this Lord Bute is considered at the head of administration—Meeting of Parliament—Settlement of the Queen's dowry—Recess.

Chap. III. 1761, 1762—Contains the progress of the negociation with Spain, which appeared for a short period after Mr. Pitt's resignation to be friendly to peace; but after Lord Bristol had made repeated inquiries respecting the family compact without effect, he quits Spain, and war is declared.—Spain and France attempt to engage Portugal in their cause without effect; but failing, they declare war against that country.

Chap. IV. begins with the proceedings in Parliament upon the subject of the war—Assistance is granted to Portugal, and the Parliament is prorogued—The Cabinet disagrees, and the Duke of Newcastle resigns—Lord Bute takes the lead in the ministry, and discontinues the Prussian subsidy—Death of Elizabeth, Empress of Russia—The friendship of Peter III. for the King of Prussia, and the peace between them—An account of the revolution in Russia is followed by a detail of the different actions during the war.

Chap. V. 1762, 1763.—This chapter announces the birth of the Prince of Wales, with the joy expressed on the occasion, and the address of the City of London—Negotiations for peace entered into; but as Mr. Pitt had been an advocate for the war, the public were averse to peace, and did not like that Lord Bute should make it, considering the victories obtained a sufficient ground for prosecuting the war. Mr. Beckford is at this time introduced to notice in the following manner: "Mr. PITT was not unmindful of these appearances; he saw that, by securing a strong party in the city, he should best be able to make a separate opposition, and harass the ministry. The appointment of the new lord mayor appeared an object of importance. Alderman Beckford was fixed on for this office; he was a native of Jamaica, of a haughty and turbulent disposition, but respected for the independence of his character, and the incorruptibility resulting from unlimited wealth, and popular from his devoted adherence to Mr. Pitt. On the day before his appointment, he attended the common council, requesting to resign his gown; but the court postponed the consideration of his demand, and elected him mayor." *p.* 104.

The negotiations for peace are

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concluded, the terms are detailed, and the objections raised by Mr. Pitt upon the meeting of parliament specified. "He attended the House in a state of extreme pain and weakness from the gout. His speech lasted three hours; it embraced every topic of objection, and was expressed in glowing language. He declared, although he was at that instant suffering under the most excruciating torture, yet he determined at the hazard of his life to attend this day, to raise up his voice, his hand, and his arm, against the preliminary articles of a treaty which obscured all the glory of the war, surrendered the dearest interests of the nation, and sacrificed the public faith, by abandoning our allies." *p.* 115.

We close our account of this chapter with the sentiments of the author upon this peace. "The peace of 1762 was wise and just, because it so clearly ascertained points in dispute, as to leave no pretence for future litigation; because it destroyed every pretence for charging the British nation with rapacity, and an overbearing spirit; and because the moderation of the terms tended to obviate every ungracious sentiment which a successful and protracted war might have generated in the bosoms of our opponents. With all the advantages gained by Great Britain, more important cessions might, doubtless, have been obtained from France and Spain; but in every view of the subject, the conditions seem to have been judiciously and prudently arranged, and the termination of the contest was no less advantageous than honourable to Great Britain." *p.* 113, 114.

Chap. VI. 1763.—This chapter proceeds to state the formation of opposition, and proceedings in parliament; the discontent produced by, arguments against, and opposition to the cyder tax;—the retirement of Lord Bute, the cause of which is thus expressed by himself in a private letter to one of his friends: "Single," he said, "in a cabinet of my own forming; no aid in the house of lords to support me, except two peers, (Lords Denbigh and Pomfret), both the Secretaries of State silent, and the Lord Chief Justice, whom I myself brought into office, voting for me, yet speaking against me; the ground I tread upon is so hollow, that I am afraid not only of falling myself, but of involving my royal master in my ruin.—It is time for me to retire." *p.* 126.

The character of Lord Bute, as a minister and a man, is thus given: "Lord BUTE's short administration was rendered additionally unpleasant by his own errors. His undertaking to make peace when the nation was eager for continuing the war, and his offending all those who, by popularity or family connection, were enabled to co-operate effectually in his views, were rash, though laudable exertions; and his danger was augmented by his negligence of public applause, and ignorance of the means by which it might be acquired. He was advised to contemn the clamours of the city, for on the least threat of the king's displeasure, those who were then at his feet *; and though he neither esteemed nor respected the man who gave this council, the tenor of it seems agreeable to his mode of thinking: the consequence was, that the city connected with the admiration of Mr. Pitt, a factious and overbearing spirit of resistance to the exertions of government. Even the virtues of Lord Bute were not calculated to insure respect, or conciliate affection. It is said of him, 'no man 'could complain, during his administration, of a promise broken, or of 'hopes given and not fulfilled. No 'inferior person in any department 'where he had served, who did not 'passionately regret the loss of so easy, 'so kind a superior †.' In diminution of this eulogium, it is to be remarked, that Lord Bute made no promises, and gave no hopes, except to persons whose devotion he meant to secure; and that under him the pernicious precedent was introduced of removing every dependent of government, even to the lowest clerks in the public offices, to introduce others of his own nomination ‡. This proceeding necessarily created many enemies, and if it gave him some

* Letter from Lord Melcombe to Lord Bute, 8th October, 1761.

† Letter from a Gentleman in Town to his Friend in the Country. *p.* 11.

‡ Serious Considerations on the Measures of the present Administration, by Dr. Butler, Bishop of Hereford, *p.* 10. The same fact is asserted in innumerable other publications.

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claims to gratitude, those claims were too slight and precariously founded to be much relied on. His patronage of literature and the arts was liberal and honourable; with what judgment it was bestowed is not the province of history to discuss; but it does not appear open to the imputation of corrupt or sinister motives*.

"The character of this minister, as connected with his resignation, is well pourtrayed by a contemporary writer. 'The support of the Prince, 'the acquiescence of the people, the 'complaisance of parliament, and the 'baffled efforts of his rival, seemed 'now to have rivetted and established 'the Earl of Bute as a permanent mi-'nister. A feeble clamour without 'doors must have soon died away, with 'the hopes of forcing his lordship from 'his high department. To the asto-'nishment of the world, to the cer-'tain ruin of his character as a poli-'tician, he suddenly resigned. The 'surprise of his enemies prevented 'them from taking advantage of the 'consternation among his friends. 'The former abused him: the latter 'blamed: both despised his conduct.

"'This conduct, however, arose 'more from the character and dispo-'sition of the man, than from any 'public opposition to his measures, or 'private circumstance of intimida-'tion. Though born with good parts, 'and a good heart, he was possessed 'of qualities which sullied the one, 'and made the other doubtful, in the 'eyes of the superficial and preju-'diced. Surrounded with men whose 'weakness was known to the world, 'his judgment of mankind became 'suspected; and it was difficult to re-'concile benevolence of temper with 'a pride that rendered him inacces-'sible. Attached by nature to a re-'tired manner of life, he contracted 'a shyness of disposition, which ought 'never to be carried into the highest 'department of state. Habits esta-'blished the companions of the ob-'scure part of his life so firmly in his 'mind, that he sacrificed his repu-'tation with others to an appearance 'of an inattention to them. They 'were, however, his companions, but 'not his counsellors: he loved them 'for their good nature; his good sense 'forced him to despise their under-'standing. Intelligent, penetrating, 'and shrewd, he studied the theory 'of government with success; cir-'cumstances attending his youth, and 'a habit of retirement, circumscribed 'his knowledge in the practice. Mis-'taking the attention paid to his of-'fice and situation for actual attach-'ment to his person, he was deceived 'by the designing; and he looked 'upon political desertion as a sin-'gular instance of depravity in the 'age. The noise and clamours of an 'interested few, he took for the voice 'of the public; and, thinking he had 'deserved well of the nation, he was 'offended at its ingratitude. He re-'tired with chagrin, and his enemies 'owned the victory, which they a-'scribed to their own spirit and con-'duct, to an adventitious mistake in 'his mind'†." *p.* 127—130.

The author notices the virulent publications which abounded at this time, particularizing the North Briton, with the apprehension and commitment to the tower of John Wilkes, member of parliament for Aylesbury, and the dismissal of Lord Temple from the Lord Lieutenancy of Buckinghamshire, who was also struck off from the list of privy counsellors, for his countenancing of Mr. Wilkes

The other publications of Mr. Wilkes are noticed, the interview of Mr. Pitt with the King upon the formation of a new administration, and the ministry of the Duke of Bedford, close this chapter.

Chap. VII. 1763, 1764—Contains the meeting of Parliament—Proceedings against Wilkes—Riot on burning the North Briton—Wilkes's going to France, and expulsion from the House of Commons—he is tried, and a sentence of outlawry passed upon him—Resolutions for taxing America, which immediately following the devastations made by the Indians upon the back settlements, and some of the colonies having entertained designs of independence, is resisted by the Americans—Dr. Franklin is sent to England as agent for the Americans. His character is thus described by the author. "Franklin, bred to the trade of a printer, and at an early period of life obliged to rely on him-

* Lord Bute's private virtues and social qualities are not descanted on; they do not form the subject of history; but they were numerous and estimable.

† Political Conduct of the Earl of Chatham. *p.* 13.

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self alone for subsistence and advancement, was rendered cautious, attentive, and circumspect. Though his efforts had been rewarded by a competent fortune, and the postmastership of America, he did not resign himself to indolence, but still pursued the employments of his younger years with unabated perseverance. An affectionate attachment to literature and natural philosophy, acting upon a bold and ardent genius, rendered him daring and adventurous; but left him all that minute attention and patient calmness which combines trifling accidents and little causes in the promotion and perfection of the greatest designs. His eloquence was simple, but nervous and commanding, and both in speaking and writing abounded with those brief apophthegms, which make a forcible impression on the mind, subjugate the judgment, and are never eradicated from the memory. The projects of Franklin, which in another would have seemed exaggerated and preposterous, were by him so well planned, and so industriously pursued, that they never failed to produce the most extensive, and, to all but himself, unexpected results. His fortune, his knowledge, and his great work, the American revolution, are convincing and incontrovertible proofs of the immense labours which may be achieved by the union of genius, judgment, and perseverance." *p.* 169, 170.

Chap. VIII. 1765—In this chapter is contained a particular account of the state of Ireland—The division in the cabinet of that kingdom, and the outrages of the lower classes of the people—The state of foreign powers—The seizing and restoring of Tortuga by the French—The Spaniards interrupt our logwood cutters, and capture a ship in the Mediterranean, but make satisfaction—Affairs of Poland and Russia, with the method adopted to place Stanislaus Augustus upon the throne of Poland. This is followed by an account of the treatment which Ivan Antonovitch, joint heir to the crown of Russia with Peter the Great, experienced from Elizabeth and Catherine, the former of whom deposed him when only a year old, and he was removed from one place of confinement to another till he was shut up in the fortress of Schlusselburg, in a small vaulted prison, where the light of day never entered, and in this place he was slain by his guards in an unsuccessful attempt to liberate him.—The meeting of the British parliament, with debates on taxing America, general warrants, and on informations ex officio—The Isle of Man added to the realm—Regency act—Insurrection of the silk weavers—Negotiations for a change of ministry, which terminates in the formation of the Rockingham administration—This chapter closes with the death of the Duke of Cumberland and of Prince Frederic.

Chap. IX. Begins with an examination of the motives for opposing the stamp act, and then states the imprudence of the ministry in allowing time for the accumulation of discontents in America, and the formation of parties to oppose the designs of England; among these, the exertions of the Presbyterians are particularly specified, the discontents on the arrival of the stamp act are noticed, and the proceedings in Virginia and New England are stated, with the preparations for holding a congress, and combinations against the use of stamps.—Riots at Boston—Meeting, proceedings, and dissolution of congress—The delivery of stamps prevented—The ministry meet to discuss the affairs of America, prior to the meeting of parliament. In the debate on the address at the opening of parliament, Mr. Pitt, in a long and spirited speech, which is here detailed, opposes arguments against the conduct of ministry towards America, and contends, that while he asserted the authority of Great Britain over the colonies to be sovereign and supreme in every case of legislation, yet *that Great Britain had no right to lay a tax upon them.* The principal argument in support of the proposition is, that the people cannot by the law of England be taxed without their own consent; and as America was not actually represented, Great Britain had no right to lay a tax upon her. During this sitting of parliament the stamp act and cyder tax are repealed, and general warrants are declared illegal, and a new ministry, termed Mr. Pitt's, is formed. Mr. Pitt is made a peer by the title of Earl of Chatham. This chapter concludes with relating the means which were used to render Lord Chatham unpopular.

Chapters X, XI, XII. The first of

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these chapters takes a retrospective view of India affairs, which in the following are continued to June 1766, and beginning with the origin of territorial acquisition in India, contain a circumstantial account of the transactions in that country to the time specified. The whole closes with the augmentation of the dividends arising from the prosperity of Indian affairs.

Chap. XIII. 1766, 1767, 1768.—In this chapter the account of transactions in America is resumed, and the author states, that "although the repeal of the stamp act produced much joy in that country, yet the spirit of revolt was not suppressed, which fully appeared in many of their actions. On account of a scarcity of grain in 1766, ministry laid an embargo on ships preparing to sail with cargoes of corn, for which conduct, at the opening of parliament, ministers introduced a bill of indemnity in favour of those officers who had acted under the order of council, which produced several animated debates, in which their conduct was severely arraigned. The assumption of a prerogative to dispense with an existing law, under any circumstances, or for any motive, was derided as unconstitutional and dangerous, and tending directly to establish an unqualified and unlimited tyranny. Those who advised the measure were no less open to censure than the officers who carried it into execution; and therefore an amendment was moved, including the ministers in the operation of the bill

This produced a long and spirited debate, of which the principal speakers for and against the dispensing power of the crown are named, and some of their speeches detailed. Lord Chatham and Lord Camden supported the measure, which was opposed by Lords Mansfield, Temple, and Lyttleton.

"Lord CHATHAM alleged, in justification of the ministry, that the necessity of the state to which every consideration of a mere legal nature must bend, required the measure. The act itself, he contended, was wise and necessary, and the prohibition a legal right of a legal prerogative. . . . . He maintained, that neither he nor his colleagues needed an indemnity, and declared it to be the right and duty of the crown to suspend the execution of a law for the safety of the people.

"Lord CAMDEN, in supporting the same opinion, argued strongly in vindication of those, who, on an obvious necessity, had done an act which no existing law could be produced to justify. The necessity of a measure, he observed, renders it not only excusable, but legal; and consequently a judge, when the necessity is proved, may, without hesitation, declare that act legal, which would be clearly illegal where such necessity did not exist. The crown is the sole executive power, and is therefore intrusted by the constitution to take upon itself whatever the safety of the state may require during the recess of parliament, which is at best but a forty days tyranny. He concluded by observing, that the power exercised on this occasion was so moderate and beneficial, that Junius Brutus would not have hesitated to intrust it even to the discretion of a Nero." *p.* 309.

"Lord Camden's expression of a forty days tyranny was treated with great severity. 'Forty days tyranny!' one of the speakers exclaimed, 'my 'lords, tyranny is a harsh sound. I 'detest the very words, because I 'hate the thing. But are these words 'to come from a noble Lord, whose 'glory it might, and ought to have 'been, to have risen by steps that liberty threw in his way, and to have 'been honoured, as his country has 'honoured him, not for trampling 'her under foot, but for holding up 'her head. I have used my best endeavours to answer the argument, 'which is the foundation of the distinction to which the forty days allludes, by argument founded in principles. I will now give the noble 'lord one answer more, and it shall 'be *argumentum ad hominem*. That 'noble lord has, I believe, said on 'other occasions, and he said well, 'that the price of one hour's English 'liberty none could tell but an English jury; and juries, under the 'guidance of a certain noble lord, 'have estimated it very high, in the 'case of the meanest of the subjects, 'when oppressed only by the servants 'of the state. But forty days tyranny over the nation by the crown! '—who can endure the thought?

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'My lords, less than forty days ty-
'ranny, such as this country has felt
'in some times, would, I believe,
'bring your lordships together with-
'out a summons, from your sick beds,
'riding even upon post horses, in
'hot weather, faster than our great
'patriots themselves to get a place
'or a pension, or both; and for ought
'I know, make the subject of your
'consolations that appeal to heaven
'which has been spoken of. Yet
'establish a 'dispensing power, and
'you cannot be sure of either liberty
'or law for forty minutes'.

"Adverting to the defence which ministers offered for their conduct, it was said: 'The noble and learned 'lord speaks of meritorious crimi-'nality as strange; and it would 'be so. But meritorious illegality is 'not so strange, or an action meri-'torious in itself, and happy in its 'effects, though against law. The 'merit consists in running the risk of 'the law, for the public good, as in the 'instance alluded to by the other no-'ble and learned lord on the cross 'bench, of the Roman general, who 'fought against orders, and was re-'warded for saving his country. On 'the other hand, if an act is autho-'rized by law, there can be no such 'risk, or consequently any other me-'rit, than that of doing one's duty. I 'agree with the noble lord who holds 'the seals of secretary of state, that 'he would be a poor minister indeed, 'who would not run such a risk, 'when the safety of the state re-'quired. I will say, that without 'being a minister, as an inferior ma-'gistrate, or even as a private sub-'ject, I should not hesitate, upon 'good ground of public safety, to 'stop, if I could, any ship from sail-'ing out of port, to the destruction 'of the state, although no embargo 'subsisted; and in this case, if minis-'ters had held to the justification of 'the particular act upon the circum-'stances they had done well. But 'they have justified the act by main-'taining a power which I cannot ac-'knowledge. I blame not the crown, 'nor the advisers of the crown, for 'dispensing good, nor do I wish to 'hold out to the people a violation of 'the constitution; but I will blame 'ministers for asserting a prerogative 'in the crown, which, instead of dis-'pensing good, would dispense much 'evil; and if they will hold out a 'power unconstitutional, and destruc-'tive of the vitals of the constitution, 'they must excuse others for holding 'up the barrier against such a power, 'and defending the constitution. I 'think prerogative is a power, and it 'is a duty also to protect the people; 'but I think a dispensing power is no 'part of the prerogative, and equally 'against the duty of the prerogative, 'and the safety and protection of the 'people; and I am astonished how a 'house of lords could have patience 'to sit and hear so much of it. The 'dispensing and suspending power, 'and the raising of money without 'consent of parliament, were declared 'to be precisely alike, and standing 'upon the very same ground; they 'were born twins; they lived toge-'ther, and together were buried in 'the same grave, at the revolution, 'past all power of resurrection. If a 'difference were made between rais-'ing money, and the suspending or 'dispensing power, the suspending and 'dispensing power must be consider-'ed as the most dangerous, as that 'which might do most universal mis-'chief, and with the greatest speed, 'as it includes the whole. Rashly 'and wilfully to claim or exercise, as 'prerogative, a power clearly against 'law, is too great a boldness for this 'country; and the suspending or dis-'pensing power, that edged tool which 'has cut so deep, is the last which 'any man in his wits would handle 'in England; that rock which the 'English history has warned against 'with such awful beacons; an attempt 'that lost one prince his crown and 'his head; and that at length ex-'pelled their family out of this land 'of liberty to the regions of tyranny, 'as the only climate that suited their 'temper and genius; a power, the 'exercise of which branded, as the 'subversion of the constitution, in the 'front of that truly great charter of 'your liberties, the bill of rights. A 'minister who is not afraid of that 'power, is neither fit for the sovereign 'nor the subject'." *p.* 311—314.

The next subject noticed is the discussion of India affairs in parliament, after which is an account of the new duties laid on exports to America, and the arrangements for a new administration, with the characters of Charles Townsend and Lord North.

Chap. XIV. 1767, 1768—Contains a description of the character, power,

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and total suppression of the Jesuits—State of France—The war in Corsica, and between the Turks and Russians—Affairs of America, stating many acts of opposition to the authority of Great Britain—The affairs of Ireland, in which the residence of the Lord-Lieutenant is made obligatory, and the passing of the bill for octennial parliaments.

Chap. XV. 1768, 1769—This chapter is nearly filled with the transactions that occurred relative to Wilkes upon his return to England, with the tumults that were excited by his partisans, concluding with the affairs of America, the discharging of the arrears of the civil list, and the agreement for five years with the East India Company.

Chap. XVI. 1766—1770.—The first subject in this chapter is on the affairs of India, and contains an account of difficulties, and of the war with Hyder Ally and its effects—The Middlesex and London Petitions, praying for the dismission of his majesty's ministers are next noticed. The subjects of Junius's Letters, published at this time, are described; and in detailing the affairs of Ireland, with which this chapter closes, the rejection of a money bill, with the lord lieutenant's protest, is particularly noticed.

(To be continued.)

CXII. ASCERBI'S TRAVELS *through Sweden, Finland, and Lapland.*

(Concluded from page 420.)

CHAP. XVIII. The travellers having passed through Brakestead, we here find them at Uleaborg, situated on the river Ulea, the navigation of which is attended with particular danger. Such is the velocity with which ships perform their course down this river, that they generally run six English miles in the space of twenty minutes. The salmon fishery here is very considerable, and the salmons of Uleaborg fetch a higher price at Stockholm than those of any other place. This town is situated in 65 degrees north latitude. Its seasons are thus described in the following general remarks.

"1st. The WINTER begins in October, and lasts full seven months, or till the end of April. The spring is short, and is over with the month of May. The SUMMER commences in June, and continues three months. AUTUMN takes its beginning with September, and only extends to the end of that month.

"2d. The greatest cold in winter is in January, and the greatest heat in summer commonly towards the end of July.

"3d. The MIDDLE TEMPERATURE for the whole year, if we except the periods when the seasons exert their particular influence, is about the freezing point of the thermometer, or, in other words, constant winter.

"4th. The night frosts are sometimes pretty sharp, especially from about the 10th to the 20th of August. July 25th, 1785, several things in the kitchen garden were bit by the frost; for example, the potatoes (solonum tuberosum) and the beans (phaseolus).

"5th. However short the summer may be in this part of the world, the grass and corn nevertheless grows sufficiently ripe. There have been instances that the corn was sown and brought in quite ripe in the space of forty-two days." *p.* 265.

Chap. XIX. The situation at Uleaborg proved so agreeable as to induce the travellers to stay for some time.

Animal magnetism has in this country several advocates. In this chapter is an account of some experiments, which closes with describing some of the manners of the inhabitants of this town.

"The taste for social entertainment at Uleaborg is not very general. The merchants are a distinct class of themselves, whom you never meet in other company; these are the most unfavourable to friendly intercourse, and also the least informed. The persons who compose the usual society of the place, are such as are in the employment of government, from the governor down to the judges of the tribunal. The governors of provinces, in Sweden, are instructed to invite and entertain at their houses all strangers of any distinction. General Curpelan not only obeys his instructions, but adds to the offices of politeness and hospitality the most flattering marks of personal friendship, insomuch that he offered to accommodate us with lodgings at his own house. We chose, however, to remain at the house of a merchant

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called Feldman, who did every thing in his power to oblige us, and under whose roof we found all that could contribute to render our residence agreeable. The manners of the Uleaborg society have a great resemblance to those of the capital. The people have the same inclination to play, and are fond of pompous entertainments, and of formality. As the stranger is always the principal person in company, they are at pains to consult his taste, and do every thing they fancy will be most agreeable to him. The young ladies are exceedingly pleased to be introduced to strangers, and study to profit, as much they can, in a becoming manner, by their visits among them. When you have been invited to sup at a gentleman's house, it is a custom (which I cannot say is extremely gracious), as soon as the entertainment is over, for all the ladies, young and old, who wish to testify the pleasure they have enjoyed in your company, to give you a slap with the hand upon your back, when you least expect it; and it is established as a rule, that the more forcibly the hand is applied, the more emphatic is the lady's declaration in your favour." *p.* 275, 276.

Chap. XX. The cheapness of living, and opportunity of shooting, induce the travellers to continue at Uleaborg. The season for the pleasures of the chase was night. The writer thus describes the way of spending their time in this place. "The nights, equally fine and clear as the day, enabled us to prolong the pleasures of the chase. We used to dine, have our party at music, sup, and at ten o'clock in the evening set out, and continue our sports in the field till about two o'clock in the morning. The light of the night was even more friendly to our pursuit than that of the day. The solar rays did not make the same strong impression on our eyes, and still we had light enough for the purpose of shooting. The birds in the course of the night were much more quiet, the wild ducks flocked from the sea on their way to the lakes and rivers, and sometimes passed directly over our heads. The rivers and lakes, as well as the marshy ground in their vicinity, swarmed with ducks and snipes of all descriptions. Our pleasure as sportsmen was not greater than what we enjoyed as naturalists, from the great variety of different species, to which the inhabitants of Italy are total strangers." *p.* 279.

They were still more attached to their residence in this place from "meeting with two gentlemen, lovers of music, one of whom played the violoncello, the other the alto, thus, says the author, with the assistance of Mr. Skiöldebrand, my travelling companion, who played the violin, and myself, who played the clarinet, we were in condition to perform a quartetto tolerably well. A quartetto at Uleaborg was a phenomenon, no less out of the ordinary course of things than the appearance of the most astonishing meteor. There were not ten persons in the town who had ever heard music in four parts; nor, probably, from its foundation to the day of our arrival, had a quartetto been ever executed within its bounds. The reader will easily conceive the pleasure we derived from the simplicity of those good people, who looked up to us as the gods of music, as well as the satisfaction we enjoyed from a sympathy with their feelings." *p.* 281, 282.

"The inhabitants of Finland have certainly a very sensitive turn both for music and poetry. Indeed it should seem that these two arts go together; but the Finlanders have not made the same progress in music as in poetry, on account of the imperfection of their national instrument, and the attachment and veneration with which they have preserved it.

"The *harpu* consists of five strings; and here we may observe the first step in the origin of the arts. They had no idea of giving it more chords than there are fingers on the hand. The chords are *a*, *b*, *c*, *d*, *e*; and *c* being flat, the instrument becomes turned in *a* minor, the favourite note of all the northern nations. The chords are of metal, and not, like those of the violin and guitar, susceptible of being modulated by the fingers of the left hand. The whole compass of their music consists of five notes, and with these five notes they play, they dance, and recite their poetry or verses. It is easy to imagine the melancholy and monotonous effect of their music, as well as the impossibility of improving it, until they shall abandon this five-stringed instrument. But barbarous and civilized nations are no less frugal of

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their mental than of their corporeal enjoyments; they can dispense with the refinements of music as easily as they are reconciled to simplicity and uniformity in their diet and mode of life." p. 283, 284.

Chap. XXI. The influence of the northern climate upon the manners and habits of the people is noticed, with the hardships of living in the north, when compared to the southern countries, and the occupations of the Finlanders in winter. Their methods of catching fish is described to be in the following manner: "A couple of openings are made in the ice, and by means of ropes and long poles, they then contrive to pass their nets from one opening to the other; the drawing out of the nets is attended with infinite labour. They have another method of fishing on the ice, which seemed to me extremely curious, at least the novelty of it excited my surprise. It is in catching fish by a stroke of a mallet or club. In autumn, when the frost begins to set in, the fisherman courses along the rivers, and when he observes a fish under the ice in shallow water, he takes a violent blow with his wooden mallet perpendicularly over the fish, so as to break the ice. The fish, stupified by the blow communicated to it by the water, in a few seconds rises quite giddy to the surface, where the man seizes it with an instrument made for the purpose." p. 287, 288.

The manner of encountering the bear next follows: the description of which is accompanied by a plate.

"It is but very lately that some few individuals have begun to use fire-arms in this chase; but there are still many among the peasantry, particularly in the inland part of the country, who will not expose their life to the uncertain shot of a musket, which is so liable to be prevented by damp, nor be possessed of an instrument which they think too costly, even when of a very ordinary quality. The favourite weapon of the Finlander, in hunting the bear, is an iron lance fixed at the end of a pole. At about the distance of a foot from the point of the lance is fixed a cross-bar, which prevents the instrument from penetrating too far into the body of the bear, or passing through both sides. When the Finlander has discovered where the bear has taken up his winter quarters, he goes to the place, and makes a noise at the entrance of his den, by which he endeavours to irritate and provoke him to quit his strong hold. The bear hesitates, and seems unwilling to come out; but continuing to be molested by the hunter, and perhaps by the barking of his dog, he at length gets up, and rushes in fury from his cavern. The moment he sees the peasant, he rears himself upon his two hind legs ready to tear him to pieces. The Finlander instantly puts himself in the attitude which is represented in the annexed plate; that is to say, he brings back the iron lance close to his breast, concealing from the bear the length of the pole, in order that he may not have time to be upon his guard, and consequently to parry with his paws the mortal blow which the hunter means to aim at his vitals. The Finlander then advances boldly towards the bear, nor does he strike the blow till they are so near each other that the animal stretches out his paws to tear his antagonist limb from limb. At that instant the peasant pierces his heart with the lance, which, but for the cross-bar, would come out at his shoulder; nor could he otherwise prevent the bear falling upon him, an accident which might be highly dangerous. By means of the cross-bar the animal is kept upright, and ultimately thrown upon his back; but what may seem to some very extraordinary is, the bear feeling himself wounded, instead of attempting with his paws to pull out the lance, holds it fast, and presses it more deeply into the wound. When the bear, after rolling upon the snow, ceases from the last struggles of death, the Finlander lays hold of him, and calls for the assistance of his friends, who drag the carcase to his hut; and this triumph terminates in a sort of festival, where the poet assists, and sings the exploits of the hunter." p. 288.

There is also an engraving to represent the Finlander's method of shooting squirrels, which is with blunt arrows.

Chap. XXII. This chapter contains a description of some of the manners and customs of Finland—Their modes of courtship and marriage—The use of vapour baths, of which the following account, accompanied with an engraving, is given. "Another particular, that appeared

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very singular among the customs of the Fins, was their baths, and manner of bathing. Almost all the Finnish peasants have a small house built on purpose for a bath; it consists of only one small chamber, in the innermost part of which are placed a number of stones, which are heated by fire till they become red. On these stones, thus heated, water is thrown, until the company within be involved in a thick cloud of vapour. In this innermost part, the chamber is formed into two stories for the accommodation of a greater number of persons within that small compass; and it being the nature of heat and vapour to ascend, the second story is, of course the hottest. Men and women use the bath promiscuously, without any concealment of dress, or being in the least influenced by any emotions of attachment. If, however, a stranger open the door, and come on the bathers by surprise, the women are not a little startled at his appearance; for, besides his person, he introduces along with him, by opening the door, a great quantity of light, which discovers at once to the view their situation, as well as forms. Without such an accident they remain, if not in total darkness, yet in great obscurity, as there is no other window besides a small hole, nor any light but what enters in from some chinks in the roof of the house, or the crevices between the pieces of wood of which it is constructed. I often amused myself with surprising the bathers in this manner, and I once or twice tried to go in and join the assembly; but the heat was so excessive that I could not breathe, and in the space of a minute at most, I verily believe, must have been suffocated. I sometimes stept in for a moment, just to leave my thermometer in some proper place, and immediately went out again, where I would remain for a quarter of an hour, or ten minutes, and then enter again, and fetch the instrument, to ascertain the degree of heat. My astonishment was so great, that I could scarcely believe my senses, when I found that those people remain together, and amuse themselves for the space of half an hour, and sometimes a whole hour, in the same chamber, heated to the 70th or 75th degree of Celsius. The thermometer, in contact with those vapours, became sometimes so hot that I could scarcely hold it in my hands.

"The Finlanders, all the while they are in this hot bath, continue to rub themselves, and lash every part of their bodies with switches, formed of the twigs of the birch tree. In ten minutes they become as red as raw flesh, and have altogether a very frightful appearance. In the winter season they frequently go out of the bath, naked as they are, to roll themselves in the snow, when the cold is at 20, and even at 30 degrees below Zero*. They will sometimes come out, still naked, and converse together, or with any one near them, in the open air. If travellers happen to pass by while the peasants of any hamlet, or little village, are in the bath, and their assistance is needed, they will leave the bath, and assist in yoking or unyoking, and fetching provender for the horses, or in any thing else, without any sort of covering whatever, while the passenger sits shivering with cold, though wrapped up in a good sound wolf's skin. There is nothing more wonderful than the extremities which man is capable of enduring through the power of habit.

"The Finnish peasants pass thus instantaneously from an atmosphere of 70 degrees of heat, to one of 30 degrees of cold, a transition of a hundred degrees, which is the same thing as going out of boiling into freezing water! and what is more astonishing, without the least inconvenience, while other people are very sensibly affected by a variation of but five degrees, and in danger of being afflicted with rheumatism by the most trifling wind that blows. Those peasants assure you, that without the hot vapour baths they could not sustain, as they do, during the whole day, their various labours. By the bath, they tell you, their strength is recruited as much as by rest and sleep. The heat of the vapour mollifies to such a degree their skin, that the men easily shave themselves with wretched razors, and without soap. Had Shakspeare known of a people who could thus have pleasure in such quick transition from excessive heat to the severest cold, his knowledge

* I speak always of the thermometer of a 100 degrees, by Celsius.

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might have been increased, but his creative fancy could not have been assisted :—

" O! who can hold a fire in his hand,
By thinking of the frosty Caucasus?
Or wallow naked in December snow,
By thinking on fantastic summer's heat?"
p. 296—299.

Chap. XXIII. This chapter describes the national poetry of Finland. The turn of the natives for poetry, and the manner in which they recite their poetical compositions is thus stated: " A circle is formed of the auditors, in the midst of which stand the improvisator, and his repetitory coadjutor.

" Every line which the improvisator sings or delivers, is repeated in the same tune by the coadjutor, who, taking up the last word, or the last but one, finishes the line with him, and then repeats it alone. This gives the improvisator time to prepare the succeeding line, which he sings, seconded in like manner by his coadjutor; and thus they both proceed, the coadjutor always taking up the last word of the improvisator's line, and then repeating it by himself until the poem is ended. During intervals, they recruit their spirits with beer or brandy, and sometimes continue the improvisation to a late hour. Dancing not being very common among the Finnish peasantry, their amusements at fairs, or at their private meetings, consists in these kind of songs, or recitations, sometimes accompanied by the harp, if that instrument be at hand, when the harper supplies the place of the repetitor.

" I shall now lay before my readers some specimens of these poems, in which there will be observed much redundancy of expression, the sense being continued through two or more verses, the phrase only varied, as in the eastern compositions. The Finnish tongue is peculiarly adapted to this kind of phraseology, as it is highly copious, and abounding with synonimous words.

" The first specimen I shall produce is an extract from a poem, or funeral elegy, composed by *Paulo Remes*, a Finnish peasant, upon the occasion of his brother's decease. This poem was printed at Abo, in 1765.

' The word went from heaven,
' from him in whose hand are all
' things.

' Come hither, I will make thee
' my friend; approach, for thou shalt
' henceforth be my companion. Come
' down from the high hill; leave the
' seat of sorrow behind thee; enough
' hast thou suffered; the tears thou
' hast shed are sufficient; thou hast
' felt pain and disease; the hour of
' thy deliverance is come; thou art
' set free from evil days; peace hasteneth to meet thee; relief from
' grief to come.

' Thus went he out to his Maker;
' he entered into glory; he hastened
' into extreme bliss; he departed to
' enjoy liberty; he quitted a life of
' sorrow; he left the habitations of the
' earth.'

" Proverbs are the result of experience and wisdom; and no nations, however barbarous, are found without them in their language. The Finnish tongue has an abundance, many of them conveying strong sense and acute mark. They are for the most part in runic or alliterative verse; and, like the Hebrew proverbs, are divided into hemistics, the latter illustrating the foregoing. The following are Finnish proverbs, literally translated :

' The good man spareth from his
' peck; but the wicked will not give
' from a bushel.

' The wise man knoweth what he
' shall do; but fools try every thing.

' There is no deliverance through
' tears; neither are evils remedied by
' sorrow.

' He who hath tried, goeth immediately to the work; but he who
' hath no experience standeth to consider.

' The wise man gathereth wisdom
' every where; he profiteth by the
' discourse of fools.

' A man's own land is his chiefest
' delight; the wood is most pleasant
' that is his.

' The stranger is our brother; he
' who comes from afar off is our kinsman.

' When the morn breaketh forth, I
' know the day which followeth; a
' good man discovereth himself by
' his looks.

' The work is ended which is begun; there is time lost to say, what
' shall I do?

' The tool of the industrious man is

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'sharp; but the ploughshare of the 'fool wanteth grinding'." p. 303—306.

Love, our author adds, is, "as may be supposed, the great business of the fair sex, and the topic upon which the energies of the Finnish poetess are chiefly exercised: it is, however, not an easy matter to procure specimens of these songs, as they are generally sung by the young women at meetings, to which men are rarely or never admitted. Mr. Frawzen, of Abo, presented me with a song, the composition of a country girl, a native of Ostro-Bothnia, and the servant of the magister or the clergyman of the village, where she had constantly resided. It is composed on the occasion of her lover's absence, in a style of natural simplicity, strong sentiment, and bold figure, to attain which more cultivated understandings sometimes labour in vain. The thought in the second stanza, if not altogether new to poetry, has something in it very striking, is prettily introduced, and well turned. This little piece, considered as the production of a girl who could neither write nor read, is a wonderful performance. It is nature's poet delivering the dictates of her heart in the words which love has suggested, and 'snatching a grace 'beyond the reach of art.' This Finnish Sappho, amidst all the snows of her ungenial climate, discovers all the warmth of the poetess of Lesbos. I shall lay before the reader two translations of this song, the one in prose, the other in verse.

"The following prose translation is as near the original as the English language can approach the Finnish.

1. 'Oh! that my beloved were now 'here; that his well known figure 'were but before me! How should I 'fly into his arms, and kiss him, 'though his face were besmeared 'with the blood of a wolf! How should 'I press his hand, even though a snake 'were twisted round it!

2. 'Alas! why have not the winds 'understanding? And why is the 'breeze bereft of speech? The winds 'might exchange sentiments betwixt 'my beloved and me. The breezes 'might every instant carry my words 'to him and bring back his to me.

3. 'How then would the delicacies 'of the rector's table be neglected! 'How inattentive should I be to the 'dress of his daughter! I should leave 'every thing to attend upon my be-'loved, who is the dear object of 'my summer thoughts, and winter 'cares'.

"This version in rhyme is neither so close as metaphrase, nor so distant as paraphrase.

1.

'O were my love but here with me!
'Cou'd I his well-known person see!
'How should I fly to his embrace,
'Tho' blood of wolves distain'd his face;
'Press'd to my heart his hand would take,
'Tho' 'twere encircled by a snake.

2.

'Those winds that whisper thro' the wood,
'Why is their speech not understood?
'They might exchange the lover's pray'r,
'And sigh for sigh returning bear.

3.

'Ill-cook'd the rector's meals would be,
'Dressing his daughter wait for me;
'Whilst kitchen, toilet, I forsake,
'And thought of my love only take;
'On that alone my care bestow,
'My summer's wish, my winter's vow.'
p. 317—319.

(To be concluded in our next.)

CXIII. SERMONS. *By* WILLIAM JAY, 8*vo*.

(Concluded from page 437.)

AS a farther specimen of these interesting Discourses we add the exordium and analysis of the sixth Sermon, with the two first heads of Discourse.

SERMON VI.

The Gospel demands and deserves Attention.

If any Man have Ears to hear let him hear. Mark iv. 23.

"The sages of antiquity delivered much of their knowledge in comprehensive sentences. Each of the wise men of Greece was distinguished by some aphorism. All nations have had their peculiar proverbs. The generality of mankind are much more influenced by detached and striking phrases, than by long addresses, or laboured reasonings, which require more time and application than they are either willing or able to afford. 'The *words* of the wise are as goads, 'and as nails fastened by the master 'of assemblies.' The good effects of preaching are commonly produced by particular expressions, which leave something for our minds to develope

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or enlarge, which please the imagination, which are easily remembered, and which often occur.—This method of instruction our Lord and Saviour adopted; we often read of 'his sayings;' and there is no sentence, which he so frequently repeated, as the words which I have read.—This alone should powerfully recommend them to our regard; but they have higher claims, and we shall view them, I. As implying the authority of the Speaker. II. As suggesting the importance of the subject. III. As appealing to impartial consideration. IV. As demanding practical improvement. 'He that hath ears to hear, 'let him hear.'

"I. Here is implied the *authority* of the Speaker. And who can advance claims on our attention equally numerous and powerful with his?—'He entered into the synagogue, 'and taught. And they were astonished at his doctrine: for he 'taught them as one that had authority, and not as the scribes.' He possessed every thing from which a teacher could derive influence.

"He had all the authority which is derived from knowledge. Religion was the subject he came to teach—he knew the whole, and the whole perfectly. With all the ease of intelligence, he speaks of things which would swallow us up—they were familiar to him. He speaks of God without any embarrassment—'He 'was in the bosom of the Father.' He speaks of heaven without any emotions of wonder—it was his Father's house. He mentions the treachery of Judas without any surprise—'he knew from the beginning 'who would betray him.' Nothing in the behaviour of his enemies, or of his friends; nothing in the denial of Peter, or dispersion of his disciples astonished him—'he knew what was 'in man.' He was fully acquainted with the capacities and dispositions of his hearers. He knew how much they were able to bear—when it was necessary to produce evidence, or to leave obscurity—how to touch by suitable motives all the hidden springs of action—and by appropriate illustration, to remove prejudices, and dissolve doubts, and satisfy desires concealed in the minds of the owners, who 'finding the secrets of the 'heart made manifest,' were filled with admiration, and exclaimed 'never man spake like this man'—Thus both his subject and his audience were completely under his management.

"He had all the authority which is devived from unimpeachable rectitude. This gives a speaker peculiar firmness and force. A consciousness of vice, or even of imperfection, has a tendency to make him partial or timid. And where is the teacher, who is sensible of no failings; who exemplifies universally those high instructions he delivers? 'In many 'things we offend all.'—He alone could say, 'which of you convinceth 'me of sin?' It debased none of his actions, it mixed with none of his motives. His tempers were all heavenly; his example embodied and enlivened every doctrine he preached. In him were none of those omissions which call for the proverb, 'Physician, heal thyself;'—he spake fearless of the reproach of his hearers, and unchecked by the reflections of his own conscience.

"He had all the authority flowing from 'miracles, and wonders, and 'signs.'—Think of a speaker, who could call forth the powers of heaven and earth, and establish his doctrine by their testimony—who could end his discourse, and say—all this is true; witness, ye winds and waves—and they 'cease from their raging.' Witness, ye blind—and they 'receive 'their sight.' Witness, ye dead—and 'Lazarus comes forth.'—'Rabbi, 'we know thou art a teacher sent 'from God: for no man can do these 'miracles which thou doest, except 'God be with him.'

"Consider his uncontrollable dominion. There is no place where his voice does not reign. He causes the most insensible creatures to hear it.—In the original creation 'he spake, 'and it was done; he commanded, 'and it stood fast.' 'He appointeth 'the moon for seasons, and the sun 'knoweth his going down. The day 'is his, the night also is his:' 'he has 'made summer and winter:' and when he calls for them, they never refuse to come. Even the unruly sea acquiesces in his mandate; 'hitherto 'shalt thou come, and no further; 'and here shall thy proud waves be 'stayed.' The earth obeys the laws which he impressed upon it—'The 'voice of the Lord is powerful: the 'voice of the Lord is full of majesty: 'the voice of the Lord breaketh the 'cedars: the voice of the Lord di-

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'videth the flames of fire: the voice 'of the Lord shaketh the wilderness.' 'Marvel not at *this*: for the hour is 'coming, in the which all that are 'in their graves shall hear his voice, 'and shall come forth.'—Obeyed by all creatures, he approaches, and expects your submission. Would you be the only rebel in the universe? Unlike all other beings, would you swerve from your station, and renounce your allegiance? Harder than the rock, and more senseless than the dead, would you refuse to hear his voice?

"Consider the dignity of his character. 'Where the word of a king 'is there is power, and who may say 'unto him, what doest thou?' The most magnificent titles are not too glorious to discriminate the Son of God. 'He had on his vesture, and 'on his thigh, a name written, 'King 'of kings, and Lord of lords.' Was Isaiah mistaken, when he said of the 'Child born, and the Son given,' 'the government shall be upon his 'shoulder, and his name shall be 'called Wonderful, Counsellor, the 'Mighty God, the everlasting Fa-'ther, the Prince of Peace?' Did he exceed his own claims when he said, 'I am Alpha and Omega, the Begin-'ning and the Ending, saith the 'Lord, which is, and which was, and 'which is to come, the Almighty?'

"And does he not stand in relations the most intimate and affecting?—He made us—placed us so high in the scale of being—endued our nature with reason and immortality. He sustains us—'in him we live, and 'move, and have our being'—his are all our possessions; and if there be a day, or an hour, in which he is regardless of you, you shall be inattentive to him. His demands are founded in the sun which shines upon you—in the friends you enjoy—in the bread which nourishes you—and above all, in the salvation you desire. He addresses you from the garden and the cross. Shall his voice be unheard? Shall such an authority be despised? Will you stand with Pharaoh, and impiously ask, 'Who is the Lord, that I should obey his voice?'—Why 'He, in whose hands thy breath is, and whose are all thy ways'—He 'who remembered thee in thy low estate'—He 'who gave his life a ransom' for thee—He is thy master—and shall servants disobey the orders of a master? Thy Teacher—and shall disciples refuse the instructions of their teacher? Thy Benefactor—and have loving-kindnesses and tender mercies no claims?—O wonderful beyond degree!—'Thus 'saith the Lord' should bring forth a listening world; fathers and children, princes and people, the wise and the unlearned, the rich and the poor—and—none appears—He speaks, and we are regardless, regardless of a Speaker clothed with every kind of authority—who also speaks on our behalf, for our welfare, and whose language is 'hear, and 'your souls shall live.' This brings us from the authority of the Speaker, to consider what is equally included in the address,

"II. The importance of the subject—'He that hath ears to hear, let 'him hear.' Sometimes speakers promise their hearers more than they can perform, and excite expectations which they are unable to realize—Jesus Christ is not afraid to awaken attention; he knows he can more than repay it; he knows we can never raise our minds to the grandeur of the subject. He does not trifle; his instructions are unspeakably interesting and important. In order to this, they must be true. And, my brethren, you cannot but acknowledge that the reality of these things is possible—sometimes they strike you as *probable*, and much more frequently than you are willing to allow; hence your uneasiness, and hence your eagerness to bring forward your opinions to make proselytes, and to embolden your trembling faith by placing numbers around it.—We affirm that these things are true—and observe where we stand when we affirm it—within view of evidences, numberless and convincing. There we appeal to a series of prophecies; and here to a train of miracles. There to the sublimity and holiness of the doctrine; here to the competency and goodness of the writers. There to the success of the gospel, destitute of every worldly recommendation, and in the face of the most powerful opposition; here to the blood of the best of men, and the consent of the wisest men—for we stand not only near the fishermen of Galilee, but a multitude of pre-eminent genius and learning, when we say 'we have not followed cunning-

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'ly devised fables.' With all this evidence, would you dispute the truth of these things? would you assure us, as some in our day have done, that there is not the shadow of truth in them?—What should we think of the understandings of such persons, did we not know that they must pretend all this to justify their indifference?—that when a man has fallen out with his conscience, he must separate from it for the sake of his own peace?—and that 'this is the con-'demnation, that light is come into 'the world, and men love darkness 'rather than light because their deeds 'are evil.'

"How pleasing is truth! how satisfactory is it to find something to which the mind may adhere with pleasure, after being the dupe of ignorance and error, and 'like a wave 'of the sea driven with the wind and 'tossed.'—But though that which is important must always be true, that which is true is not always important. It is otherwise here—as the gospel 'is a faithful saying,' it is 'worthy of 'all acceptation.' Even 'the angels 'desire to look into these things;' we no where read of their being naturalists, or astronomers; they pass by moon and stars, and press around the cross. And you, my brethren, are much more concerned than angels; I may take up the language of Moses to the Israelites—'Set your witness 'unto all the words which I testify 'among you this day—for it is not a 'vain thing; because it is *your life.*' To you the gospel is not a history of wonders only, the journey of a God from a throne down to a cross, and from a cross back to a throne—it is the interesting narrative of your salvation. Take every other kind of wisdom—how humbling its claims! they are confined to this world. 'Knowledge, it shall vanish away;' the greater part of it is valuable only for a few years; the knowledge of various languages, and a hundred other things will be useless in a future œconomy. The inquiry is, who has 'the words of eternal life?' who can 'lead us in the way *everlasting?*' What is a message, which concerns only your property, and the health of your body?—the soul is the standard of the man; his supreme happiness must relate principally to the chief part of his nature, and the chief period of his duration. Now the gospel fixes its residence in the soul; illuminates all, sanctifies all, harmonizes all; and strikes its blessed influences through eternal ages.

"Contemplate the gospel in connection with youth and with age—observe its efficacy in the various conditions of prosperity and adversity—view its agency in the numerous relations of life, in rulers and in subjects, in parents and in children, and so of the rest.—Drop christianity in a family; spread it through a nation; diffuse it over the world—let all be influenced by its spirit, and governed by its dictates; and I would ask, appealing to infidels themselves, would not a scene be produced, the most lovely, glorious, and beneficial? And would not the language of prophecy be realized? 'The wilderness 'and the solitary place shall be made 'glad for them: and the desert shall 'rejoice and blossom as the rose. It 'shall blossom abundantly, and re-'joice even with joy and singing; the 'glory of Lebanon shall be given unto 'it, the excellency of Carmel and 'Sharon: they shall see the glory of 'the Lord, and the excellency of our 'God.' Thus whether we consider the gospel with regard to man in his individual, or social existence; as an inhabitant of time, or an heir of eternity—it is a universal benefactor—it is of the highest importance—and as it demands, so it deserves all his attention—'If any man have ears to 'hear, let him hear'." *p.* 153—165.

CXIV. YOUTH; *A Poem.* *By* J. BIDLAKE, *A. B. Chaplain to His Royal Highness the Duke of* CLARENCE, *and Master of the Grammar School, Plymouth.*

OFT have I seen, when musing on the shore,
Unskilful infants grasp th' unwieldy oar;
Push the frail bark into the swelling main,
Borne by the rapid tide, pant to regain
The less'ning land, and shrieking weep too late,
The gaping horrors of tempestuous fate.
True picture of our unsuspecting age
Who long to stretch where fatal billows rage.
'Gainst our own heav'n, like angels we rebel,
And quit the realms where during rapture dwell;
Pant for a wing to range the world around.
The world! how swoons my soul to hear the sound!

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The world, where pleasure flies the grasping hand,
And hope builds palaces on shifting sand;
Where treach'ry talks with sweetly melting flow
Of honied words, that turn to gall and woe;
Confed'racies of profit or of vice,
Where friendship's only firm as faithless ice,
When potent av'rice casts a golden ray,
Dissolves its brittle mass, and floats away;
Fix'd in the breast, where pride or int'rest thrives,
And love a secondary passion lives;
Where children cherish'd by affection's ray,
Long in the dust the partial sire to lay;
Tho' daily fondness beams the constant smile,
And only wisely keeps its own awhile.
Here obligation e'en beneath the wing
That hatches it to life will fix a sting;
Here worth is trampled down by mounted pride;
And modesty by av'rice push'd aside;
Such slow discernment guides the stupid crowd,
That impudence for talent is allow'd.
In life's true masquerade fools are so blind,
That half a thin disguise will cheat mankind;
Here ostentation weak expedients tries,
To lead from happiness our wand'ring eyes.
Thou wouldst do good! but be thou pure as snow,
With ev'ry kindness let thy bosom glow;
Detraction's pois'nous breath thy fame shall blot,
Or envy's microscope pry out a spot.
Has then this sickly world no cordial balm?
This storm of passion no delightful calm?
Yes, as the traveller mid dreary wastes,
Here meets a flow'ret, there a fountain tastes;
As stars that aid the gloom of during night,
So scatter'd worth diffuses partial light;
O'er all our ills a self-born radiance sheds,
More bright, like phosphorus, as darkness spreads.
Let potent wisdom smooth the wrinkled brow,
And sweet complacence soften all below;
See in each rising sun new comfort giv'n,
And when it sets behold a nearer heav'n;
The few rare gems of friendship here improve,
As fading emblems of eternal love.

p. 26—28.

CXV. *The* JOURNAL *of* FREDERICK HORNEMAN'S TRAVELS *from Cairo to Mourzouk, the Capital of the Kingdom of Fezzan, in Africa, in the Years* 1797-8, *4to.*

THE introduction to this volume contains a review of the designs, pursuits, and progress of the society for exploring the interior of Africa, which was established in 1788. It gives an account of the travellers who have engaged under the direction of the society, and states the advantages gained, and those which are likely to be derived from the researches which have been made.

The preface gives an account of Mr. Horneman, his offering himself to, and being accepted by the society, concluding with a letter from him previous to his departure from Cairo, containing the necessary arrangements for his intended journey; from which we learn he was under the necessity of travelling as a Mahommedan merchant, the very supposition of his being a Christian would have exposed him to the danger of death.

This letter also informs us, that upon "the arrival of the French on the coast of Egypt, himself and other Europeans were seized, and confined in the castle, rather as a place of refuge from the indignation and fanaticism of the populace, than as a prison, where they remained until the arrival of the French at Cairo."

He further writes, "Soon after their coming, I made acquaintance with two of their learned men, Berthollet and Monge; they liberated and presented me to the commander in chief, and he received me with every mark of attention and goodness. His regard for science and esteem of learned men are too well known to render it necessary for me to expatiate on these high qualities. He promised me protection, he offered me money, or whatever was requisite for my undertaking, and he directed the necessary passports to be prepared for me." *p.* xx, xxi. It is also added, "I have been in some doubt as to the means of sending this letter; but on my request, General Bonaparte has, with great goodness, himself condescended to take charge of its safe conveyance." *p.* xxv.

To the journal is prefixed a plan of the route of Mr. Horneman from Egypt to Fezzan, with the coasts and countries adjacent, compiled by Major Rennell, 1802.

Chapter II. comprehends the voyage from Cairo to Augila, and contains seven sections, the first of which takes us to Ummesogeir.

On the first day our traveller joined the caravan, he felt some inconvenience, having travelled from break

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of day till noon, and no indication appeared of halt or refreshment, when he observed the principal and richest merchants gnawing a dry biscuit and some onions as they went on, and was then, for the first time, informed that it was not customary to unload the camels for regular repast, or to stop during the day time, but in case of urgent necessity. This his first inconvenience was soon remedied by the hospitality of some Arabs, who were riding near him, and who invited him to partake of their provisions.

"Soon after sun-set, our sheik gave the signal for halting, and we pitched our tents."

Our traveller then proceeds to state the following incident, which we have extracted as one specimen of the character and manners of those with whom he associated.

"My dragoman, or interpreter, might, even in Europe, have passed for a good cook; and from remains of the provision which our hospitable friends at Cairo had supplied, was preparing an excellent supper, when an old Arab of Augila, observing his preparations, and that myself was unemployed addressed me nearly as follows: 'Thou art young, and yet 'dost not assist in preparing the meal 'of which thou art to partake; such, 'perhaps, may be a custom in the land 'of infidels, but is not so with us, and 'especially on a journey: thanks to 'God, we are not in this desert de-'pendent on others, as are these poor 'pilgrims, but eat and drink what we 'ourselves provide, and as we please. 'Thou oughtest to learn every thing 'that the meanest Arab performs, 'that thou mayest be enabled to as-'sist others in cases of necessity, 'otherwise thou wilt be less esteem-'ed, as being of less value than a 'mere woman; and many will think 'they may justly deprive thee of 'every thing in thy possession, as 'being unworthy to possess any 'thing; (adding sarcastically) per-'haps thou art carrying a large sum 'of money, and payest those men 'well.' This remonstrance was not thrown away. I immediately assisted in every thing that was not beyond my force, and proportionally gained on the good opinion and esteem of my fellow travellers, and was no longer considered as a weak and useless idler in their troop." p. 2, 3.

We have in this section an account of the provision the Arab makes for his journey, and the nature of his food, which is thus described.

"The Arab sets out on his journey with a provision of flour, kuskasa, onions, mutton suet, and oil or butter, and some of the richer class add to this store a proportion of biscuit and of dried flesh. As soon as the camels are halted, and the baggage unladen, the drivers and slaves dig a small hole in the sands wherein to make a fire, and then proceed in search of wood, and of three stones to be placed round the cavity, for the purpose of confining the embers and supporting the cauldron. The cauldron, (which is of copper) being set over, the time till the water begins to boil is employed, first in discussing, and then in preparing, what the mess of the day shall consist of. The ordinary meal is of *kasside*, a stiff farinaceous pap, served up in a copper dish, which in due economy of utensils and luggage is at other times used for serving water to the camels: when this pap or pudding is thus served on table, it is diluted with a soup poured on it, enriched or seasoned with the *monachie* dried and finely pulverized. At other times the dinner consists of flour kneaded into a strong dough, which being divided into small cakes and boiled, affords a species of hard dumplins called *mijatta*. A yet better repast is made of dried meat boiled together with mutton suet, onions sliced thin, crumbled biscuits, salt, and a good quantity of pepper. The meat is at dinner time taken out, and reserved for the master, and the broth alone is the mess of his followers. The slaughtering of a camel affords a feast to the camel drivers and slaves. The friends of the owner of the beast have a preference in the purchase; and after dividing the carcase every slave comes in for a share: no part of the animal, capable of being gnawed by human tooth, is suffered to be lost; the very bones pass through various hands and mouths before they are thrown away. They make sandals of the skin, and they weave the hair into twine.

"It is not on every occasion that time can be allowed, or materials

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found, for dressing victuals: in the anticipation of such an exigency, the traveller provides a food called *simitée:* it consists of barley boiled until it swells, then dried in the sun, and then further dried over the fire; and lastly, being ground into a powder; it is mixed with salt, pepper, and carraway-seed, and put into a leather bag: when it is to be used, it is kneaded into a dough, with just water enough to give it consistency, and it is served up with butter or oil. If further diluted with water, then dates are added to the meal, and it is called *roum.* Such is the food of the traveller when there is a scarcity of fuel or of water, and none can be expended in boiling. I was often, for days together, without other food than this cold farinaceous pap, mixed with a few dates. Onions and red Spanish pepper are the general, and the only seasonings of each meal, with the addition of salt." *p.* 5, 6.

On the third day from their departure they entered the desert, and on the eleventh arrived at the small village of *Ummesogier.*

Section II. contains *Observations on the Desert from the Valley of Natron to the Mountains of Ummesogier.*

This section notices the petrified wood found in this vast tract of sands, and informs us that "sometimes are seen whole trunks of trees of twelve feet in circumference or more, sometimes only branches and twigs, scarcely of a quarter of an inch diameter; and sometimes merely pieces of bark of various kinds, and in particular of the oak, are to be found." ——"The interior of other bodies of timber was become a petrifaction, shewing no distinctions of grain or fibre, but bearing the appearance of mere stone, though the outward coat and form of the substance clearly denoted the tree." *p.* 8.

"These petrifactions are sometimes scattered in single pieces, but are oftener found in irregular layers, or strata, covering together a considerable space of ground." *p.* 9.

On the subject of water in this part of the Desert is the following observation. "To the north of the Desert runs a chain of steep and bare calcareous mountains, which were in constant view of our caravan, travelling at the distance of three to seven miles in like direction. At the foot of these runs a flat tract of moorish swampy land, from one to six miles in breadth, abounding in springs, and to which we resorted every second or third day for a supply of water; but at the period of our journey, the springs throughout the whole valley were nearly dried up. The water which remained, and run or spread on the surface, was *bitter*; yet digging wells near to these rivulets or marshes we found water at the depth only of five or six feet, which was sweet and palatable." *p.* 10.

Section III. *Ummesogier, and further Journey to Siwah.*

In describing the inhabitants of this place the author says, "Its inhabitants, poor as they appeared, received us with hospitality; they came down, almost to a man, from their houses, and assisted us in watering our camels, or whatever service was required. Towards evening I walked up to the village by a path of very difficult access. Coming to a kind of market-place, in its centre I observed bargains making with such eagerness, noise and altercation, that one should suppose the dealings to be of the first moment; but I soon perceived the sellers to be only a few poor pilgrims of our caravan, and their articles of trade to be merely *henna hoechel*, rings of lead or glass, and such like ornaments for women; which, with a little shot and gunpowder, they were bartering for dates; the merchandise on either side was not altogether worth a crown." *p.* 11.

Section IV. announces the arrival at Siwah, and describes the place, which the author says is a small independent state, and acknowledges the grand sultan paramount, but pays him no tribute. "It is built upon, and round a mass of rock, in which, according to tradition, the antient people had only caves for their habitation. Indeed the style of building is such, that the actual houses might be taken for caves; they are raised so close to each other that many of the streets, even at noon, are dark, and so intricate that a stranger cannot find his way into or out of the town, small as it is, without a guide. Many of the houses, built on the declivity of the rock, and especially those terminating the descent towards the plain, are of more than ordinary height, and their walls

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particularly thick and strong, so as to form a circumvallation of defence to the town within.

"The people of our caravan compared Siwah to a bee-hive, and the comparison is suitable, whether regarding the general appearance of the eminence thus covered with buildings, the swarm of its people crowded together, or the confused noise, or hum and buz from its narrow passages and streets, and which reach the ear to a considerable distance." *p.* 14.

"This district is a very fruitful valley, and well watered, and, assisted by no great industry of the natives, it produces corn, oil, and vegetables for the use of man and beast: its chief produce is dates, which from their great quantity and excellent flavour, render the place proverbial for fertility among the surrounding Arabs of the Desert. Each inhabitant possesses one or more gardens, making his relative wealth, and these it is his whole business to water and cultivate.—The dates produced are preserved in public magazines, of which the key is kept by the sheik: to these store-houses the dates are brought in baskets closely rammed down, and a register of each deposit is kept.

"North-west of Siwah there is a stratum of salt extending a full mile, and near it salt is found on the surface, lying in clods or small lumps. On this spot rise numerous springs, and frequently a spring of water perfectly sweet is found within a few paces from one which is salt." *p.* 15, 16.

The nature and administration of their government is thus described. "According to their antient constitution and laws of the state, the government should be vested in twelve sheiks, two of whom were to administer its powers in rotation; but a few years past twenty other wealthy citizens forced themselves into a share of authority, assumed the title of sheik, and enlarging the circle of aristocracy, increased the pretensions and disputes for power. On each matter of public concern they now hold general councils. I attended several of these general meetings, held close to the town wall, where the chiefs were squatted in state; and I observed that a strong voice, violent action, great gesticulation, abetted by party support and interest, gained the most applause, and carried the greatest influence; perhaps such result is not uncommon in most popular meetings. Whenever these councils cannot agree ultimately on any point, then the leaders and people fly to arms, and the strongest party carries the question. Justice is administered according to antient usage, and general notions of equity. Fines, to be paid in dates, constitute the punishments: for instance, the man who strikes another pays from ten to fifty kaftas or baskets of dates; these baskets, by which every thing in this place is estimated and appraised, are about three feet high, and four in circumference." *p.* 16.

The dress of the people is described; their character, which represents them to be very great thieves, is given, and a specimen of their language concludes the section.

Section V. *Antiquities of Siwah.*

As our traveller and his interpreter were suspected of being Christians, it was necessary for him to proceed with caution. He had observed, in approaching the spot destined for their encampment, some ruins of an extensive building, which he visited several times, but on account of the suspicion they entertained of him, he was prevented from making that accurate inspection he desired; for on one of his visits some of the Siwahans said to him, "Thou undoubtedly art yet a Christian in thy heart, else why come so often to visit these works of infidels." This building he supposes to be the famous *Temple of Jupiter Ammon.* From the cursory view he took, he gives a description of the ruins, and contends, that although these should not be the ruins of the building he supposes, that Siwah had been a residence of the antient Ammonites. He says, "I draw my conclusions from the relative situation of the country; from the quality of the soil; from its fertility; from the information of its inhabitants, that no other such fruitful tract is to be found any where near; and, in addition to the certainty at least that some great and magnificent building once here stood, I derive a further conclusion from the numerous catacombs to be found in the vicinity." *p.* 25.

Our traveller visited the catacombs, which he briefly describes as of different extent, and each wrought with

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great labour and neatness of work. In the rooms of these catacombs are excavations for containing the mummies, but he did not find one.

Section VI. *Departure from Siwah.—Journey to Schiacha, and Danger which the traveller there incurred.*

In this section Mr. Horneman says, "Westward of *Siwah* I found two banks or heaps of calcined shells, some of the size of two inches over. My interpreter told me, that taking his road at some distance from me, he saw a mountain standing singly and unconnected with others, composed entirely of shells. Many such vast isolated mounds are to be seen throughout the whole of this district, and the bed-joints or interstices of their strata of stone (always horizontal) being filled up with a reddish, friable, calcareous substance, they often resemble pyramids, and in so exact and illusive a manner, that more than once I was deceived into an expectation of meeting with such a building." *p.* 30.

Pursuing their journey, they were overtaken by some Siwahans, who, in order to detain them, said that a numerous horde of Arabs were hovering in the Desert ready to fall upon our caravan, and assured us that the people of Siwah had resolved to come to our assistance and to escort us to the next watering place, adding, that their little army would arrive in a few hours, determined to risk with us every thing in opposing the attack of the Bedouins, whose force they represented as consisting from 800 to 1000 men; and they soon heard from afar the braying of some hundred asses, which gave notice of the approach of the *Siwahans*, who were required to halt at half a mile distance from our post. In the morning they advanced, and gave apprehensions of an immediate attack. A conference was proposed, and entered into in a circle the *Siwahans* formed for that purpose. Mr. Horneman sent his interpreter to learn what transpired, who soon returned greatly alarmed, saying, "they take us for Christians and spies, and we shall assuredly be put to death." After some further expressions of alarm, Mr. Horneman gives the following account of his conduct.

"Perceiving that terror had wholly deprived him of the necessary temper and recollection, I now left him to himself, and walked up unarmed, but with a firm and manly step, to this tumultuous assembly.

"I entered the circle, and offered the Mahometan salutation, '*Assulam 'Alkum*,' but none of the *Siwahans* returned it. Some of them immediately exclaimed, 'You are of the 'new Christians from Cairo, and 'come to explore our country.' Had I at this time been as well acquainted with Mahometan fanaticism, and the character of the Arabs, as I have been since, I should have deduced my defence from the very terms of the accusation, and stated that I was indeed from Cairo, having fled from the infidels; as it was, I answered nothing to this general clamour, but sat down and directed my speech to one of the chiefs, whose great influence I knew, and who had been often in my tent whilst at *Siwah*. 'Tell me, brother, (said I) hast thou 'ever before known 300 armed men 'take a journey of three days in pur- 'suit of two men who dwelt in their '*midst* fourteen days, who had eaten 'and drank with them as friends, 'and whose tents were open to them 'all? Thyself hast found us praying 'and reading the Koran; and now 'thou sayest we are infidels from 'Cairo; *that is*, one of those from 'whom we fly! Dost thou not know 'that it is a great sin to tell one of the 'faithful that he is a pagan?' I spoke this with an earnest and resolute tone, and many of the congregation seemed gained over by it, and disposed to be favourable to me. The man replied, 'that he was convinced 'we were not infidels; that he had 'persuaded no one to this pursuit, and 'as far as depended on him alone, 'was ready to return to *Siwah*.' On this I turned to one of the vulgar, who was communicating some of the accusations against me to the people of our caravan. 'Be thou silent, '(said I) would to God that I were 'able to speak well the Arabic, I 'would then ask questions of thee, 'and of hundreds like thee, who are 'less instructed in the *Islam* than I 'am.' An old man on this observed, 'This man is younger than the other, 'and yet more courageous!' I immediately continued, 'My friend is not 'afraid of thee; but thou oughtest 'to have fears of my friend: dost 'thou know what it is to reproach a 'man who lives with sultans and

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'with princes, with being an infidel?' I was then asked for what purpose we carried Christian papers? I now found that my interpreter had unwarily shewn a passport, which I had obtained from General Bonaparte with a view not to be detained at the French posts, through which I was to pass to the caravan. My interpreter at this moment came up, and finding me alive, and the assembly less angry and violent than when, on being first questioned, he had exasperated them by inconsiderate and perplexed answers, he recovered himself, and stood sufficiently composed and collected, whilst I explained, partly in German, partly in Arabic, what had passed. Knowing, however, that the paper in question would be demanded, and not choosing to trust to his prudence in the manner of producing it, I went myself for it to the tent, and returning, brought likewise a Koran with me. I immediately tendered the paper to a chief of the *Siwahans*, who having unfolded it, asked, 'If any by-stander 'could read it.' I could not help smiling at the question, perilous as was my situation. The same question was then put to us, when I answered, 'that we did not under-'stand what it contained, but were 'told it would allow us to quit Cairo 'without being molested.' 'This 'is the book, (interrupted my inter-'preter) which I understand,' and immediately took the Koran from my hand. We were ordered, by reading in it, to give proof of our being truly of the religion. Our learning in this respect went far indeed beyond the simple ability of reading. My companion knew the entire Koran by heart; and as for me, I could even then write Arabic, and well too, which, with these people, was an extraordinary proficiency in learning. We had scarcely given a sample of our respective talents, when the chiefs of our caravan, who to this moment had been silent, now took loudly our part; and many of the Siwahans too interfered in our favour. In short, the enquiry ended to our complete advantage, though not without the murmuring of some in the multitude, who lost the hopes of plunder which the occasion might have afforded." *p.* 33—35.

Section VII. *Departure from Shiacha—Arrival at Augila.*

In this section is described the ceremony of entering one of the towns.

"Our entry into *Mojabra*, one of the three places belonging to the dominion of Augila, was solemn and affecting, as the greater part of the merchants of our caravan had here habitations and families. The Bey of *Bengasi*, vicegerent for the Bashaw of *Tripoly*, and at that time resident at *Augila*, sent about twenty of his Arabs to note in writing the burden of the camels, and for which they demanded a small duty. These Arabs then ranged themselves, and formed a right wing to our caravan, drawn up for procession. The merchants who had horses formed the left, and the pilgrims and ordinary Arabs formed the centre, headed by the sheik, preceded by a green flag. The pilgrims marched on singing; and the Arabs made the horses prance and curvet, and so continued until we approached near to *Mojabra*, where a number of old men and children met us, to felicitate and get a first embrace of their sons and relations, whom, on hearing of the French invasion in Egypt, they had given over as lost." *p.* 37.

"*Augila*, a town well known in the time of Herodotus *, covers a space of about one mile in circumference. It is badly built, and the streets are narrow, and not kept clean. The houses are built of a lime-stone, dug from the neighbouring hills, and consist only of one story or ground floor. The apartments are dark, there being no aperture for light but the door, and are generally ranged round a small court, to which the entrance of each room faces, for the purpose of collecting the more light. The public buildings, comparatively, are yet more mean and wretched. *Mojabra* is of smaller extent, but appears proportionally more populous than *Augila*. The inhabitants of Meledila are chiefly employed in agriculture; those of *Mojabra* engage mostly in trade, and pass their lives in travelling between Cairo and Fezzan. The people of *Augila* are of a more sedentary disposition;

* Herodotus places Augila at *ten* days journey from the city of the Ammonians. Melpom: 182. N. B. Mr. Horneman was *nine* days on his journey from Augila to Siwah, partly by forced marches.

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though some of these too were with our caravan.

"The men of the above places, who engage in the caravan trade, generally kept three houses; one at *Kardaffi*, near *Cairo*, one at *Mojabra*, and a third at *Zwila*, or sometimes at *Mourzouk*. Many have a wife and family establishment at each of these houses, and others take a wife for the time, if the stay of the caravan is longer than usual. The men from their very youth devote themselves to such traveller's life. Boys from thirteen to fourteen years of age accompanied our caravan the long and toilsome journey from *Augila* to *Fezzan* on foot, or at least seldom mounting a horse. In observing the general character of this people, I could not but mark a degradation, self-interestedness, and mean and shuffling disposition, derived from early habits of petty trade, and the manner in which it was conducted, as contra-distinguishing those in this traffic, and those who remained at home.

"The men of the country are engaged in gardening and agriculture, but in the last to no great extent. The women are very industrious in manufacturing coarse woollen cloths of five yards in length, and a yard and a half wide, which are called *Abbe*, and are sent in considerable quantities to *Fezzan*. These constitute the chief clothing of this people; they wrap them about their bodies, and without even a shirt or shift under." p. 38, 39.

(To be concluded in our next.)

CXVI. Count Stolberg's Travels *through Germany, Switzerland, Italy, and Sicily.*

(Concluded from page 432.)

THE second volume of this work relates the journey of the Count through Milan, Bologna, Florence, Pisa, and Sienna, to Rome. He gives a brief history of each place through which he passed, and describes the form of its distinct government, with its buildings and curiosities.

A considerable part of this volume is occupied with a description of Rome, its various curiosities, ruins, buildings, sculpture, paintings, &c. as the author continued here some time he visited the circumjacent places, and describes their natural curiosities. These descriptions are illustrated by seven engravings, viz. St. Peter's Church; the Colosseum; outside view of the Colosseum; the Campo Vaccino; the Circus of Caracalla; outside view of the Pantheon or Rotunda; the interior of the Pantheon or Rotunda.

From Rome the Count proceeds to Naples, and notices the many objects that presented themselves to his attention. Here he describes a peculiar class of people called *Lazaroni*, some of whom are to be met with even in Rome, and are computed to amount in this place to forty thousand. The author says, "many of these live in the open air; and at night, or in bad weather, take shelter under gateways, porticos, the eaves of houses, or under rocks. They cannot easily be persuaded to work, while they have the smallest coin in their pocket. They think not of making provision for to-morrow. The serenity of the climate, and the ever generous, the ever fruitful lap of earth, sympathise with their joyous hilarity. Their blood flows lightly through their veins: with care they are unacquainted. Should any one offer money to a Lazaroni, when he is not pressed by necessity, he raises the back of his hand to his chin, and tosses his head upwards, being too idle to speak, in token of refusal; but if any thing delights him, I do not speak of his passions, which may be kindled and extinguished as easily as a fire of straw, if he be invited to partake any pleasure, no man is more talkative, more alert, more full of antics, than himself.

"These people have wives and children. At present there is one among them, whose influence is so great that they call him *Capo de gli Lazaroni*: the chief of the Lazaroni. He goes barefoot, and in tatters, like the rest. He is the orator for the whole body, when they have any thing to demand of the government. He then generally applies to the *Eletto del Popolo*, the representative of the people, a kind of tribune, as far as such an office can exist in an unlimited monarchy, like that of Naples. He likewise appeals to the king in person. The demands of the Lazaroni are moderate; they have a sense of right and wrong, which the people

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seldom want when they are not misled. To disregard any just remonstrance of this people, or not to comply without stating the grounds of refusal, would be dangerous. They love the present king; and I am assured that, in case of necessity, he might depend upon their assistance: of this, however, he is in no need.

"Before the king last year made a journey to Germany, Nicola Sabbato, for so is the present chief of the Lazaroni called, made him a speech. He lamented that the king should be absent so long from his people: yet rejoiced in a journey that would afford pleasure to a prince, who took so much satisfaction in the good of his subjects. 'We are,' said he, 'thirty thousand strong; and in your 'absence we will preserve the peace 'of the country. You certainly have 'nothing to fear from any man: but 'should any one have the insolence 'to spread inflammatory opinions, we 'will tear him into as many pieces as 'we are men, and each of us will 'have a morsel of him to smoke in 'our pipes.'

"During the absence of the king, this Nicola Sabbato visited the princes and princesses, that, as he said, he might give the people an account of their welfare. He likewise visited the prime minister, Mr. Acton, and on one occasion came to him breathless, demanding to speak to him. 'I have just seen a man,' said he, 'in 'the dress of a pilgrim, in the great 'square, who is distributing French 'hand-bills, the meaning of which 'neither I nor any of us can under-'stand; and he is kissing a stone, 'which he has brought from the ruins 'of the Bastille. He will certainly 'excite an insurrection. We would 'have thrown him into the sea, but 'I wished first to hear your opinion: 'though I think we ought to have 'thrown him into the sea.'

"The minister had much difficulty to make him conceive that a preliminary enquiry was necessary. He continually returned to the necessity of throwing the orator into the sea; and when the minister told him he would send soldiers to put the man in prison, Nicola replied, 'There is no occa-'sion for soldiers; I will undertake 'that business.'

"The man accordingly was taken to prison by the Lazaroni. The contents of the hand-bill were entirely seditious. The insurgent was one of those emissaries that were sent, by the too provident care of the French clubs, over Europe, to enlighten, improve, and make the people happy. He had disguised himself like a pilgrim, and was subject to the gallows, according to the common rights of nations; but the government only thought proper to banish him to the island of *Maritima*, one of the *Ægades*, on the west side of Sicily.

"The Lazaroni are devoted to the present king. A body of many thousand men, who have nothing to lose, may reasonably be dreaded, and may keep a tyrannical king in very wholesome awe. A despotic constitution may perhaps need a remedy like this, the terror of which shall preserve a balance between itself and a power that is equally blind and unwise. A free constitution requires order; for order is the foundation of freedom. Bodies of people, like the numberless Lazaroni of Naples, or the hags of the hall, the fish-wives of Paris, could not exist among a people that should be truly free." *p.* 398—402.

Noticing some of the peculiarities and curiosities of the country about Naples, this volume concludes. It is proper to inform our readers this volume contains many historical sketches.

Vol. III. The letters in this volume were written from Naples, Salerno, Barletta, Tarento, Gallipoli, Catanzaro, Oppido, Reggio, Messina, Palermo, Trapani, and Girgenti; they give an account of these places, and the surrounding countries, with their origin, history, wars, government, and the material circumstances that have occurred in them.

While at Tarento the Count made enquiries, but he says, "I have been able to obtain no satisfactory account of that kind of venomous spider, which, after this town, has been called *tarantula*. You know it has been asserted of the tarantula, that its venomous bite inspires a deep melancholy, which frequently ends in death, and can only be cured by violent dancing. Neither will the sick person dance till the musician has happened upon the air that pleases him, and the same air will not produce the same effect on all patients.

"The reasons which have long been

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alleged, in opposition to this story, appear to me very strong, if not unanswerable. It is first stated, that the antients say nothing of this dance; and next, this practice is confined to Puglia, although the tarantula is likewise found in Sicily, at Rome, at Tivoli, and in many parts of Italy, as well as in Puglia. If the heat of Puglia render the bite of the tarantula particularly dangerous, must not the heat of the south of Sicily do the same? Why should the bite be so dangerous at Taranto, where the air is so mild? Ought we not to ascribe the danger, and the effect produced by dancing, to the lively imagination of the Tarentines, or rather of the Tarentine women?

"In the third place, the bite is said only to be dangerous in the hot months; though I hear these dancers are exhibited for money at the beginning of May. To this it may be answered, that having been cured by dancing, whenever they hear the same music played again, the liveliness of their imagination once more makes them begin to dance with violence, and even with convulsions. But is it not highly probable that there is often knavery at the bottom?

"Beside, the imagination, to which we are indebted for so much good and evil, acting upon the inhabitants of Italy, over whom it is so powerful, may here double its effects. The persuasion that the bite of the tarantula excites melancholy may, in those who have been bitten, be actually productive of melancholy; and the persuasion likewise that dancing will cure them, may as readily excite them to dance, and as effectually afford them relief." *p.* 264, 265.

"I have seen a living tarantula. It was grey on the back, and white on the belly, with clear brown spots. It had not attained its full growth. In the middle of summer, it is as large as the largest spiders. At this time the back becomes black, and even the spots on the belly of the same colour." *p.* 266.

Notice is taken of the excessive flattery of the Italians, and of the evils arising from enormous taxation, which the Italian farmer severely feels.

Before we dismiss this volume, we present to our readers an observation on the nature of the laws of Zaleucus.

"Other law-givers punished luxury with fines; Zaleucus in a more understanding manner. He forbade any woman to be attended by more than one female slave, unless she happened to be a little drunk. She must not leave the city by night, unless she went to commit adultery; nor must she wear golden ornaments and embroidered robes, unless her inclinations were unchaste. In like manner he would not suffer the men to wear gold rings, or fine wool, like the Milesians, unless they were fornicators or adulterers. The disgrace annexed to these permitted exceptions was more effectual than any other penalty." *p* 360, 361.

This volume is embellished with the following seven engravings: A view of a rocky valley near Sorento; Grotta di Matrimonio, in the island of Capri; Temple of Neptune, at Pesto or Pæstum; two plates of winter huts on the shores of the Adriatic; a view in Trapani, and of the Monte di Trapani, the ancient Eryx; ruins of a Grecian Temple, in Egesta or Segerta.

Volume IV. The letters in this volume were written from Syracuse, Catania, Giane at the foot of Mount Etna, San Jorio near Naples, Piano di Sorento, Naples, Rome, Loretto, Venice, Vienna, and Dresden.

In this volume are three plates: the tree called Dei cento Cavalli; and two views in the island of Ischia; in one of these is a representation of the mountain Epomeo.

Prefixed to the letter from Giane is the plate of the tree Dei cento Cavalli, of which the following account is given.

"This tree, which for centuries has been hollow, consists at present of five prodigious trees, several of the inward sides of which are smooth, though time has covered them with a kind of bark, and which we indubitably see all actually belong to one great trunk, through which wide cavities have been made by the decay which time produces. They stand in a circle, and form a vast connected bower, denoting the natural rounding of the tree, which has only been perforated by a succession of centuries.

"Swinburne, a traveller of under-

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standing and veracity, says: 'When 'I first saw this tree, I concluded 'myself imposed upon by the de- 'scriptions of preceding travellers, 'and was convinced that the origi- 'nal tree had been cut down, and 'the present group formed by new 'shoots sprung out of the old root; 'but upon a closer examination I 'changed my opinion. This won- 'derful production of the vegetable 'kingdom consists of a trunk now 'split to the surface of the earth, 'but, as I found by digging all round, 'united in one body at a very small 'depth below.'

"We measured the circumference of this tree, and found it to be twenty-five *canne* and six *palmi*, or one hundred and sixty-two French feet, *pied de roi*, which is something larger than the Rhenish foot. A *canna* contains eight *palms*, the *palm* a *span*, including the first joint of the thumb.

"We and our whole escort, mules and all, found more than sufficient room within this tree; nor were we incommoded by the remains of a stone house and oven, which had been built there; and you will easily perceive, from its circumference, that the name *Dei cento cavalli* is no exaggeration. Huge branches spread from its principal trunks on all sides; and the vigorous vegetation of its green old age increases the admiration which its aspect excites, especially having suffered, as it has done, from the ravages of time, in despite of which its venerable ruins rather resemble a grove than a tree. View it on which side you will, its appearance is as beautiful as it is unique." *p.* 310—312.

CXVII. HINTS *designed to promote Beneficence, Temperance, and Medical Science. By* JOHN COAKLEY LETTSOM, M. *and* LL. D. *in three Volumes*, 8*vo.*

EACH of these volumes has an engraved title page, embellished with a silhouette. The first is decorated with a silhouette of Dr. Lettsom.

"Several of the essays contained in this work have been already printed, and some of them at an early period of the author's life; he acknowledges that he cherishes a predilection for these efforts, excited as they may have been by imagination rather than chastened by judgment." *p.* i, ii.

The nature of this work may easily be understood by the following information extracted from the preface. "It embraces some of the most interesting or less known institutions, founded on the national benevolence of this distinguished island, which Linnæus justly entitled the *punctum vitæ in vitello orbis.*" *p.* iii.

"A considerable portion of the volumes is occupied by the rules and regulations of the respective establishments, which I thought it requisite to admit, as the means of enabling persons in distant parts of these kingdoms, as well as foreigners, to form similar ones." *p.* iii. iv.

Section II. *Hints respecting the immediate Effects of Poverty.*

After a pathetic exordium on the effects of poverty, the author introduces a case of extreme distress, with the following remarks.

"The benevolence of this nation is great beyond comparison, and when real distress is known, some tender bosom overflows with comfort and succour; but the chief examples of misery are unknown, and unrelieved. Many there are too diffident to apply for aid, or ignorant how to do it; some of these pine away in solitary want, till death closes their sufferings; numbers, however, rather than silently suffer their husbands, their wives, and their children, utterly to perish, supplicate our aid in the public streets and private avenues; but unfortunately for them, the prevalent opinion that there is somewhere abundant provision for the poor, and that idleness, not necessity, prompts their petitions, induce many to refuse that pittance, which would prove no loss to themselves, and in some instances might save a life.

"In many diseases the attack is violent, and the progress rapid; and before the settlement of a poor helpless object can be ascertained, death decides the controversy.

"I know that many undeserving objects intrude upon the benevolent, to the injury of real distress; but, rather than those should suffer all the pangs of misery, unpitied and un-

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aided, some enquiry might be made, and their case ascertained: were this tried, it would frequently bring us acquainted with situations and circumstances of misery which cannot be described; acquaintance with such scenes of human woe would excite thankfulness for ourselves, and compassion for our fellow creatures, who are visited with sufferings and pangs from which we have hitherto been providentially, if not undeservedly, preserved."

These sentiments were the result of a morning's walk in the metropolis, which introduced the writer into some situations of real life, the relation of which, he trusts, will not be unacceptable to those benevolent minds who think

——To pity human woe
Is what the happy to the unhappy owe.

A MORNING WALK IN THE METROPOLIS.

"About the beginning of December, on going out of my house, I was accosted by a tall thin man, whose countenance exhibited such a picture of distress and poverty as fixed my attention, and induced me to enquire into his situation. He informed me he was a day-labourer, just recovered from sickness, and that feeble as he then was, in order to procure sustenance for a sick family at home, he was compelled to seek for work, and to exert himself much beyond his strength; and he added, that he lived in a court called Little Greenwich, in Aldersgate Street. This poor object seemed to feel distress too deeply to be an impostor, and I could not avoid bestowing some means of obviating his present want, for which he retired bowing, with tears in his eyes; but when he got out of sight his image was present with me; I was then sorry that my generosity had not been equal to my sensibility, and this induced me to attempt finding out his family. He had mentioned that his name was Foy; and by the information he gave me, I discovered his miserable habitation: with difficulty I found my way up a dark passage and stair-case to a little chamber, furnished with one bedstead; an old box was the only article that answered the purpose of a chair, the furniture of the bed consisted in a piece of old ticken, and a worn out blanket, which constituted the only couch, except the floor, whereon this afflicted family could recline their heads to rest: and what a scene did they present! Near the centre of the bed lay the mother with half a shift, and covered as high as the middle with the blanket. She was incapable of telling her complaints. The spittle, for want of some fluid to moisten her mouth, had dried upon her lips, which, as well as her gums, were covered with a black crust—the concomitant symptoms of a putrid fever, the disorder under which she laboured, in its most malignant state. At another end of the blanket was extended a girl about five years old: it had rolled from under this covering, and was totally naked, except its back, on which a blister-plaister was tied by a piece of packthread crossed over its breast; and, though labouring under this dreadful fever, the poor creature was asleep. On one side of its mother lay a naked boy, about two years old; this little innocent was likewise sleeping On the other side of the mother, on the floor, or rather on an old box, lay a girl about twelve years old; she was in part covered with her gown and petticoat, but she had no shift. The fever had not bereaved her of her senses; she was perpetually moaning out, 'I shall die 'of thirst; pray give me some water 'to drink.' Near her stood another girl, about four years old, barefooted; her whole covering was a loose piece of petticoat thrown over her shoulders; and to this infant it was that her sister was crying for water.

"I now experienced how greatly the sight of real misery exceeds the description of it.

"What a contrast did this scene exhibit to the plenty and elegance which reigned within the extent of a few yards only! for this miserable receptacle was opposite to the stately edifice of an honourable alderman, and still nearer were many spacious houses and shops. I have observed that the daughter, who was stretched on the floor, was still able to speak. She told me that something was the matter with her mother's side, and asked me to look at it. I turned up an edge of the blanket, and found that a very large mortification had taken place, extending from the middle of the body to the middle of the thigh,

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and of a hand's breadth; the length was upwards of half a yard, and to stop its progress nothing had been applied. It was a painful sight to behold; and many not less painful exist in this metropolis. I procured medical assistance immediately, and for a trifling gratuity got a neighbour to nurse the family. The churchwarden, to whom I made application, heard their history with concern, and added his humane aid, to rescue from death a poor and almost expiring family. I have, however, the pleasure to conclude this relation of their unspeakable distress, by communicating their total deliverance from it; which, I think, may be justly attributed to the timely assistance administered." LONDON, JAN. 1, 1780. *p.* 3—9.

The foregoing scene of woe is represented in an etching. Pathetic arguments to enforce the same practice as was exemplified in the above case conclude the section.

Section II. Hints respecting the distresses of the poor in the years 1794, 1795, with a silhouette of Benjamin Count Rumford, F. R. S. V. P. P. R. I. Acad. R. Berol. Elec. Boica et Palat. et Amer. Soc. &c.

In justification for publishing these Hints, the author says, that "although the restoration of peace, and better crops of corn, may afford some melioration of distress; yet a degree of it, much greater than what the poor ever experienced prior to the war, will most probably be severely felt. About four millions a year must be annually raised upon the public, more than was paid antecedently to this scourge upon human kind. Taxes may primarily be laid on articles of luxury, or on the opulent, but ultimately the burthen becomes felt by the whole community, the great mass of which, forming the chief consumers, pay the principal share of every impost.

"Perhaps the following queries and answers may exhibit in an obvious point of view the magnitude of that debt, to pay the interest of which the taxes so severely felt are annually levied.

"Supposing the national debt at present to be 309 millions of pounds sterling, and that the whole were to be counted in shillings; that a man could count 100 shillings per minute, and go on at that rate for twelve hours every day till he had counted the whole.

"Quest. In what length of time could he do it.

"Ans. 269 years 219 days and 20 hours.

"2. The whole of this debt being 7,800 millions of shillings, and as 63 shillings make a pound troy,

"Quest. The weight of the whole?

"Ans. 125 millions 806 thousand 432 troy pounds.

"3. As the breadth of a shilling is one inch, and an acre of ground contains 43,560 square feet, or 6,272,640 square inches,

"Quest. How much ground would it require to lay the whole national debt upon in shillings, close to one another's edge?

"Ans. 1,243 acres and a half.

"4. Supposing a man could carry 100 pounds weight from London to York,

"Quest. How many could carry the whole?

"Ans. 1 million 258 thousand and 64 men.

"5. Supposing all these men were to go in a line, and keep two yards from each other,

"Quest. What length of road would they all require?

"Ans. 1,429 miles, half a mile, and 210 yards. But England is not a third of that length, even from Berwick to Weymouth.

"6. Supposing the interest of this debt to be only three and a half per cent. yearly,

"Quest. What does the whole debt amount to?

"Ans. 13 millions 650 thousand pounds sterling, which is paid every year.

"7. Quest. How is this interest paid annually?

"Ans. By taxing those who lent the principal, and others.

"8. Quest. When will the whole principal be paid?

"Ans. When there is more money in England's treasury by three-fold than there is in all Europe.

"9. Quest. When will that be?

"Ans. Never."

In the Hints the Dr. considers the earnings of the labouring poor totally inadequate to enable them to provide for any calamity or sickness to which they are liable: and to such as censure the poor for improvidence, recommends the calculation of the

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money they themselves spend in necessary purposes: and proves that if sickness comes upon the labouring man, as his necessities exceed his earnings, his misery is inevitable without immediate aid.

In a note which is extracted from a work, intituled a Proposal for a perpetual Equalization of the Pay of of the labouring Poor, it recommends to regulate the price of labour by the price of wheat, and fixes labour at 1s. per day, supposing wheat 6s. per bushel; but for every 1s. advance in the price of wheat, labour to increase in the proportion of 2d. per day.

The Doctor highly commends the practice of buying food, fuel, &c. for the poor, that they may obtain these articles good in quality and reasonable in price: and he reprobates the practice of those among the opulent, who "in rigorous seasons of the year treat the poor with a whole ox or oxen, and regale them with hogsheads of ale." "I doubt not," says the Doctor, "but they get well replenished for the day; but, alas! the day of feasting only makes them feel more poignantly its reverse, the day of fasting. It neither tends to good morals nor to persevering industry; but, on the contrary, is destructive of both. Much more charitable would it be to spend the money, which the donation of oxen and ale would cost, in fuel, warm clothing, and other necessaries, which would last beyond the day of feasting and fulness, and warm the indigent with comfort through the winter. Ye opulent and great in the land, whilst I respect your intentions, permit me to direct your beneficence into channels of real charity, to the permanent succour of distress and pining want." p. 27, 28.

A reference is made here with much modesty to the conduct of the people called Quakers, who consist of about fifty thousand members, among whom abject poverty is the condition of none. The outlines of their plan is given, and their practice recommended, which, it is presumed, might easily be adopted: it is to relieve distress at its commencement, and thereby prevent the increasing evils of its continuance; and that societies consisting of both sexes might be formed, in parishes or small districts, to visit and relieve such applications as may come before them: the advantages arising from such a superintendance of the opulent over the indigent are then stated. In answer to an objection, that many of the poor are too depraved to merit attentions of this kind, it is said, few individuals are so hardened as to become irreclaimable by kindness. And were the plan of early relief once adopted, this hardened state would not be acquired; for depravity is not habitual where oppression is not permanent. p. 34.

Here follows a number of receipts of substitutes for bread made of wheaten flour only, and of various articles of cookery for the poor.

An eulogium on the character of P. Colquhoun, LL. D. accompanied by his silhouette, introduces a list of papers on the subject of the poor of the metropolis by that gentleman, which is followed by suggestions for the purpose of reducing the consumption of bread-corn, and the substitution of cheap and wholesome food by means of soup establishments.

Every particular is specified relative to the formation and management of a soup establishment, and information for the construction of a soup house, with a plate and explanation of the ground-plan of the soup house, in Orchard Street, Westminster. The necessary apparatus is described, and a great number of receipts for making the soup tried at different places, and this section concludes with some very important observations, from which we present our readers with the following.

"It has been said, that 'the day 'which makes a man a beggar takes 'away half his worth:' it does more, it not only destroys his energy, but it entails upon his offspring a disposition to idleness, the source of every vicious action: we may hope, therefore, that as soon as the immediate pressure from a scanty harvest shall have been obviated, the wages of the labourer will be raised suitably to answer his necessary wants." p. 176, 177.

"The adage, that 'Peace begets 'Plenty,' will not be realized to the poor in any extensive degree; for the increase in the national debt, and consequently the increase of taxes, however they may have been origi-

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nally laid on the wealthy, must ultimately be paid by the great bulk of the people, who live by industry; hence the expence of subsistence must be enhanced as well as all necessary comforts of life; unless therefore the price of labour be augmented, the labourer must continue to live on charity; and, to establish this impolitic system, a bad government might be led to recommend a tax on the public to perpetuate such degrading benevolences; or, in other, words, give a bounty on idleness, and lay a duty on 'industry,' and thus, under the veil of humanity, for ever destroy that spirit of industry which begets good morals, and preserves that independence which every man ought to maintain, and which is the pride of the British constitution, and the boast of the English character." *p.* 179.

In a letter from P. Colquhoun, Esq. to the author, on the subject of this section, it is observed that, "after taking into the account *rise of wages*, and all the additional aid afforded from *parochial relief* and *private benevolence*, the balance against the labouring people in the metropolis, comparing *this* year with 1798, is no less than *two millions five hundred thousand pounds*, near *five millions* in two years! Such are their privations! No wonder then that they are without apparel and furniture." *p.* 180.

Section III. Hints respecting the society for bettering the condition, and encreasing the comforts of the poor; with a silhouette of T. Bernard, Esq.

In the introduction of this section a distinction is made between poverty and indigence, and the poor are divided into five classes. This paper contains the origin of the society, its rules and recommendations, and a statement of its designs.

Section IV. Hints respecting the society for the discharge and relief of persons imprisoned for small debts; with a silhouette of J. Neild, Esq.

These hints contain some of the information communicated to the society by J. Neild, Esq. of the miserable condition of many of the prisons in England and Wales, stating the causes of distress, and means of relief. For this Mr. Neild was fully competent, having visited many of the goals, and, we are happy to say, by his humane interference remedied evils, and relieved misery in the prisons of the metropolis. The origin, progress, and present state of this benevolent institution is fully stated.

Section V. Hints respecting female character, and a repository for female industry.

These hints are offered to plead in favour of female character, and to shew that the majority of the unfortunate part of the female sex are not vicious from choice, but necessity. The Doctor says, "As the unsuspicious, in that moment wherein innocence is not upon the guard, may be led into that situation from which too few return, more from the contempt they meet with from their acquaintance than from a vicious disposition, how important is it to cultivate a spirit of compassion that endeavours to reclaim and protect a friend thus suddenly plunged into distress! instead of that usual disregard which drives the unhappy victim from the example of virtuous company to a course of conduct which at first she was incapable of pursuing." *p.* 260.

Respecting the repository we present the author's hints.

"The plan I wish to suggest is, to reward industry as soon as it has become productive; to pay a certain price, a little under the value, for every article of female ingenuity brought to the repository, wherever that repository may be established; by this means no young woman will labour without an immediate reward; industry will be encouraged, and virtue protected.

"Once or twice a year a sale of the goods on hand may be made by auction; and if any loss be sustained, let it fall among the governors or patrons of the institution; individually it must be trivial; and if the articles sell for more than the sum at which they were estimated, let the profit be paid to the young artist upon her application."

The objects designed to be benefitted are suitably expressed, and close the section. "Such a system would gain the blessing of the daughters of many clergymen; of young women brought up to good expectations, whose fathers have died in reduced circumstances; of thousands that class a little below the middle

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ranks of life, upon which the happiness and the virtue of the community greatly depend." *p.* 266, 267.

Section VI. Hints respecting the prevention of infectious fevers, and the establishment of houses of recovery; with an engraving of John Haygarth, M.D.

As this section chiefly refers to the construction and management of hospitals for the reception of fever patients, we only observe that cleanliness and air are recommended as the best means to expedite the cure. As purifying infected places has been recommended by medical practitioners, the Doctor inserts that recommended by Dr. Carmichael Smyth; and as it may be useful for private families, we insert it for the benefit of our readers.

"Put half an ounce of vitriolic acid into a crucible, or into a glass, or china cup, or deep saucer; warm this over a lamp, or in heated sand, adding to it, from time to time, some nitre. These vessels should be placed at twenty or thirty feet distance from each other, according to the height of the ceiling, or virulence of the contagion, and should be stirred with glass spatulas. In hospitals or prisons the lamps or vessels containing heated sand may be placed on the floor; on board of ships it will be better to hang them to the ceiling by waxed silk cords." *p.* 339, 340.

In this section is introduced some very distressing cases of extreme misery witnessed by J. Neild in his philanthrophic researches into the state of our prisons; his accounts are truly affecting.

Accompanying this section are engraved sketches of a fever hospital, and a plan of a cot-bedstead constructed of iron.

The advantages arising from the establishment of houses of recovery to keep fever patients separate from other patients, and in the different stages of the complaint to remove them into distinct rooms, appears from the following statement.

"The comparative number of contagious fevers at Manchester, for three years previous to the establishment of the house of recovery in 1796, and in one year succeeding its establishment, appears to have been as follows:

From Sept. 1793 to May 1796. .1256.
From May 1796 to May 1797.....26."

Dr. Haygarth says, in a letter to Dr. Percival: "Fresh air and cleanliness were the only means which I employed to prevent infection."

(To be concluded in our next.)

CXVIII. AN ESSAY *on the Method of illustrating Scripture from the Relation of Modern Travellers in Palestine and the Neighbouring Countries. Published, in pursuance of the Will of the late Mr. Norris, as having gained the Annual Prize instituted by him in the University of Cambridge. By* JOHN FOSTER, A.B. *Scholar of Trinity College, Cambridge.*

THE principles of this essay are laid down in the following observations.

"I. By the researches of Sir William Jones and Mr. Maurice, and by the relations of modern travellers in the East, there appears to be a striking analogy between several oriental traditions, and the Mosaic account of the formation of the world by the Spirit of God, the order of creation, the consecration of the seventh day to rest, the original perfection of man, his fall, the precise method of it, a consequent change in the earth, the longevity of the human species, their accumulated impiety, the deluge, its universality, the prediction of the exact number of days before this awful event was to commence, the period of its continuance, the number of persons saved in the ark, the story of the raven and the dove, the appearance of the rain-bow with the reasons of it, the building of Babel, and the dispersion of mankind; but, above all, a confused idea of a Mediator seems alway to have prevailed currently among the nations of the East.

"II. It is of moment also to observe, that there has been little, if any intercourse, and certainly none sufficiently early, between the Jews and Hindoos to produce that universal and surprising conformity, which exists in the respective traditions of these nations. From this consideration consequences will result of the first importance to mankind.

"III. It also appears, that many of these oriental traditions obtained earlier than the time of Moses, mutilated, indeed, by different sects, and

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diversified, as it might naturally be expected, by the inventive genius of man. The Mosaic narration, then, of these facts, must either have been a compilation from such oriental traditions, or the effect of an immediate revelation from the Deity. But the former opinion is highly improbable, because, as we have already observed, there has been no adequate communication between the Hindoos and the descendants of Israel. And the probability of the latter opinion may be established by contrasting the perfections of the Mosaic narrative with the imperfections of these oriental traditions; the connexion, purity, simplicity, congruity of the one, with the incoherence, impurity, want of simplicity, incongruity of the other: its probability, however, has been especially established by demonstrating the exact conformity of some of the principal events recorded in the book of Genesis with the course and constitution of nature. The same reasons, consequently, which render the former opinion improbable, will always render the latter probable." *p.* 3—5.

These principles are illustrated by a variety of observations from which we extract the following, observing by the way, that "Burder's Oriental Customs," of which we lately gave an account, is a work formed exactly on the principles here recommended.

"XXX. 'Surely the serpent will 'bite without enchantment, and a babbler is no better.'—'They are like 'the deaf adder, that stoppeth her 'ear, which will not hearken to the 'voice of the charmer, charming 'ever so wisely.'—'Who will pity a 'charmer, that is bitten with a ser'pent?' It is an established fact, that serpents may be charmed, and rendered perfectly harmless by musical sounds. But our two last quotations seem to allude to certain persons, who made a profession of charming serpents, not by music particularly, but by words. 'The charmers 'of serpents,' says Mr. Browne, 'seem 'worthy of remark, their powers ap'pearing extraordinary. The ser'pent most common at Kahira is of 'the viper class, and undoubtedly 'poisonous. If one of them enters a 'house, they send for a charmer, who 'uses a certain form of words. I 'have seen three serpents enticed out 'of the cabin of a ship, lying near the 'shore. The operator handled them, 'and then put them into a bag. At 'other times I have seen the serpents 'twist round the bodies of these Psylli 'in all directions, without having 'their fangs extracted or broken, 'and without doing them any in'jury'." *p.* 28—29.

CXIX. A PLEA *for Religion and the Sacred Writings: addressed to the Disciples of Thomas Paine, and wavering Christians of every Persuasion. With an Appendix, containing the Author's Determination to have relinquished his Charge in the Established Church, and the Reasons on which that Determination was founded. By the Rev.* DAVID SIMPSON, M.A. 8*vo.*

IT appears by an advertisement prefixed to this book, that it was completely finished, and on the point of being published by the author, when death prevented him, in March, 1799. His executors, from motives not generally interesting, hesitated on the propriety of making the work public. His son, Mr. D. Simpson, being now of age, and the edition and copy-right belonging to him, he thinks it his duty to perform the intentions of his father.

"In the preface it is observed, that though *deistical* principles may buoy up the minds of persons influenced by them, while health and prosperity smile, they will generally fail us in seasons of adversity, and especially in the views of approaching dissolution." This is exemplified in the cases of some of the mutineers, the late *Lord* P——, and particularly in the death of William Pope, of Bolton in Lancashire, who in the view of death called for damnation, and instead of being thankful to those who would have endeavoured to administer comfort to him, manifested the greatest enmity against them.

The speech of Mr. Erskine, and Lord Kenyon's address to the jury on the trial of Williams, for publishing Paine's Age of Reason, follow, and an address to the reader, in which Bishop Watson's Apology for the Bible, and his Apology for Christianity, are warmly recommended.

In a second advertisement the au-

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thor having given the outlines of the work, says, "If he is thought severe upon the *episcopal* and *clerical* orders of men, let it be remarked, that he *esteems them* all *very highly in love for their office sake*, because he is persuaded it is of divine appointment; and that, if at any time he has given way to his indignation, and expressed himself in strong terms against these orders, it is never intended to affect any but the *culpable* part of them; and that both the *prophets* under the *Old Testament* dispensation, and CHRIST with his *apostles* under the *New*, have done the same. We cannot follow better examples.

"But in a *Plea* for *Religion* and the *Sacred Writings*, where is the propriety of exposing the imperfections of the *church*, with her *bishops* and *clergy*?

"Because the undiscerning world in general, and our *deistical* fellow creatures in particular, constantly unite them together, and wound the pure and immortal religion of JESUS CHRIST and the *Holy Scriptures* through their sides: whereas they are things essentially different. What has the character and gospel of CHRIST to do with the preaching of JUDAS, the cowardice of PETER, the ambition of JAMES and JOHN, the lukewarmness and worldly spirit of our *bishops* and *clergy*, or with the superstitious and secular appendages of the *Church of Rome*, the *Church of England*, or any other human establishment under heaven? They are things perfectly distinct. And if we mean to defend the *Gospel* to any purpose, it must be the Gospel alone, independent of every human mixture and addition. Corrupt churches and bad men cannot be defended." *p.* xx, xxi.

The author expresses his desire to speak the plain honest truth, as it appears to him, without courting any man's favour, or fearing any man's displeasure: to this expression the following note is subjoined, "*King* GEORGE II. who was fond of the late Mr. WHISTON, happened to be walking with him one day, during the heat of his persecution, in *Hampton Court* gardens. As they were talking upon this subject, his *Majesty* observed, that 'however right 'he might be in his opinions, it 'would be better if he kept them to 'him-self.'—'Is your *Majesty* really 'serious in your advice?' answered the old man, 'I really am,' replied the *King*.—'Why then,' said WHISTON, 'had MARTIN LUTHER been 'of this way of thinking, where would 'your *Majesty* have been at this 'time'?" *p.* xxiv.

The author commences his work, by shewing the tendency of the principles and practice of religion to be happiness; and mentions some well known characters eminent in their stations in life, and no less eminent for piety, and then proceeds to give a number of examples illustrative of his design under the following descriptions.—DYING INFIDELS.—PENITENT and RECOVERED INFIDELS.—DYING CHRISTIANS, *who have lived too much in the spirit of the world*,—and CHRISTIANS *dying, either with great composure of mind*, or, IN THE FULL ASSURANCE OF FAITH.

From the first class, containing twelve examples, passing by Mr. HOBBES and young SERVIN, we select the account of "the *Honourable* FRANCIS NEWPORT, who died in the year 1692. He was favoured both with a liberal and religious education. After spending five years in the *university* he was entered in one of the *inns of court*. Here he fell into the hands of *infidels*, lost all his religious impressions, commenced *infidel* himself, and became a most abandoned character, uniting himself to a club of wretches who met together constantly to encourage each other in being critically wicked. In this manner he conducted himself for several years, till at length his intemperate courses brought on an illness, which revived all his former religious impressions, accompanied with an horror of mind inexpressible. The violence of his torments was such, that he sweat in the most prodigious manner that was ever seen. In nine days he was reduced from a robust state of health to perfect weakness, during all which time his language was the most dreadful that imagination can conceive. At one time, looking toward the fire, he said, 'Oh! that I was to 'lie and broil upon that fire for a 'hundred thousand years, to purchase the favour of God, and be reconciled to him again! But it is a 'fruitless vain wish; millions of millions of years will bring me no 'nearer the end of my tortures than 'one poor hour. O eternity! eter-

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'nity! who can properly paraphrase 'upon the words — *for ever and 'ever!*'

"In this kind of strain he went on, till his strength was exhausted, and his dissolution approached; when recovering a little breath, with a groan so dreadful and loud as if it had not been human, he cried out, 'Oh! the 'insufferable pains of hell and damnation!' and so died; death settling the visage of his face in such a form as if the body, though dead, was sensible of the extremity of torments." *p.* 11.

The miserable death of Voltaire is related at some length, and the death of Altamont, in Young's Centaur, is inserted, and after some others, the character and some circumstances in the life of Rousseau, with his presumptuous death, close this class.

The examples of the following classes bear a uniform testimony to the unhappiness arising from indifference to the Scriptures, and the felicity which accompanies the attentive study of, and serious regard to their contents. Contrasting the peculiar advantages of religion in the happiness it produces, particularly at the close of life, the author makes a serious appeal to the infidel, and names some illustrious characters who have warmly contended for religion, and then introduces the objections raised against Christianity. Before we notice them, we think our readers will be gratified with the following anecdote. "When Dr. Halley was throwing out, upon a time, some indecent reflections upon *Christianity*, his friend, *Sir* Isaac Newton, stopt him short, and addressed him in these, or the like words, which imply that this great astronomer had employed his life in studying only the book of nature:—'*Dr.* Halley, I am al-'ways glad to hear you when you 'speak about astronomy, or other 'parts of the mathematics, because 'that is a subject you have studied, 'and well understand; but you should 'not talk of *Christianity*, for you have 'not studied it: I have, and am 'certain you know nothing of the 'matter'." *p.* 72.

The objections are then stated and answered. The first, which argues the hypocrisy of many great pretenders to religion, is soon dismissed, and so is the second, viz. the weakness, folly, and enthusiasm, the noise and nonsense of the zealots. The author then proceeds to notice another, and says, "Others again take offence at the absurd doctrines of the several religious *Establishments* in *Christendom*. They discover in them certain peculiarities which they conceive to be irrational. They confound the doctrines of these human institutions (which were formed in the very dawn of the *Reformation*, while men's eyes were yet scarcely open enough to discover truth) with genuine *Christianity*. Not being at the pains to examine matters to the bottom, and distinguish accurately, they suppose them to be alike, and hence contract a rooted indifference, if not an unconquerable aversion, to *all* religion.

"Some there are again, who, seeing the pomp and pride of many of our *bishops* and *dignified clergy*, how they, in direct opposition to the holy spirit of the *Gospel*, the example of primitive clerks, as well as their own holy profession, scramble for emolument, and heap together from two to half a score lucrative pieces of preferment, while several thousands of their brethren are destitute of the ordinary comforts of life; without further examination, naturally suppose that *religion* is all priest-craft and self-interest, honour and conscience having nothing to do in the business.—It may be of use to state this more at large.

"It is well known then, that there are about 18,000 *clergymen* in *England* and *Wales*, of the *established* religion, and near 10,000 parishes. The rectories are 5,098; the *vicaroges* 3,687; the *livings* of other descriptions 2,970; in all 11,755.

"Twenty or thirty of those *livings* may be a thousand a year and upwards; four or five hundred of them 500 pounds a year and upwards; two thousand of them 200 pounds a year and upwards; five thousand of them under 100 pounds a year. The average value of livings is about 140 pounds a year, reckoning them at 10,000.

"As these things are not very generally understood, we will be a little more particular.

"In the year 1714, when Queen Anne's *bounty* began to be distributed, there were,

1071 livings not more than 10 pounds a year.	
1467	20
1126	30
1149	40
884	50

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"In all 5,697 livings not more than 50 pounds a year a piece.

"This bounty is about 13,000 pounds a year, clear of deductions, and is therefore equal to 65 augmentations, annually, at 200 pounds a piece.

"The whole income of the *church*, and two *universities*, is about 1,500,000 pounds a year. There are 26 *bishops*, whose annual income is 72,000, or according to another account 92,000 pounds. Each *bishop*, therefore, has on an average 2.770 or 3,538 pounds a year, supposing he had no other preferment.—There are 28 *deaneries* and *chapters*, whose income is about 5000 pounds a year each, making together about 140,000 pounds.—The income of the two *universities* is together about 180,000 pounds a year. The 10,000 *clergy* have together about 1,108.000 pounds a year among them, which is little more than 100 pounds a piece. The whole body of the *clergy*, and their families, make near 100,000 souls, that is, an eightieth part of the nation. And reckoning the population of *England* and *Wales* at eight millions of people, every *clergyman* would have a congregation of 444 persons to attend to, in the same way of calculation.

"There are, moreover, 28 *cathedrals*, 26 *deans*, 60 *archdeacons*, and 544 *prebends*, *canons*, &c.—Besides these, there are in all about 300 in orders belonging to the different *cathedrals*, and about 800 *lay officers*, such as singing men, organists, &c. who are all paid from the *cathedral* emoluments; so that there are about 1700 persons attached to the several *cathedrals*, who divide among them 110,000 pounds a year, making upon an average near 83 pounds a year a piece.

"The whole income of the *Kirk* of *Scotland* was, in 1755, about 68,500 pounds a year. This was divided among 944 *ministers*, and on an average made 72 pounds a piece per annum.

"Upon a general view of these matters, when it is considered that all the *bishoprics*, *prebendaries*, *deaneries*, *headships* of *colleges*, and best *church livings*, are occupied by a smaller number, in all probability, than an *eighteenth* part of these *clergy*, what a deplorable situation must a large share of the remaining seventeen thousand *ministers* be in, especially under the present advanced price of most of the common necessaries of life? And then it is curious enough that these *church dignitaries*, who are in possession of several thousands a year per man, have made laws directly contrary to the practice of *St.* PAUL, that the *inferior clergy*, who are destitute of all the elegancies, and many of the comforts of life, shall not be permitted to follow any other *calling*, whereby to improve their condition, and get bread for their families! Would there be any thing inconsistent with the character of a *minister* of the *Gospel* of CHRIST, if the poor *rectors*, *vicars*, and *curates* of the country should make a common cause, and associate together in one body against their unfeeling oppressors? Could there be any impropriety in their conduct, if they should peaceably and respectfully address the *king*, who is temporal *head* of the *church*, or the *legislature* of the land, to take their circumstances into serious consideration? One man, not a doit better than his brethren, shall enjoy 20,000 pounds a year—another 15,000—another 10,000—another 5,000—another 3,000—another 2,000—and another 1,000. One shall heap *living* upon *living*, *preferment* upon *preferment*—to a vast amount—merely because he has got access—too often by mean compliances—to some great man, while his more worthy brother is almost in want of bread for his children. The late *Dr.* LAW, *Bishop* of *Carlisle*, if my memory does not fail me, was possessed at the time of his decease of ten or more different *preferments*. He was *bishop*—*Head of a college*—*Prebend*—*Rector*—*Librarian*, &c. &c. &c. and all this bestowed upon him—not because he was more holy, useful, and laborious than ordinary; though a man of merit and talents; but because he wriggled himself into favour with certain great persons, who had influence with men in power. Instances of this kind are not uncommon; they are, however, unjust, impolitical, unchristian. No wise legislature ought to permit such abuses, *religion* out of the question."

This appears to be a favourite topic with our author, who, after expatiating more at large, returns to his subject in the following manner:

"All these circumstances," says the author, "with others of a similar kind, are the causes why so many

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persons are now found, who reject the divine mission of JESUS CHRIST.

"But, MY COUNTRYMEN, can we justly argue from the *abuse* to the *disuse*? Is JESUS, the most moral and divine of characters, an impostor, because many of his ministers and servants have proved unfaithful and treacherous? Were the other eleven *apostles* all knaves and rascals, because JUDAS was a traitor? Are the eternal truths of the Gospel to be exploded, because men have been presumptuous enough to adulterate them with the profane mixtures of human ordinances? Or doth our obstinacy alter the nature of evidence, and render the situation of *unbelievers* more secure? The course of things is fixed and unchangeable. The sun will shine, fire will burn, water will drown, the wind will blow, time will fly, the tides will flow, maugre all the *scepticism of philosophers*.

"The moral relations of things are not less invariable; and our being inconsiderate enough to deny those relations, and the obligations that arise from them, will neither destroy them, nor render our situation more secure. My being so foolish as to reject the existence of GOD, and so infatuated as to suppose there is no REDEEMER, no SANCTIFIER, no *heaven*, no *hell*, no *devil*, no *soul*, no *angel*, no *spirit*, and that the *Bible* is all a grievous imposition upon mankind, doth not prove, either that there is no GOD, or that there is no reality in the representations made by the *Gospel*." *p.* 100.

It is then argued, should religion be a delusion, it is a beneficial and happy one, for those who act under its influence are the best and happiest of men. The truth of religion is defended upon the ground of the exact accomplishment of prophecy, the dispersion of the Jews is considered as a strong argument in its favour, and the exact agreement of the predictions relating to the Messiah is stated and exemplified in 109 instances, which prove the Messiahship of JESUS CHRIST, the son of MARY, and in these Mr. S. boldly appeals to the common sense and reason of the most prejudiced man upon earth, and inquires whether there be not something far beyond the mere powers of nature in these strange coincidencies.

The prophecies which more immediately respect the *Christian* church in these latter days are next considered. NEBUCHADNEZZAR's dream, and DANIEL's vision, are investigated, and events pointed to, which agree with the predictions they contain. England is considered as one of the ten kingdoms, and the author thinks our destruction very near, and suggests the following inquiry:

"But is there no possibility of preventing or avoiding the universal subversion awaiting both us, and all the other kingdoms of *Europe*, which constituted part of the ancient empire?

"There seems to be but one way*, and but one in the nature of things. And what may that be? I am sorry to say, it is one which is by no means likely to take place.—It is a thorough reformation both in theory and practice, in *church* and *state*; a *general reformation* in the moral and religious conduct of the inhabitants of this country. For these purposes must not religion be reduced to *Gospel* purity and simplicity †? must not the

* I am led to think there is still a *possibility* of averting our unhappy doom, from the case of *Nineveh* in JONAH; and that of *Jerusalem*, in JEREMIAH, particularly chap. xxvi. 1—8. It were happy for us if the *possibility* amounted to a *probability*. Compare Jer. xviii. 1—10. Our safety by no means depends upon our frequent repetitions of *pharisaical* forms and *superstitious* ceremonies, but upon correcting what is amiss in our morals, and *un-evangelical* in our doctrines and *ecclesiastical* constitution. Was not the present *Pope of Rome* dethroned at the very moment he was surrounded by his cardinals, and celebrating his own exaltation to the *papal chair*? Was there ever a more worthy and religious *pope* than his present *holiness*? Were the ancient *Jews* ever more strictly and superstitiously religious, than when they crucified the LORD of *Glory*? or, than when their temple and nation were destroyed?

† We can only extract some parts of this note. "But what can we expect from men who are surrounded with worldly honours, entitled to a vast patronage of livings, and tempted with near 100,000 pounds a year, to let things continue as they are? He must be almost more than man, whose virtue rises above such seducements..... When a man is made a D. D. does not the spirit of a D. D. usually come upon him? and when a B—p, the spirit of a B—p. Though he had been ever so eager for the removal of abuses before, does he not usually endeavour to lull conscience to rest, and even become an advocate for the continuance of things in their present state? To be sure he has much

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church be totally unconnected with, and separate from, the *civil constitution?* This is the opinion of some respectable men. Must not our *bishops* and *clergy* be reduced to the scriptural standard? JESUS CHRIST left sole king in his own church? and human ordinances, in things sacred, give way to divine prescriptions? Without these great moral and religious changes, can we expect to be preserved from the *general* wreck of *Europe?* And whether these changes are likely to take place among us, let any cool and impartial observer judge." *p.* 139, 140.

The patronage of the church is animadverted upon, the way of obtaining livings, and the characters of such as are often trained for the church, with an immediate view of the gain to be derived. Subscription to the Articles, Homilies, &c. is objected against, and the author introduces in a note the following anecdote on this subject:

"WHISTON, being one day in discourse with *Lord Chancellor* KING, who was brought up a *Dissenter*, at *Exeter*, but had conformed, a debate arose about signing articles, which men do not believe, for the sake of preferment. This the *chancellor* openly justified, 'because,' said he, 'we must 'not lose our usefulness for scruples.' WHISTON, who was quite of an opposite opinion, asked his *lordship*, 'If 'in his court they allowed of such 'prevarication?' He answered, 'We 'do not.' 'Then,' said WHISTON, 'suppose GOD ALMIGHTY should be 'as just in the next world as my *lord* 'chancellor is in this, where are we 'then?'" *p.* 153, 154, *n.*

Various things in the Liturgy are also objected to, as well as the management of briefs. Under the latter topic is a statement of the charges upon a brief for the parish church of *Ravenstondale*, in the county of *Westmoreland*, by which it appears, that upon collecting by brief 614*l.* the expences amounted to 330*l.*

The test and corporation acts, and the tithe laws are noticed, and on the subject of toleration the author writes, that "for more than a thousand years, the *Christian* world was a stranger to religious liberty. Even *toleration* was unknown till about a century ago. The *clergy*, especially, have usually been unfriendly to religious liberty. And when the *Act of Toleration* was obtained in *King* WILLIAM's time, great numbers of them were much against it.—It appears to me, however, that both the *name* and *thing* are inconsistent with the very nature of the *Gospel* of CHRIST; for have I not as much right to controul you in your religious concerns, as you have to controul me? To talk of *tolerating*, implies an *authority* over me; yet who but CHRIST has any such authority? He is a tyrant, a very *pope*, who pretends to any such thing. These matters will be better understood by and bye. The whole *Christian* world lay in darkness upon this subject, we have observed, for many ages. . . . . .

"Though we have had the honour of being among the first of nations, which obtained a large portion of civil and religious freedom, others are now taking the lead of us in the

to lose, and little to gain, by any change that can take place; and 'a bird in the hand 'is worth two in the bush!' When a man has subscribed an indefinite number of times to a set of propositions, some of which he doubts, and others of which he disbelieves, it is a thousand to one but he goes on to the end of the chapter, and sinks at last into eternal perdition, as a base prevaricator with GOD and conscience. If in such a case, we can be in a state of safety for eternity, I am clearly of opinion religion is all a farce, and it is of little consequence, with respect to the future world, whether we be *Christians* or *Heathens*, *Jews* or *Mahometans*.—*God requireth truth in the inward parts*. . . . . Do not the *criminal* laws of the country likewise stand in need of revisal? Let any man judge of the truth of this, when it is considered that we have upwards of 160 offences punishable with death.

"On the jurisprudence of the country it is remarked, that in the county of Middlesex alone, in the year 1793, the number of bailable writs and executions for debts from ten to twenty pounds, amounted to no less than 5,712, and the aggregate amount of the debts sued for, to 81,791 pounds.—The costs of these actions, although made up and not defended at all, would amount to 68,728 pounds—and if defended, the aggregate expense to recover 81,791 pounds, must be no less than 285,920 pounds! being considerably more than three times the debt sued for or defended.—At present the rule is to allow the same costs for forty shillings as for 10,000 pounds.—Why are these abuses permitted to continue? Is not the case but too clear? In short, *the whole head is sick, and the whole heart faint; from the sole of the foot even unto the head there is no soundness among us*"

Vide a *Treatise* on the *Police of London.*

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rights of conscience; and it does not appear to many, that we ever can be a thoroughly united and happy people, till every good subject enjoys equal civil privileges, without any regard to religious sects and opinions." *p.* 157.

Three awful instances are given of the evils of patronage, and it is remarked, "that the ecclesiastical and civil parts of our constitution are, in some respects, in opposition one to the other; for the former, in the book of *Homilies* especially, holds forth the doctrine of passive obedience and non-resistance, while the latter is founded, by the compact at the *revolution*, on the reciprocal rights of *King and people*. In this respect, therefore, as well as in several others, a reformation is highly desirable. Every *clergyman* particularly should see and feel this, who is obliged to subscribe *ex animo*, that all and every thing contained in the book of *Common Prayer*, &c. is agreeable to the *Sacred Writings*.

"I add a second circumstance, which seems an hardship to the enlightened and conscientious part of the *clergy*. When we baptize children, we thank GOD 'that it hath 'pleased him to regenerate them with 'his HOLY SPIRIT, to receive them 'for his own children by adoption, 'and to incorporate them into his 'holy church.' When the same children are presented to the *bishop* for confirmation, he also addresses the DIVINE BEING as having 'vouch-'safed to regenerate them by wa-'ter and the HOLY GHOST, and as 'having given unto them the forgive-'ness of all their sins,' while many of them are as vile young rogues as ever existed. Then when we come to bury them, we dare do no other than send them all to heaven, though many of those we commit to the earth have been as wicked in life as men can well be on this side hell. This surely is a great hardship—Yet we have no remedy—We must do it, or forfeit our roast beef and plumb pudding." *p.* 160.

The author then proceeds to state the various objections advanced by infidels against the Scriptures, and the adoption of religious principles and practices: To these he replies, and illustrates his answers with biographical instances of the felicity produced by religious principles, and the arguments he uses we consider as conclusive. Many valuable books are recommended, and some of the wisest and most eminent men that have ever lived are proved to have been Christians. The ignorance, folly, and falsehood of some of Thomas Paine's assertions are conspicuously and clearly demonstrated. In this part of the work serious and affectionate exhortations are given to the reader. The whole, consisting of 227 pages, abounds with much information and instruction; seriousness and liberality are the prominent features of the work. The notes are copious and numerous, and contain a variety of anecdotes. Towards the close of the work the author represents the believer as drawing near to his future state of happiness, and seriously recommends attention.

To the work is annexed two appendixes, in the first the author represents the conduct of the clergy to be the cause of the spread of infidelity, and the increase of Dissenters and Methodists. He reprobates the monopolies of livings, and the holding of pluralities, and recommends it to government to take the livings as they fall vacant, and appropriate the income to the service of the state, and for the people to provide their own ministers. One anecdote in this appendix we present to our readers. "One of the *popes of Rome*, seeing a large sum of money laying upon his table, said to one of the *cardinals*, 'The church can no longer say, *silver and gold have I none.*'—'No,' answered the other, 'nor can the 'church any longer say, *Take up thy 'bed and walk*'."

Appendix II. In this Mr. Simpson supposes a number of objections to his determination of quitting the *church*, which he answers, expressing the pain he feels at giving up his situation. Upon the subject of subscription, the scheme of Dr. PALEY to sign the articles as articles of peace, is pronounced such as an honest man should be ashamed of. Though Mr. S. burns with the zeal of a reformer, it is but justice to add, that he appears to be no revolutionist; and that no man can be more impressed than he is with the horrors of the French revolution, of which he has given many shocking instances in the work before us.

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CXX. SERMONS. *By the Rev.* THOMAS GISBORNE, M. A.

MR. GISBORNE is well known in the literary world by his "Familiar Survey of the Christian Religion," "Enquiries into the respective Duties of Men and Women," &c. The present volume contains 20 discourses on the following texts and subjects: viz. I. Jesus Christ the corner stone, 1 Pet. ii. 6.——II. Christian Method of Justification, Rom. iii. 20—22.——III, IV, and V. Divine Grace, 2 Cor. xii. 9.——VI. The Marks of a real Christian, Gal. ii. 24.——VII. On arranging ourselves on the Lord's Side, Ex xxxii. 26.——VIII. On dissembling with God, Jer. xlii. 20.——IX. Our Excuses for not giving up the Heart to God, Luke xiv. 18.——X. Steadfastness in Obedience.——XI. Character of Naaman, 2 Kings v. 2, 3.——Habitual Remembrance of God, Ps. xvi. 8.——XIII. Character of Herod Antipas. Mark iv. 16.——XIV. Extent of Genuine Religion, Mic. vi. 8.——XV. Presumptuous Plans, James iv. 13—17.——XVI. On despising the Divine Threatnings, Gen. xix. 14.——XVII. Unscriptural Principles of Conduct, Is. v. 20.——XVIII, XIX. Exposition of the Burial Service, 1 Cor. xv. 20.——XX. The Happiness attendant on Religion, Prov. iii. 17.

In sermon IX. after explaining the general outlines of the Parable of the Supper, the preacher shews, 1. "The guilt and dreadful consequences of rejecting Christ.—2. He considers the excuses made, and—3. He remarks, that though the circumstances pleaded in excuse were all lawful in themselves, yet none of the excuses were admitted, but all those who used them were condemned. Not one of those that were bidden shall partake of my supper.

As a specimen of Mr. G.'s style and sentiments we give the sequel of this discourse.

"My brethren! The parable which has been explained, while it affords an exact picture of the present state of multitudes who profess themselves to be Christians, holds forth a solemn warning to all persons, who are at this day endeavouring to make excuses for denying to religion the empire of their hearts. If in tempers, or in conduct, you are an open transgressor of the gospel; as surely as the word of God is true, you are in a state of damnation. The gulf of destruction stares you in the face; and unless you repent and become a new man, will close upon you for ever. But this parable, in conformity to many other passages in the New Testament, teaches you the no less awful lesson, that you will be condemned at the day of judgment, if you suffer any one of the lawful occupations, or lawful pleasures of this life, to be the pricipal object of your pursuit. Yet how frequently do we see people resigning themselves to such idols; and find every argument ineffectual to convince them that they are in the direct road to eternal ruin. With some, wealth is the idol. They rise up early, and go late to rest, and eat the bread of carefulness, day after day, and year after year. Their minds are filled with plans for the improvement of their ground, and the advantageous disposal of its produce; or with schemes to draw customers to their compting-house or their shop, and to lay in their commodities at the cheapest rate; or to place out their money on the best security, and at the highest interest. At the end of every year they are become richer: but they are not become more religious. They have increased in possessions; but they have not grown in grace. They have accumulated substance on earth; but have not laid up treasure in the sight of God. During all this time they imagine that they are religious; and are even ready to profess a conviction that this scraping laborious life is one proof of religion. How hardening is the deceitfulness of sin! How darkening the influence of a worldly spirit! What specious evidence have they to produce of their religion? Let their cause be exhibited in the most favourable light. They have not been spendthrifts. They have observed common honesty in their dealings. They have seldom omitted their devotions at the returns of night and of morning. They have attended public worship, and even the sacrament, with decent frequency. But let every person of this description answer to himself a short question: Where has your heart been fixed? On the next world, or on this? Your answer will tell you that, if you die in your present state, your con-

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demnation is certain and just. Others make pleasures and amusements their idols: They conceive that, because they are under no pecuniary necessity of addicting themselves to business, they need not disappoint their inclinations. They do not mean, they profess, to live wickedly; but they think that they have a right to entertain themselves. Amusements accordingly constitute their leading pursuit. Hounds and horses, or other sports of the field; or public places, and unprofitable visiting, and the indolent perusal of trifling and uninstructive books, take possession of their time and their thoughts. The amusements which each person selects for himself depend on his situation, and other accidental circumstances. But of all such persons, amusement, whatever shape it may assume, is the object. And because they follow such amusements as are not in their own nature necessarily sinful, and because they are not regardless of the forms of devotion, and some other outward duties of religion; they flatter themselves that they are sufficiently good Christians. But let such persons also be asked, where has your heart been fixed? Can you think that the life which you have led has been to live unto God and unto Christ? Has your life been that of a person who seeks first the kingdom of God and his righteousness? The persons who were previously described perish by the cares and the riches of the world. You perish by its idleness and its pleasures. Industry, grounded on Christian motives, and governed by Christian rules, is not only not a sin, but an absolute duty. Amusements, innocent in their nature, and moderate in degree, are at proper times allowable. But if either the acquisition of money, or the pursuit of amusement, be the leading object of your thoughts and wishes, the ruling principle of your heart: cease to imagine that you are religious; anticipate the condemnation which awaits you. I dwell not on other idols. What though power, and learning, and reputation, have also their worshippers? Is the idolatry of another man a vindication of yours? God acknowledges none as his servants, except those whose predominant desire and delight is to promote his glory and obey his commandments. To no others does he promise pardon, and grace, and salvation, through Jesus Christ. Deceive yourself no longer. Lean no longer on a broken reed. Away with every excuse for delaying to resign your whole heart to your Redeemer. Some excuses may be more absurd, some may be more presumptuous than others. But if you trust to any excuse whatever, you will fall into everlasting condemnation." *p.* 210—214.

A second specimen of Mr. G's manner we shall select from the 13th sermon, on the Character of Herod Antipas.

"1. Contemplate in the conduct of Herod, and of his queen, the natural progress of depravity. Look primarily to Herodias. She, in the first place, married the brother of her former husband, and while that husband was alive. Of so flagrant a nature was this crime, that if we had heard nothing farther, even charity itself, which hopeth all things, could not have persuaded itself that she had sinned through ignorance. And the remainder of her history precludes all palliation of her guilt. She is informed that a great prophet, John the Baptist, has presented himself before Herod, and has charged him, as he values the mercy of God, to put her away. What effect has this intelligence? Does she humble herself before her Maker? Does she bewail her sin in bitterness of soul? Does she instantly separate herself from Herod? From that moment she is determined on the destruction of the prophet, and continues with Herod as before.

"What in the mean time is the conduct of Herod? He despises the warning of John, and refuses to dissolve his unhallowed marriage. He yields to the malignant importunities of Herodias, seizes the holy man who has reproved him, and shuts him up in prison. Yet hardened as he is, he has not arrived at that point in the scale of depravity to which his guilty partner has attained. She hesitates at no crime, she is lost to all feeling, past all compunction. Her heart *is seared*, as St. Paul expresses himself, *with a red-hot iron*. But Herod has still some misgivings of conscience left. There are yet some crimes on which he is afraid to venture. Though he has imprisoned John, and well knows that he has imprisoned the prophet for speaking the truth, and adhering to the path

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of duty; he shrinks from the idea of killing him. One of the reasons which deters him from consenting to the murder is his fear lest the people of the land, who all believe John to be a prophet, should rise in arms to avenge his death. But it is evident that Herod has also scruples of conscience which contribute to his reluctance. For he has long been thoroughly acquainted with the manner of life, and the conduct of John, he has been accustomed to frequent attendance on his instructions. He still listens to them at times with gladness; and in many respects regulates his own proceedings in conformity to the exhortations of the prophet. Sunk in sin, he trembles in the presence of holiness. Enslaved to Satan, he reverences the name of God. 'Let thy imprisonment,' he whispers to himself, 'let thy unjust 'imprisonment satisfy the queen. 'Thy blood shall not be upon my 'head.'

"The malice of Herodias is unabated. The king, it is true, has not yet consented to her purpose; but she does not despair. She has already proved herself able to persuade him to detain John in prison; and she hopes, by seizing some favourable opportunity, to obtain a mandate for his execution. A favourable opportunity arrives, and she does not let it slip. In a moment of riotous festivity, Herod promises to grant her daughter's request, even though it should amount, according to his own figurative expression, to the half of his kingdom. The young woman retires to consult her mother. In her absence behold Herod amusing himself with conjectures concerning the nature of the recompence which she will prefer. 'Will she de-'mand a jewelled robe? A sumptuous 'palace? The revenues of a city? 'The government of a province?' He knows not what is passing in the mind of Herodias. He knows not that vanity and pride and avarice and ambition have retired, and have relinquished the whole heart to revenge. His speculations are interrupted by the entrance of her daughter. Mirth and curiosity sparkle in his eyes. She advances *straightway with haste*. All is silent. She requires the head of John the Baptist! She requires that it be produced without delay. She requires that it be delivered to her in a charger, that her mother may glut herself with the spectacle. How does Herod receive the demand? Does he aver that no promise, no oath, can bind him to do that which he has no right to do, that which God has forbidden, to commit murder? Does he reject the claim with abhorrence? Does he punish those who urge it? Herod *loves the praise of men more than the praise of God*. He is *exceeding sorry* when he hears the request of the daughter of Herodias. But habits of sin have perverted his understanding, clouded his conscience, undermined his stedfastness, enslaved him to false shame. He is perplexed by indistinct scruples, or pretends to be perplexed by scruples respecting his oath. He apprehends that his nobles will censure him if he departs from his word. He immediately commissions the executioner to behead John in the prison.

"Within no long time afterwards, Herod is apprized of the wonderful actions of Jesus Christ, and of the different opinions which men entertain concerning him. His own opinion is speedily formed. He concludes that John the Baptist is restored to life. Whence is this conclusion? Whence, but from the remembrance of his guilt, which haunts him night and day, and menaces him with the sure chastisement of heaven? Overwhelmed with terror and consternation, he concludes that God has undertaken the cause of his servant; that God has raised the murdered prophet from the grave, and has sent him again upon earth, armed with the power of working the most stupendous miracles, that he may avenge himself on the wretch who despised his reproof, and shed his innocent blood. *It is John*, he cries, *whom I beheaded. He is risen from the dead; and therefore mighty works do shew forth themselves in him!* Such are the terrors of a wounded conscience!" *p.* 280—285.

CXXI. NOVUM ORGANUM SCIENTIARUM; *containing Rules for conducting the Understanding in the Search of Truth, and raising a solid Structure of Universal Philosophy. By* FRANCIS BACON, *Baron* VERULAM, *Viscount* ST. ALBANS, *and Lord High Chancellor of England.*

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Translated from the Latin. By Peter Shaw, M. D. with Notes, Critical and Explanatory. In two volumes, 12mo.

THE preface contains an analysis of the work, but as our extracts will be produced in their order, and the subjects specified, we proceed to state the author's design, as expressed in the introduction.

As the work is written in the form of aphorisms, the figures prefixed to the quotations express the numbers of the aphorisms extracted.

The design of the work is thus expressed:

"2. The thing we propose, is to settle the degrees of certainty; to guard the sense by a kind of reduction *; generally to reject that work of the mind which is consequent to sense; and to open and prepare a new and certain way for the mind, from the immediate perceptions of the senses.—And thus much was, doubtless, intended by those who have so highly magnified the art of logic, which plainly shews they sought for some assistances to the understanding; and held the natural procedure, and spontaneous motion of the mind suspect. But this remedy came too late, after the mind was possessed, and polluted by customs, lectures, and doctrines, and filled with vain idols, or false notions.—Whence this superinduction of logic, far from correcting what was amiss, rather fixed the errors of the mind than opened a way to truth. The only remedy left is, therefore, to begin the whole work of the mind anew, and from the very first, never leave it to itself, but keep it under perpetual regulation, as the business were performed by a machine †. And, indeed, if men had set about mechanical works, with their bare hands, unassisted with instruments, as they have ventured to set about intellectual works, almost with the naked powers of the mind, they would have found themselves able to have affected very little, even though they combined their forces. If some large obelisk were to be raised, would it not seem a kind of madness for men to set about it with their naked hands? and would it not be greater madness still to increase the number of such naked labourers, in confidence of effecting the thing? and were it not a farther step in lunacy, to pick out the weaker bodied, and use only the robust and strong, as if that would certainly do? but if, not content with this, recourse should be had to anointing the limbs, according to the art of the ancient wrestlers, and then all begin afresh, would not this be raving with reason? Yet this is but like the wild and fruitless procedure of men in intellectuals, whilst they expect great things from multitudes, and consent, or the excellence and penetration of capacity, or strengthen, as it were, the sinews of the mind with logic. And yet for all this absurd bustle and struggle, men still continue to work with their naked understandings. At the same time it is evident, that in every great work which the hand of man performs, the strength of each person cannot be increased, nor that of all be made to act at once, without the use of instruments or machines ‡.

"3. Upon the whole, men are to be reminded of two things; 1. That it fortunately happens, to prevent all controversy and elation of mind, that the ancients will remain undisturbed in the honour and reverence due to them, whilst we pursue our own design, and reap the fruits of our moderation. For if we should pretend to produce any thing better than the ancients, yet proceed in the same way as they did, we could by no art of words prevent some apparent rivalship in capacity or ability; and however allowable this might be, as it is a liberty they took before us, yet we should know the inequality of our own strength, and not stand the comparison. But now, as we go upon opening a quite new way for the understanding, untried and unknown to the ancients, the case changes, and all party and contest drops. 2. That we are no way bent upon disturbing the present philoso-

* Viz. by contriving ways of submitting things, in a proper manner, to the senses, that a true judgment may be formed of them, when thus again brought under view.

† Hence we learn the reason of the title *Novum Organum*; though doubtless the author also intended some allusion to the Organon, or Logic of Aristotle.

‡ The foundation of the Novum Organum seems laid in this paragraph; so that if this be not found just, the superstructure must fall of course.

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phy, or any other that is, or shall appear more perfect; the common system, and others of the same kind, may continue, for us, to cherish disputes, embellish speeches, &c. the philosophy we would introduce, will be of little service in such cases; nor is ours very obvious, and to be taken at once, nor tempting to the understanding, nor suited to vulgar capacities, but solely rests upon its utility and effects. Let there be, therefore by joint consent, two fountains, or dispensations of doctrine, and two tribes of philosophers, by no means enemies or strangers, but confederates and mutual auxiliaries to each other; and let there be one method of cultivating, and another of discovering the sciences. And to those who find the former more agreeable, for the sake of dispatch, or upon civil accounts, or because the other course is less suited to their capacities, (as must needs be the case with far the greater number) we wish success in the procedure, and they may obtain their ends. But if any one has it at heart, not only to receive the things hitherto discovered, but to advance still farther, and not to conquer an adversary by disputation, but to conquer nature by works; not neatly to raise probable conjectures, but to know things of a certainty and demonstratively; let him, as a true son of the sciences, join issue with us, if he pleases; that, leaving the outmost of nature, which infinite numbers have trod, we may at length pass into her inner courts*. To make ourselves still more intelligible, we shall give names to these two methods of procedure, and familiarly call the first the *anticipation of the mind*, and the other *the interpretation of nature*.

"4. And now, we have only this request to make, that as we have bestowed much thought and care †, not only that what we offer should be true, but also, as much as is possible, that it should be accessible to the human mind, though strangely beset and prepossessed; we intreat it, as a piece of justice at the hands of mankind, if they would judge of any thing we deliver, either from their own sense, the cloud of authorities, or the forms of demonstration which now prevail, as so many judicial laws, that they do it not on the sudden, and without attention, but first master the subject, by degrees make trial of the way we chalk out, and accustom themselves to that subtilty of things, which is imprinted in experience; and lastly, that by due and seasonable perseverance, they correct the ill habits that closely adhere to the mind: and when thus they begin to be themselves, let them use their own judgment, and welcome ‡." Introduction xviii—xxii.

Part I. Section I. *General Aphorisms for interpreting Nature, and extending the Empire of Man over the Creation.*

"2. Neither the hand without instruments, nor the unassisted understanding, can do much; they both require helps to fit them for business; and as instruments of the hand either serve to excite motion, or direct it, so the instruments of the mind either suggest to, or guard and preserve the understanding §." *p.* 1, 2.

* Notwithstanding this distinction, the author has been suspected to oppose the ancients, though this design every where is to make use of all the assistance they afford, and for the purpose, and to advance the whole of philosophy to a greater perfection. But how few helps and materials for this purpose are derivable from the ancients is another consideration. See hereafter, Sect. iv. see also hereafter, Aph. 31, &c.

† The author wrote the following work twelve times over with his own hand; making it a rule to revise, correct, and alter it once a year, till he brought it to the present degree of perfection. And whoever desires to see how far it was, by this means, improved, may compare it with the *Cogitata et Visa*, published by Gruter; which was the rough draught of the first book only of the Novum Organum, and sketched out at least thirteen, if not many more years before the publication of this piece; for Sir Thomas Bodley, in the year 1607, complains of the author for having kept it so long in his coffer.

‡ Though this request might be more necessary at the time the author made it, yet perhaps it is not still unseasonable; for possibly the generality even of philosophers are not to this day sufficiently divested of pre-occupation, party, and prejudice, to form a true judgment of what the author wrote so long ago.

§ This aphorism, in another place, is turned thus: 'The naked and unassisted hand, 'however strong and true, is adapted only to 'the performance of a few easy works; but 'when assisted by instruments, becomes able 'to perform abundance more, and of much

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"9. The root of all mischief in the sciences is this, that falsely magnifying and admiring the powers of the mind, we seek not its real helps.

"10. The subtilty of nature far exceeds the subtilty of the sense and understanding; so that the sublime meditations, speculations, and reasonings of men, are but a kind of madness, if fit persons were to observe them *." p. 4, 5.

"14. Syllogism consists of propositions, propositions of words, and words are the signs of notions; therefore, if our notions, the basis of all, are confused, and over hastily taken from things, nothing that is built upon them can be firm; whence our only hope rests upon genuine induction †." p. 5, 6.

"19. There are two ways of searching after, and discovering truth; the one, from sense and particulars, rises directly to the most general axioms, and resting upon these principles, and their unshaken truth, finds out intermediate axioms; and this is the method in use. But the other raises axioms from sense and particulars, by a continued gradual ascent, till at last it arises at the most general axioms, which is the true way, but hitherto untried ‡." p. 7, 8.

"23. There is a wide difference betwixt the idols of the human mind, and the ideas of the divine mind, that is, betwixt certain vain conceits, and the real characters and impressions stamped upon the creatures, as they are found §." p. 9.

"26. The natural human reasoning, we, for the sake of clearness, call the anticipation of nature, as being a rash and hasty thing; and the reason duly exercised upon objects, we call the interpretation of nature.

"27. This anticipation has force enough to procure consent ‖; for if all mankind were mad, in one and the same manner, they might still agree among themselves.

"28. Anticipations, also, have a much greater power to entrap the assent, than interpretations; because, being collected from a few familiar particulars, they immediately strike the mind, and all the imagination; whereas interpretations, being separately collected from very various and very distant things, cannot suddenly affect the mind; whence, of necessity, in difficult and paradoxical matters, these interpretations appear like mysteries of faith ¶.

"29. In the sciences, founded on opinion and decree, anticipations and logic are of great service, where not things, but the assent is to be brought under subjection.

"30. But though the labours and capacities of men in all ages were united and continued, they could make no considerable progress in the sciences, by anticipation; because the radical errors, in the first concoction of the mind, are not to be cured by the excellence of any succeeding talents and remedies **.

"31. And it is in vain to expect any great advancement of the sciences by superinducing or engrafting new inventions upon old. The restoration must be begun from the very ground

'greater difficulty; and the case is exactly 'the same with the mind.' The whole will be abundantly explained and illustrated by what follows. See also *Introduction*, § 2, and 3.

* This aphorism deserves attention. Certainly, upon examining, every man may find his common notions very inadequate, or far from corresponding even with those he gains by conversing more familiarly and intimately with nature. And yet, after a life spent upon any particular enquiry, in the common method, there still usually remains some subtilty of nature behind, which we cannot catch, and are apt, perhaps very extravagantly, to guess at. And if this be the case in sensible and material things, what must our general theories and systems be?

† *Viz.* A competent catalogue of instances, on both sides of the question; so that when all the exceptions are properly made, a sound, or at least a serviceable portion of truth may be left, as an axiom, behind. See Aph. 105, 106.

‡ And upon this way it is, that the author rests his greatest hopes of improving philosophy and the sciences. See hereafter, Aph. 105.

§ See above, Aph. 10. Astronomers distinguish between the real and apparent motions of the heavens; the one, being respective to man, and the other to their truth, supposing an observer seated in the centre of the system. This may, perhaps, illustrate the present aphorism.

‖ Is it not also the chief spring of human actions?

¶ This aphorism seems capital, or almost axiomatical: it is made great use of hereafter, and requires to be well remembered.

** Let this aphorism be well considered, and, if found just, remembered.

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tion, unless men chuse to move consensually in a circle, without considerably advancing." *p.* 10—12.

Section II. *Of the False Images or Idols of the mind.*

These images, or idols, are divided into four classes, described by names, and their effects are then represented.

"9. When the mind is once pleased with certain things, it draws all others to consent, and go along with them; and though the power and number of instances, that make for the contrary, are greater, yet it either attends not to them, or despises them, or else removes and rejects them, by a distinction, with a strong and pernicious prejudice to maintain the authority of its first choice unviolated. And hence, in most cases of superstition, as of astrology, dreams, omens, judgments, &c. those who find pleasure in such kind of vanities, always observe when the event answers, but slight and pass by the instances where it fails, which are much the more frequent. This mischief diffuses itself still more subtilly in philosophics and the sciences, where that which has once pleased infects and subdues all other things, though much more substantial and valuable than itself. And though the mind were free from this delight and vanity, yet it has the peculiar and constant error of being more moved and excited by affirmatives than by negatives, whereas it should duly and equally yield to both. But, on the contrary, in the raising of true axioms, negative instances have the greatest force." *p.* 17, 18.

"12. The light of the understanding is not a dry or pure light, but drenched in the will and affections, and the intellect forms the sciences accordingly; for what men desire should be true, they are most inclined to believe. The understanding therefore rejects things difficult, as being impatient of enquiry, things just and solid, because they limit hope, and the deeper mysteries of nature, through superstition; it rejects the light of experience, through pride and haughtiness, as disdaining the mind should be meanly and waveringly employed; it excludes paradoxes for fear of the vulgar. And thus the affections tinge and infect the understanding numberless ways, and sometimes imperceptibly." *p.* 20.

(To be concluded in our next.)

CXXII. The Pleader's Gu

a Didactic Poem, in Two I
containing the Conduct of a Su
Law; with the Arguments of
sellor Bother'um and Counsellor
'um, in an Action betwixt Joh
Gull and John-a-Gudgeon, for
sault and Battery, at a late cou
Election. Book II.

THE first part of this poem pears to have been publish considerable time since (thoug has escaped our notice) for whic editor apologises in his preface, then subjoins the following *syl* of the present Lectures by Surrebutter.

"After so long an interval bet the publication of the first part o late Mr. S-rr-b-tt-r's Professional ture, and the appearance of the cond course, many of his rea might reasonably expect that editor should, at least, have had grace to make some sort of ex for having so long neglected to his engagements to the public: others, perhaps, will not scrup think it would be far more beco in him to make a suitable apolo publishing this poem at all; a truth, the editor is very muc clined to be of the latter o himself.

"As however, this second part published separately, after an val of delay, by no means ill ad to the true genius and charac the subject, it may not be deem pertinent to remind the read Mr. S. in the outline of his pla fessed to demonstrate the d superiority of the common la the civil, with respect to some liar advantages, heretofore n considered; and from thence ceed to the History of a Suit a mon Law, commencing with t *ginal Writ*, and conducting h regularly through the whole subsequent process in all its varieties and modifications; nishing the first book of his with the parties' final appea court, upon the return of th *to Outlawry*.

"The following pages, con ten lectures, which compos cond part, resume the subj point where it rested, prese *epic* and *didactic* characte

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work through the remaining stages of the PLEADINGS and the TRIAL.

"The editor has only further to remark, that he has, for the satisfaction of the *candid* reader, been at very considerable pains to discover, if possible, whom the author really intended under the different characters he has interwoven with the history of the *process* and *trial*; in this, however, the editor has completely failed; partly owing to a defect in the author's original MSS. and the total absence of dates, and partly to the *changing of the venue*, and the circumstance of the cause not having been tried at the assizes for the county wherein the trespass is supposed to have been committed—it is, perhaps, a fault in the original design of this poem, that it should have been *unfortunately* so constructed, that the characters attempted to be delineated in it, will *not* admit of any particular application; but, as it is a posthumous production, due allowances, it is to hoped, will be made for this imperfection." *p.* iii—vi.

As a specimen we give the 7th lecture, which opens and states the cause.

" I rise with pleasure, I assure ye,
With transport to accost a jury,
Of your known conscientious feeling,
Candour, and honourable dealing,
From * Middlesex discreetly chosen,
A worthy and an upright dozen. (aside.)
This action, gentlemen, is brought
By John-a-Gudgeon for a tort.
The pleadings state, 'that John-a-Gull
' With envy, wrath, and malice full,
' With swords, knives, sticks, staves, fist and bludgeon,
' Beat, bruis'd, and wounded John-a-Gudgeon,
' First count's 'for that' with divers jugs,
' To wit, twelve pots, twelve cups, twelve mugs,
' Of certain vulgar drink called toddy,
' Said Gull did sluice said Gudgeon's body;
' The second count's, for other toddy,
' Cast, flung or hurl'd on Gudgeon's body;
' To wit, his gold-lac'd hat and hair on,
' And clothes which he had then and there on;
' To wit, twelve jackets, twelve surtouts,
' Twelve pantaloons, twelve pair of boots,
' Which did thereby much discompose
' Said Gudgeon's mouth, eyes, ears, and nose,
' Back, belly, neck, thighs, feet, and toes,
' By which, and other wrongs unheard of,
' His clothes were spoil'd, and life despair'd of."

To all these counts the plea I find,
Is *son* assault, and issue's join'd—
Such, gentlemen, is word for word
The story told on this record.—
This fray was at a feast or revel,
At Toadland, on the Bedford level,
Giv'n, as was usual at elections,
By Gudgeon, to his fen-connections;
They'd had a meeting at the Swan
The day before the poll began,
And thence adjourn'd it to make merry
With Mr. Coot who keeps the ferry.
Now Gull, who always thrusts his nose,
Wherever John-a-Gudgeon goes,
To this same feast without suspicion,
Unask'd, it seems, had gain'd admission;
Coot had just finish'd an oration,
And Gudgeon, with much approbation,
Was singing an election ballad,
Penn'd by th' ingenious Dr. Mallard,
(That orthodox and learned writer,
Who bids so fairly for a mitre;)
When Gull, who heard this song or sonnet,
With Mr. Gudgeon's comments on it,
This Gull (whose very name denoted
The character for whom he voted)
Flourish'd his knuckles in derision,
And with much promptness of decision,
Began to pummel and belabour
The short ribs of his peaceful neighbour;
But first with tweaks assail'd his nose,
And interspers'd said tweaks with blows:
Gudgeon explain'd, and Gull recourse had
To other tweak like tweak aforesaid—
G—d knows, a milder gentler creature
Never was seen in human nature,
Than the forbearing and well-judging,
Discreet, and gentle John-a-Gudgeon;
And, gentlemen, there's no man's face is
Better received at all your races,
Wells, mouths, and water-drinking places;
Was alderman, and mayor elect;
Once had the honour to be prick'd
For sheriff, which important station
He gain'd without solicitation,—
No doubt his lordship recognizes
The coat he had on at assizes,
A velveret, genteel and neat,
With tabby lin'd, and frogs complete,
Made for Squire Gudgeon's wedding ball,
When first he came to Webfoot hall,
An antient seat in the Isle of Ely,
Where all the Gudgeons live genteely,—
Which coat so trimm'd, so frog'd, said Gull
Did spoil, besmear, and disannul,
With the most villanous libations
Of the most vile of vile potations;
For proofs, we'll call Gull's worthy friend,
Who keeps a school at Toadland's end,
One Simon Trout, a pious pastor,
And Dr. Tench, who spread the plaister,
And farmer Chubb, an honest yeoman,
Who speaks the truth and cares for no man;
But above all, to prove our case,
We'll show you Mr. Gudgeon's face,
Where ev'ry injur'd feature pleads
'Gainst John-a-Gull's atrocious deeds;

* "Middlesex"—This being an election affray, the venue is supposed to have been changed upon the usual affidavit, for the sake of a more fair and impartial trial before a Middlesex jury.

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What facts, what species of excuse,
My brother Bore'um will produce,
What case he'll make, and how maintain
His plea of *son* assault demesne,
Wise as he looks, you may rely on't,
He knows no more than his own client;
'Tis for you, gentlemen, to say
What damage John-a-Gull shall pay;
'Tis in your wisdom, gentlemen, to pull
So wide the purse-strings of this factious Gull,
That he no more may triumph and parade
The streets of Cambridge in a blue cockade,
Singing the praises of a British jury,
From the Pig-market to the Petty-Cury;
But back to Toadland as he bends his way,
Whoe'er beholds him to his friend may say,
Mark, how the Jury have rever'd the laws,
Giv'n the just judgment in the Gudgeon cause,
Taught the proud Gull to sing an humbler strain,
And sent him waddling to his bogs again."

CXXIII. MENTOR; *or the Moral Conductor of Youth from the Academy to Manhood. A Work, the result of actual but painful Experience; candidly stated, and usefully adapted to the Level of youthful Understanding; being a Sequel to the Art of Teaching, or communicating Instruction, and digested on the same Principle. To which is added, as an Incitement to the Study of it in grown Youth, during their Hours of Relaxation from Business, an Essay on the extensive Utility, Advantages, and Amusement of Mathematical Learning.* By DAVID MORRICE, 8vo.

THIS work contains six chapters divided into sections, and the Essay mentioned in the title.

Chap. I. Consists of two sections, containing introductory observations and admonitions. This chapter concludes with a sketch of the author's life, and states the misery he has experienced as the effects of vice. Informing the reader of his sincere repentance, and his having conquered the Syren VICE, he proceeds to

Chap. II. Sect. 1. *Of the fear of God.* 2. *Of speaking the truth.* 3. *Of dishonesty and connivance.*

From the second section we select the following remarks. "A STRICT REGARD FOR TRUTH, however, it is our first duty to impress upon our minds; and it is the more to be recommended by the *moralist*, as the contrary practice is so often observable in youth, which, if not checked in time, seldom fails to introduce a false and crooked disposition of heart, a disposition which is the very bane of all virtue, and one of the greatest pests of society. Youth should remember, that God hears as well as sees * and knows, and that not a single word escapes his tongue, but it is recorded for or against the speaker, in the volume of the great account from which he will be judged.

"Falsehood is of such a vile, low nature, that it ought to excite horror in the breast of every ingenuous youth: it requires only to be seen to be hated and despised; it is the surest mark of an abject mind, and robs one of the very dignity of a man, and the character of a gentleman.

"On the contrary, truth and sincerity are always admired and applauded, as the proof of a soul truly great, too conscious of its own dignity to use any of the little tricks of falsehood. Honour and nobleness of mind are naturally associated in our ideas with openness and veracity; and infamy and littleness of soul, with dissimulation and falsehood.

"To *lie*, to the prejudice of others, argues malice and villany; to *lie* in excuse of ourselves, guilt, meanness, and cowardice; both ways, a design to delude with false representations of things, and to benefit ourselves by the deceit. Now, however artfully we may carry on this practice for a while, in the end it is always discovered, and it is hardly to be imagined what infinite contempt is the consequence: nay, the more plausibly we have conducted our fallacies before, the more severely shall we be censured afterwards: from that moment we lose all trust, all credit, all society; for men avoid a *liar* as a common enemy: truth itself, in his mouth, loses its dignity, being always suspected, and often disbelieved.—This I have found, from fatal and hard experience, to be the inevitable and sure effects of swerving from the truth: and however extraordinary it may appear, it is a fact, that falsehood is *born* with many of us; and, from the corruption of our nature, is actually inherent in the moral con-

* He that *formed* the ear, shall he not hear? He that *planted* the eye, shall he not see? *Isaiah.*

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stitution of our depraved mind. I need not, I suppose, observe to you, that the *natural* constitution relates to the body, and the moral to the mind." p. 40, 41.

"If therefore, O young man! you are enamoured with the beauties of truth, and have fixed your heart on the simplicity of her charms, hold fast your fidelity to her, and forsake her not: the constancy of your virtue will crown you with honour, you will support, as a man, the dignity of your character, scorning to stoop to the arts of hypocrisy.

"To the *hypocrite* and *liar*, the EASTERN MORALIST aptly says,—'O fool, fool! the pains which thou 'takest to hide what thou art, are 'more than would make thee what 'thou wouldst seem; and the chil-'dren of wisdom shall mock at thy 'cunning, when in the midst of secu-'rity, thy disguise is stripped off, and 'the finger of derision shall point 'thee to scorn'. p. 43.

Chap. III. Sect. 1. *Of preserving a good character.* 2. *Of avoiding debt.* 3. *Of temperance in pleasure, and moderating the affections; of frugality in expences, and diligence in business.*

Chap. IV. Sect. 1. *Of company and dissipation.* 2. *Of gaming, and plays of hazard in general.* 3. *Of public places, and other recreation.*

Chap. V. Sect. 1. *Of the proper employment of time, and its value; and devoting the hours of relaxation from business to useful objects.* 2. *Of the knowledge of the world, with suitable maxims and advice.* 3. *Of maintaining an independant spirit of thinking and acting for yourself; and persevering in the line of business you are originally brought up in.*

In the second section, on the topic, 'safest to deal with those on your own level,' is the following anecdote. "A remarkable instance of this happened in the case of *Philip*, King of Spain, husband of the English Queen Mary, who demanded the guardianship of her heir, if she should have one, with certain places of strength to confirm his authority, offering at the same time his bond to deliver up his trust, in case the child should die immediately. But when the house, out of false complaisance to the throne, was on the point of agreeing to the proposal, an unlucky question of LORD PAGET's, *Who should put the king's bond in suit, in case he trespassed on the condition?* turned the tide at once, and the proposal was rejected, I think, unanimously.—Public transactions may be sometimes applied to private; never enter into articles, therefore, but where there is a reasonable prospect of recovering the penalty." p. 124, 125.

Chap. VI. Sect. 1. *Of friendship, and the choice of friends...with some observations on the bad consequences of unlawful connections with the female sex.* 2 *Of unlawful love, seduction, and early marriage.* 3. *Of respect, gratitude, and attention to parents; humanity and kindness to individuals, and love for our country.*

An essay on the extensive utility, advantages, and amusements of mathematical learning.

CXXIV. ESSAY ON IRISH BULLS. *By* R. L. EDGWORTH, *and* MARIA EDGWORTH, 12*mo*.

THE following are the contents of this whimsical publication. Vulgar Errours—Etymology of an Irish Bull uncertain—Originality of Irish Bulls disputed—Irish Newspapers—The Criminal Law of Bulls and Blunders—Little Dominick—The Bliss of Ignorance—Thoughts that breathe, and Words that burn—Practical Bulls—The Dublin Shoeblack—The Hibernian Mendicant—Irish Wit and Eloquence—The Brogue——Bath Coach Conversation—The Irish Incognito—Conclusion.

As a specimen of this farrago we give the following extract from the chapter on "Irish newspapers," as one of least exceptionable, some of them bordering on profaneness.

"The first advertisement that meets our eye is promising.

"It is the late proclamation of an Irish mayor, in which we are informed, that certain business is to be transacted in that city 'every Mon-'day, (Easter Sunday only except-'ed).' This seems rather an unnecessary exception; but it is not an inadvertency, caused by an hurry of business in his worship, it is deliberately copied from a precedent set in England, by a baronet formerly well known in parliament, who, in the

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preamble to a bill, proposed, that certain regulations should take place 'on every Monday (Tuesday excepted.)' We fear also, that an English mayor has been known to blunder.—Some years ago the mayor of a capital English city published a proclamation and advertisement, previous to the races, 'that no gentleman will be allowed to ride on the course, but *the horses* that are to run.' A mayor's blundering proclamation is not, however, worth half so much in the eye of ridicule, as a lord lieutenant's.

'A saint in crape is twice a saint in lawn.'

"A bull on the throne is worth twice as much as a bull in the chair.

"'By the lord lieutenant and council of Ireland.

'A proclamation.'

****,

"'Whereas the greatest economy 'is necessary in the consumption of '*all species of grain, and, especially, in the consumption of potatoes*, &c.

"'Given at the council chamber 'in Dublin.'

"This is the first time we have been informed, by authority, that potatoes are a species of grain; but we must accede to this new botanical arrangement, when published under such splendid auspices. The assertion, certainly, is not made in distinct terms, but all who understand the construction of language must imply the conclusion, that we draw from these premises. A general position is in the first member of the sentence laid down, 'that the greatest economy is necessary in the consumption of all species of grain.' A particular exemplication of the principle is made in the next clause—'specially in the consumption of potatoes.'

"The inference is as plain as can be made.

'The next article in our newspaper, is an advertisement of lands to 'let to *an improving tenant*:—'A few miles from Cork, in *a most sporting country*, bounded by an *uncommon fine* turf bog, on the verge of which there are a number of fine *lime kilns*, where *that manure* may be had on very moderate terms, the distance for carriage not 'being many hundred yards. The 'whole lands being now in great 'heart, and completely laid down, 'entirely surrounded and divided by '*impenetrable furze ditches, made of 'quarried stone, laid edgeways.*'

"It will be a matter of difficulty to the untravelled English reader, to comprehend how furze ditches can be made of quarried stones laid edgeways, or any way; and we fear that we should only puzzle his intellects still more, if we should attempt to explain to him the mysteries of Irish ditching in the technical terms of the country. With the face of a ditch he may be acquainted, but to *the back* and *gripe*, and bottom of the gripe, and top of the back of a ditch, we fear he is still to be introduced.

"We can never sufficiently admire these furze ditches made of quarried stones, they can, indeed, be found only in Ireland: but we have heard in England of things almost as extraordinary. Dr. Grey, in his erudite and entertaining notes on Hudibras, records the deposition of a lawyer, who in an action of battery told the judge, 'that the defendant 'beat his client with a certain *wooden instrument* called *an iron pestle.*' Nay to go further still, a wise annotator on the Pentateuch, named Peter Harrison, observed of Moses's two *tables of stone*, that they were made of *shittim wood.* The stone furze ditches are scarcely bolder instances of the catachresis, than the stone tables of shittim wood. This bold figure of rhetoric in an Irish advertisement of an estate may lead us to expect, that Hibernian advertisers may, in time, emulate the fame of Christie, the prince of auctioneers, whose fine descriptive powers can make more of an estate on paper, than ever was made of it in any other shape, except in the form of an ejectment. The fictions of law, indeed, surpass even the auctioneer's imagination; and a man may be said never to know the extent of his own possessions, until he is served with a process of ejectment. He then finds himself required to give up the possession of a multitude of barns, orchards, fish-ponds, horse-ponds, dwelling-houses, pigeon-houses, dove cotes, out-houses, and appurtenances, which he never saw or heard of, and

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which are no where to be found upon the surface of the habitable globe: so that we cannot really express this English legal transaction, without being guilty of an Irish bull, and saying, that the person ejected is *ousted* from places which he never entered.

"To proceed with our newspapers. —The next advertisement is from a school-master: but we shall not descant upon its grammatical errors, because they are not blunders peculiar to Irish school-masters. We have frequently observed, that the advertisements of school-masters, even in England, are seldom free from solecisms: too much care in writing, it seems, is almost as bad as too little. In the preface of the dictionary of the French academy, there are, as it is computed by an able French critic, no less than sixteen faults; and in Harris, the celebrated grammarian's dedication of his Hermes, there is one bull, and almost as many faults as lines. It appears as if the most precise and learned writers sometimes, like the ladies in one of Congreve's plays, 'run into the danger to avoid the 'apprehension.'

"After a careful scrutiny of the Hibernian advertisements, we are compelled to confess, that we have not met with any blunders that more nearly resemble our notion of an Irish bull than one which some years ago appeared in our English papers. It was the title to an advertisement of a washing machine, in these words —'Every *man* his own *washerwo-* 'man!' To come down to the present times; an eye witness assures us, that last summer he saw an advertisement in the following terms, stuck up on the wall of an English coffee-house—'This coffee-house removed 'up stairs!'

"A Roman emperor used to draw his stairs up after him every night into his bed-chamber, but drawing a whole house up into itself is new.

"How can we account for such a blunder in an English advertisment, except by supposing that it was penned by some Irish waiter? If that were the case it would be an admirable example of an Irish bull; and, therefore, we had best take it for granted.

"Let not any conscientious person be startled at the mode of reasoning, by which we have convicted an imaginary Irish waiter of a real bull; it is at least as good, if not better logic, than that which was successfully employed in the time of the popish plot, to convict an Irish physician of forgery. The matter is thus recorded by l'Estrange. The Irish physician 'was charged with 'writing a treasonable libel, but de-'nied the thing, and appealed to 'the unlikeness of the characters. 'It was agreed, they said, that there 'was no resemblance at all in the 'hands; but they asserted that the 'doctor had two hands, his *physic* 'hand and his *plot hand*, and the 'one not a jot like the other. Now 'this was the doctor's plot hand, and 'they insisted upon it, that because 'it was not like one of his hands, it 'must be like the other.'

"By this convenient mode of reasoning, an Irishman may at any time be convicted of any crime, or of any absurdity.

"But what have we next in our newspaper—'Murder, robbery, and 'reward.'—This seems a strange connection of things, according to our vulgar notions of distributive justice; but we are told that the wicked shall have their reward even in this world, and we suppose it is upon this principle that over the stocks in a town in Ireland there appears this inscription—'A reward for vaga-'bonds.'

"Upon proceeding further in our advertisement, which begins with 'murder, robbery, and reward,' we find, however, that contrary to the just expectations raised by the title the reward is promised not to the robbers and murderers, but to those who shall discover and prosecute them to conviction. Here we are led into error by that hasty mode of elision, which sometimes obtains in the titles even of our English law processes; as, sci-fa, fi-fa, qui-tam, &c. names which, to preserve the glorious uncertainty of the law, never refer to the sense, but to the first words of the writs.

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CXXV. THE LETTERS OF A SOLITARY WANDERER. *Containing Narratives of various descriptions. By* CHARLOTTE SMITH, *vol.* iv. *and* v. 12*mo.*

THE former volumes of this work having been published before the existence of our new series, it is necessary to give our readers the following extract from the preface to vol. 4.

"The work, of which the fourth and fifth volumes are now published, was sold to Mr. *Sampson Low*, more than three years since; and the first three books were published in October, 1800. A few months afterwards, Mr. *Low* died; and his executors thought it adviseable to sell such parts of his effects as consisted of copyright, by auction. Among the property thus disposed of was the remainder of the impression of three volumes of the '*Letters of a Solitary Wanderer*,' and his purchase of two manuscript volumes, for which I had been paid. It happened, that of these five volumes of the same work, the three volumes already published were bought by Messrs. *Crosby* and *Letterman*; and the two others by Messrs. *Longman* and *Rees*. This occasions the book to appear under very awkward circumstances, and has prevented my concluding it, at least at present, according to my original agreement with Mr. *Low*, which was, to furnish him with six volumes. The conclusion of the work must now depend on my health and leisure. Had the book been of another description, and contained only a single narrative, I must have completed it. As it is, the story of the *Solitary Wanderer* himself remains to be told; but the want of it does not affect any of the narratives except the last; and I have written much of it a second time, to disentangle it, as far as I could, from that which would have closed the work, had it now been finished, according to my first design, and with which I intended to connect it."

Though we are very cautious of troubling our readers with the trash of tales and novels, with which we are deluged, we must not rank every work of invention under that class, much less the elegant productions of this fair authoress. The tales in these volumes are, the Hungarian—Leonora—and Guilelmine de Mortivalle, which are made, almost insensibly, to slide into each other. We shall give an extract from the 2d, which is in vol. 5, p. 170.

"*The Narrative of Leonora, addressed to her Friend, thus proceeds:*

"There is a book, I believe, called 'Great Events from Little Causes.' I have frequently pondered on the trifling circumstances, which, by a chain of unforeseen and improbable consequences, have led to the most important conclusions in private life. To circumstances of apparently as little importance, may be imputed some of those events which have involved the happiness or misery of millions, and the fate of many nations of the earth. I think I have somewhere seen an anecdote, which relates, that the fortunate close of the war which had deluged Europe with blood, was brought about, because the Duchess of Marlborough refused her mistress, Queen Ann, a new pair of gloves; and I believe, if the real motives of those wars, which have depopulated the world, could be discerned, they would, whatever important causes have been assigned to them, be found to have originated in the pride or folly of some individual, unworthy to manage a village, but to whom it has pleased heaven to entrust the government of the poor creatures of the earth.

"But I am digressing from myself, who am, you know, at least one of the heroines of my own tale. These reflections, however, were suggested by my considering the apparently inconsequential circumstances that introduced another, who will take a considerable part in the sequel of my sad history.

"When I was alone I recalled the scene that had passed; and while I considered the appearance and manners of the last of my new acquaintances, I began to doubt whether I was not acting improperly in cultivating the intimacy of either of them. Yet the recollection of the young women I had first met, dwelt with such fascinating influence on my mind, that I could not determine to relinquish the pleasure which I believed it must give me to converse with, perhaps to assist, in some way or other, a creature so lovely, and so unfortunate. I own there was a degree of romantic enthusiasm in this; but I have much to

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say in its extenuation. Gertrude, my beloved sister, had long since been divided from me; and this young stranger, who was about the same age, seemed to be sent to fill that place in my heart which her absence, and the infancy of my only remaining girl, left vacant. Whatever, therefore, appeared objectionable in her companion, who had certainly very much the air of a woman of intrigue, I persuaded myself that my new favourite, whose appearance and manners were totally different, was thrown by some accident, in which her own inclination had no part, on the protection, and was probably in the power of one whose disposition was not congenial with her own.

"The arguments thus suggested by the lively interest I took in this unknown young person, quieted the suspicions which prudence, and, indeed, judgment offered. Nothing had lately awakened me from the torpor into which my mind had been accustomed to sink, from the mere hopelessness of ever tasting happiness, or even tranquillity. But now I once again felt a solicitude in something not immediately relating to my own children, and looked forward with a considerable degree of impatience for the time when I was again to meet my young friend.

"It came; and if I had before conceived for her a degree of regard, such as a new acquaintance had hardly ever the power of inspiring, it was greatly increased by this second conversation. Her companion had on this day engagements, which she probably preferred to a female party only, and sent an excuse, which I was very willing to accept.

"Instead, therefore, of the rendezvous she had proposed, we returned to our favourite haunt, in the Ludovisi gardens: their being '*triste et morne*,' was to us a recommendation.——Alas! my dear Sophy, do not blame me for this sudden attachment; do not say that a woman, some years married, the mother of a family, should have repressed this warmth of immediate and unauthorized friendship, which is justly considered as an error, even in the age of inexperience. Before you condemn me, recollect how long my heart had preyed upon itself, devoured by its own miseries;—how long it was since I had heard the soothing sound of friendship and sympathy, from a being who could feel and think as I did, and you will surely find many excuses for my conduct. Nor did these considerations alone influence me. I thought that my remaining little girl, though yet an infant, might one day need advice and protection, as much as this lovely and forlorn young woman appeared to want it now; and I determined to act towards her, as I would that some benevolent woman, with more power than I had, should act towards a child of mine, who might be friendless in a strange land.

"With these impressions and resolutions in her favour, how could I help being enchanted with the frankness, the simplicity, the thousand graces of the young creature I am describing? It is true that I saw she was romantic, and even wildly enthusiastic; but I had at that time too much tendency to those faults myself to be very rigid in my remarks on another. The affectation with which that style of talking is often assumed, would instantly have disgusted me, but here was no affectation. I must tell the story of her wanderings, and of her misfortunes, as she herself told it; for no words but her own can do her justice. I give them to you as well as I can, through the medium of another language; though it is impossible for me to convey to you what I felt myself—the inexpressible graces of her manner.

"GUILELMINE DE MORTIVALLE.

"You already know I am of Switzerland. In a country that has long boasted of the inflexible spirit and love of freedom of its inhabitants, it is strange that aristocratic notions, and the pride of birth, should have such powerful influence over the upper ranks; but the Baron de Mortivalle, my father, though a native of Switzerland, had received his education in France; and having entered early in life into the service of the French monarchy, had himself a regiment, and my elder brother a majority, when the revolution began, in which the Helvetic states have since been so deeply involved. I was then very young; for I have not yet reckoned eighteen years.

"I had a mother, with whom my days were passed in tranquillity and

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happiness. She was the best, the gentlest, the most indulgent of women. We lived so much alone, that my whole heart was devoted to her; for my father I seldom saw. The paternal fortune, which had been sufficient for his ancestors, was now so much lessened, from the change of manners, and the loss of a process at law, with another branch of his family, that it was by no means equal to the support of the rank on which he prided himself, and which it was his ambition that his sons should be able to preserve in undiminished lustre. It was not as the citizen of one of the cantons that this could be done; and he had insensibly attached himself to the manners of the court, in whose service he had entered at an early age, and to which he dedicated his eldest son as soon as he was able to bear arms.

"From early habit, this young man became what his father had desired to see him: his ideas were those of a French subject; and his ambition only to attain an high rank in the armies of the King of France, where, in the nominally Swiss regiment, commanded by my father, though hardly a third of the men were of that nation, my elder brother was, at an early age, promoted to a majority; but the younger, who had remained, till he was turned of seventeen, at the paternal house, and whose education had been more that of a Swiss, was yet only a subaltern; and, being placed in another regiment, was, soon after he first entered it, sent to Martinique, from whence he returned with the corps he belonged to, in 1790, being then about nineteen. Such was the situation of our family at that period; I was only in my fifteenth year; and, except that my mother had taken me three or four times to Lausanne, I had never seen any thing beyond the beautiful and romantic country overlooking the lake where I had drawn my first breath. Among my mother's collection of books, where I was suffered, and even encouraged, to pass many hours, I acquired ideas of the world which did not give me any wish to enter it. It was not unnatural that Rousseau should be my favourite author; for I saw not, indeed I have never yet seen, those of his works which are said to prove his life contradictory to his principles, and so unworthy of his morality. Nor do I wish, or will I ever see them. The delight his enchanting writings have given me, I will not have polluted: if it is illusion, I desire not to have the illusion dissolved!

"But, my dear madam, you will, perhaps, smile at the romantic folly of your young friend, if I tell you all; I will hazard it, however. Situated in many respects like Julie, I fancied that I should emulate her character in all but its fatal errors: but I had no beings near me that resembled, or what my fancy could elevate in any thing at all like those who made her destiny. My mother was, indeed, in many respects, like the Baroness de l'Etang; and my father had the faults and the feelings of the Baron. I lived almost in the very midst of the scenes that the fascinating pen of Jean Jacques has described. Can you wonder that my heart sought a St. Preux and a St. Claire? Alas! I was but a child; and it is, perhaps, on impressions received at the age I then was of, that the future character depends; and the ideal Julie has possibly influenced the life of the real Guilelmine. The convulsions which have now for so many years agitated Europe, were then rapidly increasing; and uneasiness on account of political affairs for the first time reached our abode at Mont Galaciel. We heard, that of the regiment my father commanded, a great part had gone over to the convention; that three of his officers had fallen victims to the fury of the soldiers, in attempting to reduce them to obedience, while the baron and his eldest son, having narrowly escaped with their lives, had attached themselves, with the small remains of their corps, to another regiment, and waited, at some distance from Paris, the orders of those who acted for the king.

"If this account filled my mother's mind with uneasiness and apprehension, in which, though less able to judge of consequences, I very truly participated, the letters we received from Felicien, my younger brother, were very little calculated to appease our anxiety. He told us that the sentiments he had, in early youth, imbibed from his tutor at Galaciel, had made it impossible to behold with indifference the scene then passing in France; still more impossible for him to devote himself to the party to which his father and his brother adhered.

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They had their principles and motives—he had his: it was not in his power to yield up his conscience to his private affections; and where the duties of a man clashed with those of private life, he must consider the first as paramount to every other. To avoid the consequences of his father's indignation on one side, or the reproaches of his own conscience on the other, he must cease to take the pay of France, as he could no longer bear arms for the monarch he had sworn to serve, and would not take them up in a cause which might, at no very distant period, bring him into the field in hostile opposition to his father and his brother. He had therefore given in his resignation, and having done so, hastened, as a private individual, to throw himself at the feet of the baron, state the reasons for what he had done, and implore his forgiveness. 'But my father,' said Felicien, 'my father forbade me ever again to 'address him by that revered name; 'he renounces, he disclaims me; nor, 'since I could not recede from the 'resolution I had taken, did I dare 'to solicit leave to see you, my be'loved mother, and Guilelmine, once 'more, before your Felicien, who, 'whatever may become of him, will 'not cease most affectionately to love 'you, takes of you, and of his native 'country, a long, perhaps a last fare'well! Alas! my mother, your son 'has not deserved the reproaches 'with which his father has in his 'wrath loaded him. But I dare not, 'I will not defend myself against him: 'yet surely in one instance, and in 'one alone of a private nature, I may 'disobey him. I must see you, my 'mother——I must see Guilelmine 'before I quit my native coun'try. Do not refuse me admittance; 'let not the doors be shut against 'one who could in no other instance 'disobey his father. Yet, if his com'mands have reached you to refuse 'me this last favour, I know that he 'must be obeyed, and I will submit, 'whatever it may cost me. With a 'young Englishman, who thinks as I 'do, and who has acted on the same 'principles, I shall almost immedi'ately leave this country, and possi'bly almost as soon as you receive 'this letter, your son may, from his 'native mountains, be within sight 'of the paternal house, that contains 'two of the beings dearest to him on 'earth, but of which the doors may 'be closed upon him for ever.'

"You who are a mother, you may form some idea of what mine felt when she read such a letter from the son she best loved; for Felicien having been longer with her, and having a milder and more affectionate temper than D'Aspermond, (her eldest son,) she had never been able equally to divide her affection between them, and Felicien was, I believe, dearer to her even than Guilelmine. Married at a very early age to a man of that hard and imperious character, which is, I believe, common enough—a man who thought it beneath the dignity of his nature to consider his wife otherwise than as an inferior creature, who was to continue in his family, and obey his will; my mother had never, till within the last years of her life, ventured to suppose that she had an understanding or a will of her own. Left, however, in solitude, or solitude relieved only by the company of her daughter; feeling herself unhappy, and compelled to read, a new train of ideas had followed; and though she still trembled before the stern and imperious authority of the baron, neither the early impressions of her youth, which were thus awakened, (for she had been bred up among the republicans of Geneva,) nor the voice of reason and of justice, would suffer her any longer to consider herself as the mere creature of another, without an opinion or will of her own; nor did she wish that I should acquire the same notions of unqualified submission. When, therefore, to these sentiments, the strong impulse of maternal love was added, Madame de Mortivalle was by no means disposed to refuse admission to her son; and even had she already received, as Felicien imagined, the prohibition of her husband against receiving him, it was more than probable her obedience would have failed."

We cannot proceed farther with this narrative; and analysis destroys the interest of this species of writing, which in a great measure depends on the expectation of new scenes and incidents continually arising, and of which anticipation destroys the charm.

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ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Reply to J. S's Defence of his New Testament Doctrine of Atonement.

MR. EDITOR,

I AM less surprized at what Mr. S. has said in answer to my remarks than at what he has not said, and therefore tacitly admitted. He makes no objection to my statement, that on his principles MODERN UNITARIANISM, or Unitarianism as embraced by the great body of that denomination, IS DESTITUTE OF THE GRAND PRINCIPLE OF CHRISTIAN OBEDIENCE. But if so, with what face can he contend that they are "ministers of the gospel?" whether popular orthodox preachers have an *exclusive* right to this character, or not, the generality of Unitarians are excluded from it, and that by one of their brethren. That mistakes of lesser moment may consist with an attachment to the gospel, is readily admitted; but an error which renders the atonement "void and useless" (p. 14); an opinion which is "so inimical to the spirit of practical Christianity, that perhaps there is not one existing amongst its professors that is more so" (p. 15); a scheme where "the grand and only true spur to serious and universal godliness is wanting," (p. 19), must utterly subvert it.

It is true that what he has said of orthodox preachers is equally strong. He represents their scheme as founded in "a total misunderstanding of the doctrine of the atonement, (p. 13); as that which is subversive of every truth taught in the volume of inspiration, and of every design for which the Son of God came into the world." (p. 11.) If this be just, they cannot be said to believe the gospel, nor to preach it. It is therefore surprising that after all this Mr. S. can compliment each of these erroneous descriptions of people with the character of "gospel ministers." It can be no other than a compliment.—If he mean what he says, when describing their principles, he must in reality refuse them this honourable character, and very nearly, if not wholly confine it to those who imbibe the Unitarian system upon *his* principles. The highways of truth have for ages been almost, if not altogether, unoccupied; the travellers have walked through bye-ways, until that Mr. S. arose, till he arose a father in Israel.

Mr. S. complains of *misrepresentation*. He does not "disown *all* dependence it seems upon the teachings of the Holy Spirit, but merely the unsupportable sense of them in which they are contended for by enthusiasts. Yet he had said, "Here then, (in examining after truth) we are *wholly dependent* upon those powers with which we are furnished by our benign Creator." (p. 2.) And again, "The exercise of our reflecting powers is our *last*, and *only* proper resource in the determination of what is truth. As to the notion, that God will illuminate the minds of those who pray for his enlightening Spirit to guide them infallibly, and to form a right judgment of truth, it stands confuted by its own advocates," &c. (p. 5.) If this be not disowning all dependence on the teachings of the Holy Spirit, it is difficult to determine what is. His representing those who pray for divine teaching as pretending to infallibility, resembles many other of his caricature descriptions. That there are enthusiasts who make such pretences, is admitted; but it is not them only that he opposes; his principles are equally opposed to *all* prayer for divine illumination, as to the plain direction of scripture *not to lean to our own understanding*. Again, I have "discovered in him, he says, an advocate for the abominable doctrine of original sin." No, this is his mistake. By the phrase 'of whatever 'age,' I meant not whatever age of human life, but whatever *period* of time; and I say again, that sin should have taken an universal range through the whole of mankind, of whatever period, nation, or condition, and should have been so malignant in its operations, as to render them all the enemies of God, and exposed to future punishment, is a concession somewhat singular for an Unitarian. If all this do not imply a *corrupt nature* in man, or a nature corrupted from

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his birth, it must remain unaccounted for; that is, it must remain a "mystery," which is an idea that this writer would be thought to discard. (p. 4.) Once more, he has not suggested, that what he has written is *the gospel indeed*, but merely his *conceptions* of what is so. But why then does he speak of the sentiments he opposes as "human systems?" (p. 42.) His conceptions are as much human as they are.

Mr. S. pronounced his work "a feeble effort." I expressed my approbation of this part of his performance; and now he seems dissatisfied; insinuating, that "it contains, or may contain arguments which have effectually overturned the satisfaction of Christ." Thus the thoughts of men's hearts are revealed. You have only to acquiesce in their language of mock modesty, and your words will produce an effect like that which the poet ascribes to the spear of Ithuriel.

'Gross misrepresentation' was attributed to this gentleman. He calls for *proof*.—It was not my intention, in so short a compass as was allowed me, to answer his performance, or I would have produced them at the time. Nor is it my intention to answer it now; yet I may give a specimen or two of unfairness, and that in things upon which his whole system rests. He represents the *wrath* and *love* of God as inconsistent, and insinuates as though his opponents held the one to the exclusion of the other (pp. 57, 58); whereas the advocates for satisfaction, while they insist, that the death of Christ was a grand expression of the divine displeasure against sin and sinners, maintain that it is the greatest of all expressions of divine love, which of course must have existed antecedent to it. The reasoning of this gentleman is as if one should deny the averseness of David to Absalom for the murder of Amnon, and the necessity of a mediator to save his honour in forgiving him, because his soul is said to have *longed to go forth to him*. Again, the *satisfaction* which Mr. S. opposes, is such as I have no recollection of ever seeing maintained by any judicious writer among the orthodox; namely, that the same *quantity* of misery required to be endured by the substitute, as was deserved by the offenders. (p. 65.) If this were admitted, it might not follow, as he alleges, that it would require to be of the same *duration*; but, whether it would or not, such reasoning is puerile. The end of all just punishment is the reparation of an injury done to government, and the restoring of the authority of the law to its proper tone. If this end be answered, justice is completely satisfied. It is not the quantity of suffering endured by the substitute, nor its duration, that is of any account; but the effect produced by it upon the moral system, and which, on the ground of our Saviour's divinity, was as great, and greater, than if all the transgressors had been made a sacrifice. Again, Mr. S. writes, as though his opponents held that God has first revealed his will in unintelligible language, and then condemns men for not understanding it. (p. 63.)—Whereas we believe that the language of Scripture is intelligible; that it is not ordinarily misunderstood, where there is no previous *dislike* to the things represented by it; and that if in some instances it be so, such mistakes do not expose men to perdition. Once more, popular orthodox preachers, in dealing with souls harrassed with despondency, are represented as not directing them to the glorious gospel for relief, but as sending them on a strange pursuit after the divine favour in the use of means and ordinances, urging them to cry earnestly to God to turn away his wrath, to give his Holy Spirit, and to work faith and holiness in their hearts." (p. 42, 43.) It is not denied that much of this sort of religion may be found in some connections, particularly those which *D. Eaton* and his friends formerly frequented, from whose account of things our author seems to have taken it; but that this has any necessary connection with the satisfaction of Christ, or any doctrine usually termed orthodox, is denied. Nay, more, that system, be it what it may, that directs sinners to the use of means and ordinances, as a source of comfort, to the neglect of the gospel, is false and dangerous.

As this writer speaks of Christ, as having by "his one act of *dying* restored the whole human race to the possession of every blessing forfeited by Adam's offence;" (p. 31.) and of the "doctrine of the atonement," and "the design of Christ's death," as being the same thing, (p. 49.) I

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supposed he really intended to ascribe what he calls atonement to it—But it seems I was mistaken. The atonement for which he pleads was not made by the death of Christ. When he attributes to this great event "the hope or prospect of a future life," and suggests that without it, we had been subject to the "undescribable horror of falling into eternal nothingness." (p. 31, 32.)—He does not mean that "eternal nothingness" would actually have been our doom, nor that Adam was exposed to it from the time of his eating the forbidden fruit, but merely that it would have been so *in our apprehension*, from which the gospel, like the tale of a navigator, relieves us. The value of Christ's death seems to be merely relative, as affording him an opportunity of rising from the dead! (p. 32.)

Mr. S. does not write such "nonsense," as that Christ's death should in any sense reconcile us to God, and thereby furnish us with a motive for being reconciled in heart to him. Such "nonsense," however, was suggested by the apostle to the Romans. He expressly teaches that, *if when we were enemies we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life.* The term, "reconciled," in the last instance, is allowed to include a *change of heart*; but in the first, it manifestly denotes only a *change of state*, inasmuch as it was effected *by the death of Christ when we were enemies.* Thus also he elsewhere speaks of God having been in Christ *reconciling the world unto himself*, that is, restoring them to his favour, by his being *made sin for us, who knew no sin, that we might be made the righteousness of God in him*; and this is urged as a *motive* to our being reconciled in heart to God. Rom. v. 10; 2 Cor. v. 19—21. Mr. S. may call this "a sleeveless errand," but he has not shown its absurdity. And though he has said so much of the phrase, *God hath reconciled us to himself*, as being opposite to our system; (pp. 68, 69.)—yet he has taken no notice of what was alledged under the 5th and 6th particulars on that subject, together with the consistency of salvation being of free grace, and yet bestowed in reward of the merits of another.

In short, Paul's doctrine of reconciliation consisted of two parts—The first was accomplished *by the death of Christ*, and *while we were yet enemies*; the last by the *gospel* of Christ, believing in which we become friends. —By the one atonement was made; by the other it is *received.* The one was an object of apostolic *testimony*, the other of *entreaty.* The former was the foundation and motive to the latter. But the doctrine of reconciliation, as taught by Mr. S. confounds what the Scriptures thus distinguish. It has no such idea in it as atonement, or the expiation of sin; and though he speaks of it as *received* by us, yet how this is true, upon his principles, is to me inconceivable. Nothing can be *received which* had not a previous existence; atonement must therefore be *made* before it could be *received.*

ZETA.

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THE

MONTHLY EPITOME,

FOR SEPTEMBER, 1802.

CXXVI. ASCERBI'S TRAVELS *through Sweden, Finland, and Lapland.*

(Concluded from page 461.)

CHAP. XXIV. Before the travellers leave Uleåborg, they make the enquiries necessary to guide them in prosecuting their intended journey, but without obtaining information. Although the accomplishing of their design is considered impracticable, they pursue their route, with the accession of two fellow travellers, and after being present at a Finlandish dance, and hearing some specimens of their music, they are highly diverted at the surprise of the natives in viewing a flea through a microscope, and arrive at Kemi.

Chap. XXV. A description of the character and family of Mr. Castrion, first minister of the parish of Kemi, and who has the superintendence of a country nine hundred English miles square, is given in this chapter. In the minister's house the author and his friends were lodged: the church at this place excited their surprise on account of its magnificence. Here our author tried the experiment of a Finlandish bath with his host. After observing the plants in flower, they depart, and arrive at Tornea.

Chap. XXVI. The town of Tornea described; rendered famous for being a situation to view the sun at midnight, with which sight the travellers are gratified. An account of the trade of this place is given, and also of inscripfions written by travellers in a book preserved in the church of Jukasjervi for that purpose.

Chap. XXVII. During the residence at Tornea, they became acquainted with every person disposed to be sociable, and having made an acquisition to their travelling party, depart from Tornea. The face of the country is described, and the travellers find a good road in their journey to Ofver or Upper Tornea; but arriving here, it is observed that it instantly appeared they were about to enter an uncultivated country, and to take leave of the civilized world. The author notices the different stages at which they stopped; at one of which he had an opportunity of seeing their manner of catching salmon, which he thus describes. "The common method of catching salmon in the north is by driving a palisade, which extends from one bank as far as the middle of the river, and sometimes to the opposite side: between the stakes of the palisade they put branches of trees, or perhaps network, which hinder the salmon from ascending the stream, and leave only one opening where the fish may pass through, but where they have placed a net, which is ready to receive them. It is not permitted to make their *lax-pata*, the Finlandish term for palisade, longer than a certain measure, and they pay in proportion to its length, and also its proximity to the mouth of the river; for such as are high up the river can only catch the salmon that escape all the fishers below them. This palisade or *lax-pata* is always set where the river is most noisy, and where it forms a fall. The people of the country shew an incredible dexterity in walking along those stakes, which the force of the current shakes in a surprising manner: women and children

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trip over them with wonderful adroitness and facility. We wished to give them our assistance in drawing their nets, and by a great exertion of courage we got almost over one third of the palisade; but if one of my companions had not desisted in time, his head becoming giddy by the motion of the water under his feet, he must have dropt into the river. The children, and even the men themselves, are sometimes too confident of their agility, so that scarce a year passes without some of them falling in and being drowned, the current being too strong for a boat to be of any use to them.

"The address with which Finlanders drive their stakes into the bottom of the river, at places where the current is extremely rapid, deserves likewise to be noticed, as an operation highly dangerous as well as difficult, and to which those poor people sometimes fall victims." *p.* 358, 359.

Chap. XXVIII. In this chapter the hospitality of the clergy in this country is particularly commended, of which a particular instance is given in the person of Mr Swamberg, head minister of Ofver Tornea, who insisted that the whole company, consisting of ten persons, should lodge at his house, where they were treated with the most unbounded hospitality. Herefrom Mr. Cartrein determined to return to his family, while the rest of the travellers prosecute their journey.

Chap XXIX. They now proceed by water, and coming to a palisade where the people had caught in the course of the day three hundred pounds weight of salmon, they bought one of the largest, and learned for the time to eat it raw. The manner of preparing it is "to cut it in pieces tranversely, and put it in salt; when salted, it is left in a wooden dish with a little water; and after three days this raw salmon is delicious eating. It is a favourite dish with the first nobility of Stockholm, insomuch that they seldom give a fine dinner when raw salmon is not presented on the table. This kind of provision was a great resource to us during our navigation of the rivers, as we were able to preserve it a long time, and might easily dress it; at least as often as we could find the necessary trifling ingredients." *p.* 372.

The passage by water on this river is extremely perilous, as appears from the following account. "To ascend in a small boat such a formidable succession of cataracts, where the water is almost every where rolling down in foam, would at first sight seem impossible; but nothing is impossible to man, whom habits have rendered familiar to danger. Those Finlandish Laplanders, besides an address peculiar to themselves, have, what perhaps is of still more consequence, the most perfect coolness and apathy. They take their places, the one at the head, the other at the stern of their canoe, and with a long pole, which they thrust to the bottom of the river, find their point of resistance, and thus push the boat against the stream. This pole is made of pine, and about fifteen feet long; they are obliged to throw it with all their strength to the bottom, in order to overcome the current, which constantly impels it backwards. It is an Herculean labour; besides, it requires infinite practice to guide and manage the boat, forming, as circumstances demand, many a sharp angle amidst a multitude of obstacles. The most disagreeable, and at the same time the most dangerous situation, is the man resting by accident the end of his pole upon a rock of a smooth or round surface; in the moment that he applies to it the whole weight and force of his body, the pole slips from under him; he falls in an instant headlong into the river, and the passenger gives himself up for lost. The Laplander, however, quickly recovers himself, and prepares to repeat the same operation; but it sometimes happens that the current gets the ascendant, and drives the boat astern. In this critical juncture the whole address of the boatman is exerted to keep the head of the boat directly opposed to the stream, till he is again in a condition to push her forward, and above all to prevent her laying her side to the current, as in that position, by presenting a larger surface to the water, she would instantly overset." *p.* 373, 374.

Chap. XXX. Arriving at Kengis, they are hospitably entertained by the inspector of the founderies, with an account of which, a brief description of the country, and informing us of the separation of all his companions except Colonel Skiolde-

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brand, the first volume is concluded.

Here Mr. A. informs us that the separation of his companions had nearly shaken his resolution to prosecute his design; but his ambition to accomplish his end, and the ardour of the Colonel's mind, determined them to pursue their journey.

Volume II. An engraved sketch of the North of Sweden, of Norway, Finland, and Lapland, describing the rout of Mr. Ascerbi's Travels to the North Cape, is prefixed to this volume.

Chap. I. In this chapter we have the commencement of the author's travels in Lapland, and an account of new difficulties, particularly in journeying through a wood, where sometimes they sunk so deep in the moss they were afraid of being immersed in it up to their necks; and the passing of a tremendous cataract, where the descent is so rapid that you accomplish an English mile in the space of three or four minutes, and this is rendered more dangerous by the many rocks which lay in this passage; but they passed in safety by the skill and perseverance of an old man who was their pilot.

Chap. II. The last chapter notices the departure from Rengis, arrival at Kollare, and the prosecution of the journey to Muonionisca. In their way they found a little colony of Finlanders, which seemed extremely poor, and by their particular situation interested them much. Their situation is described, and the author notices that "whoever is disposed to establish himself in Lapland, has only to chuse his situation, but it must be at the distance of six miles from the bounds of the nearest village; and the moment he has built his hut, all the land for six miles round him is his own by right of possession." *p.* 14. In describing the country, Mr. Ascerbi says, "The traveller, who in his excursion visits this country in summer, will be enchanted at every step he takes with the smiling aspect of those hills and lakes, and with the variety and softness of the pictures which present themselves in succession to his eye." *p.* 14.

Arriving at Muonionisca, the author gives the etymology of the name. *Muonio* is the name of the river, and *nisca* signifies beginning; because here the river begins to assume a regular form. The place is composed of fifteen or sixteen dwelling houses, and a church. The parish is about two hundred square miles in extent.

It is mentioned, to the honour of the inhabitants, that drunkenness is regarded by them as the most scandalous vice to which a man can be subject.

Chap. III. relates some excursions made by the travellers around Muonionisca, and the collection of some subjects in natural history.

Chap. IV. relates their departure from Muonionisca, and their stopping at a settlement or colony called Pallajoveniö, at a small distance from the little river of Pallojohi, and which is the boundary of Lapland towards Torneä. In passing on to Lappajervi, our travellers halted upon a mountain from whence they took a view of the country, and give us the following account of the food of the rein-deer. "The country around offered a scene very uncommon, and to us quite new. The moss on which the rein-deer feeds covers the whole ground, which is flat, and only skirted by hills at some distance; but these hills are also clothed with this moss. The colour of the moss is a pale yellow, which, when dry, changes to white: the regularity of its shape, and the uniform manner in which the surface of the ground is decked with it, appears very singular and striking; it has the semblance of a beautiful carpet. These plants grow in a shape nearly octagonal, and approaching to a circle; and as they closely join each other, they form a kind of Mosaic work, or embroidery. The white appearance of the country, which thence arises, may for a moment make you imagine that the ground is covered with snow; but the idea of a winter scene is done away by the view of little thickets in full green, which you perceive scattered here and there, and still more by the presence of the sun, and the warmth of his rays. As this moss is very dry, nothing can possibly be more pleasant to walk upon, nor can there be any thing softer to serve as a bed. Its cleanness and whiteness is tempting to the sight, and when we had put up our tent, we found ourselves in every respect very comfortably lodged. I had many times before met with this moss, but in no place

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had I found it so rich. It was the only produce here, which nature seemed to favour and support: no other herb was growing near it, nor any other vegetable on the spot, except a few birch trees, with their underwood, and some firs, dispersed on the hill by the river side. All these seemed to vegetate with difficulty, as if deprived of their nourishment by the moss, and appeared withering and stunted. Some trees, indeed, which grew very near the water, had the appearance of being in a flourishing state, perhaps owing to the moisture they derived from the river: but, in short, this moss appeared to be the royal plant, which ruled absolute over the vegetable kingdom of the country, and distributed its bounty and influence amongst a particular race of men and animals." *p.* 33, 34.

"We arrived at Lappajervi in the evening, and our boatmen were glad to take some rest after their wearisome voyage. When we arrived on the borders of the lake, we fell in with two Lapland fishermen, who had returned from their day's fishing, and were preparing to pass the night there. We were guided to the spot where they were by a large column of smoke, which mounted into the air. On approaching them we found that they had besmeared their faces with tar, and covered their heads and shoulders with a cloth to protect them from the musquetoes. One of them was smoking tobacco, and the other was securing the fish they had taken from the depredations of the insects. (This is described by an engraving) Their meagre and squalid looks discovered evident signs of wretchedness. They were covered from head to foot by swarms of musquetoes, from whose stings their clothing scarcely shielded them. They were melting with heat, yet they durst not throw off their covering, much less remove from before the fire. Our arrival added millions of these flies to the myriads already there, as their numbers were continually increasing in our passage thither. It was impossible to stand a moment still; every instant we were forced to thrust our heads into the midst of the smoke, or to leap over the flames, to rid ourselves of our cruel persecutors.

"We drew our boat ashore, and walked about a mile into the country to visit the families of these two Lapland fishers, who had fixed their constant habitation there. We found fires every where kept up: the pigs had their fire, the cows had theirs; there was one in the inside of the house, and another without, close to the door. The Lapland houses are not so large as those of the Finlanders. The door-way of the one we saw here was only four feet high, so that we found it necessary to stoop as we entered. We had left our tent behind us, supposing we should find accommodation to pass the night with the Laplanders, and that it would at least be equally good as that we had met with among the Finlanders; but we found ourselves disappointed: however we were forced to put up with what convenience the people could offer us; and therefore, when it was time to retire to rest, we were accommodated with rein-deer skins, laid over small birch-en twigs and leaves, which were spread on the ground in a small apartment filled with smoke. We groped our way into our bed-chamber, because the smoke hindered us from seeing any light." *p.* 34, 35.

Chap. V. The first thing we notice is the arrival of our travellers upon a little island called Kintasari, in the lake of Pallajervi, where they met with three fishermen who had erected a kind of hut with boughs of trees, and had hung up in it a quantity of fish to dry. The situation is thus noticed. "When we looked round us, we discovered nothing that resembled any country we had hitherto seen, and we seemed to be transported into a new world. The sun which shone upon us never sunk below our horizon; and we beheld almost no colour but white intermingled with green. These objects, joined to the habitation of the fishermen, the novelty of the flowers which ornamented the isle, that of the birds, which made the woods resound with their notes, all contributed to astonish our senses, that had not anticipated such extraordinary scenes." *p.* 38, 39.

Here they staid during three days with much pleasure, and had their attention particularly engaged by a species of bird called the Sea Swallow (*sterna hirundo*, Lin.). "The flocks of these birds announced the return of the fishermen from their

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hour long before we saw them. These birds feed on the small fishes which the fishermen cast out to them, or leave in the boats when they clear out the nets. There appeared to be an agreement and understanding betwixt the men and these birds, which depend upon the fishery for subsistence and support during this season. They came duly at the same hour in the morning, as if to inform the fishermen it was time to begin their work, and the latter needed no other regulator. The birds set off with the boats, and served the fishers as guides in the prosecution of their calling, by hovering over those parts of the lake where the fish were collected in the largest shoals. The sight of these birds is particularly keen, so that when the fishermen heard their cries, and saw them plunging into the water, they knew those were the most proper places to cast their nets in with a probability of success; and herein they were sure not to be deceived; but, on the contrary, never failed to take the most fish where they were directed by the birds. The fishermen had such an attachment to these swallows, that they expressed much uneasiness whenever we seemed desirous to take some of them by way of specimens. The birds were become so tame and familiar that they would seize the small fish in the nets, and even in the boats, in the presence of the fishermen; and they were so nimble in their flight, that if a fish was thrown up into the air they would dart down upon it, and catch it in its descent before it reached the water. As the fishermen appeared to be apprehensive that they would leave them if a gun was to be fired off, I made a trial of taking them by means of a hook and line. Accordingly I contrived to bury a hook in the body of a fish, and holding the other end of the string, to throw the bait at some distance from me: but this contrivance was attended with no success; for such is their keenness of sight, that they discovered the device, and though they seized the fish they would not gorge it when they found it was made fast to a string." p. 40, 41.

One of the fishermen went in search of some Laplanders to conduct the travellers on their journey, and finding two families with whom he made an engagement, Mr. Ascerbi and his companions resorted to the appointed place of meeting, where they found a "party composed of six men and a young girl. We found them seated under a birch-tree, on the branches of which they had hung up the provisions for the journey, which consisted of dry fish. They lay along the ground in different postures, surrounding a large fire, by which they roasted their fish, which for this purpose was held in cleft sticks cut from the tree which shaded them." p. 42, 43.

An engraving accompanies the foregoing description.

"The persons and dress of these Laplanders, taken altogether, were the most filthy and disagreeable that it is possible to conceive. They held the fish they were eating in their hands, and the oil that distilled from it ran down their arms, and into the sleeves of their coats, which might be scented at the distance of some yards." p. 43, 44.

A memorial is here recorded of an affectionate parting with the honest Finlanders, who accompanied our travellers from Meconionisca, and who could not restrain the tear of affection at their separation. This incident, says our author, appeared to give the Laplanders a favourable opinion of us, and to excite their zeal to some exertion for our service, if it be possible to excite the least sentiment in minds so torpid as theirs. They found these Laplanders extremely lazy, and excessively fond of brandy, for which they were continually asking.

Chap. VI. In this journey the travellers found the famous plant Angelica, the chief luxury of the North, and which is deemed a very great antiscorbutic. The inhabitants devour it with avidity, and Mr. Ascerbi was very fond of it, and found the beneficial effects of eating it; he says, "I am fully convinced that I owe to this plant the uninterrupted good health which I enjoyed during all the time I was in those parts: where we had nothing else for our subsistence than dried or salted fish, the dried flesh of the rein-deir, hard cheese, biscuit, and brandy; all heating and insalubrious aliments." p. 50. And adds, "My companion, who had no relish for this plant, was often troubled with pains in his stomach and with indigestion."

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They were so annoyed by musquetoes that it was not without the utmost difficulty they were able to swallow a morsel of victuals. "They were obliged to eat with gloves on; and at every morsel they put into their mouths they were under the necessity of drawing aside the veils that covered their faces with the greatest circumspection, for fear of the insects entering along with their refreshments. In spite of all their precautions the musquetoes were sometimes swallowed together with their viands. In order to be quit of so disgusting a sauce, they were compelled at each morsel they put into their mouths to draw near the fire and thrust their heads into the rising column of smoke." *p.* 51.

In noticing the manners of these people the author gives us a description of their "supper, which consisted of various fish cut into pieces and boiled in a pot, together with some dried fat of the rein-deer, and a little meal: the whole formed a curious kind of mess. While the pot was still on the fire, all the Laplanders sat around it, each with a spoon in his hand, for the purpose of tasting when the soup was ready: when sufficiently boiled, they began to partake out of the same mess altogether. When any one had taken as much as satisfied him, he fell asleep; and when he awoke, he immediately began to eat again while others slept; then these would awake and again eat, while the former elapsed into his slumber; and thus they alternately eat and slept till they were satisfied with the one, and incapable of taking more of the other. There did not appear to be any kind of rule or order among these people; no beginning of any thing, and no end. Their only regulator and guide seemed to be appetite and instinct." *p.* 53.

Mr. Ascerbi never saw any evidences of regard to the Supreme Being, or any kind of religion among the Laplanders. They supposed that he and his companions were persons of some consequence sent by government to spy out their situation, and find out their wealth; they were in consequence of their suspicions very jealous of them, and represented themselves as very poor. The author says, "They look upon rulers and commissaries in no other light than that of robbers, who like to live in ease and luxury at the expence of others, without taking the trouble, like themselves, of following the rein-deer, or even being at the pains either of fishing or hunting." *p.* 55.

Chap. VII. This chapter, which brings our travellers to Kautokeino, is chiefly occupied in contrasting the filth and indolence of the Laplanders against the opposite qualities which they had observed as characteristics of the Fins.

Chap. VIII. Describes the situation of Kautokeino, which till the arrival of our travellers was considered as wholly insulated in the summer season, and inaccessible to travellers. The surrounding district is described in the Danish book of geography as a country consisting of mountains separated from each other by dangerous and impassable morasses: a description of the difference of the mode of life between the wandering Laplanders and those who had fixed habitations; their departure from this place, and embarkation on the river Alten, which affords them very beautiful scenery.

Chap. IX. The travellers pursue their route by water, and over mountains, on some of which they find snow in the midst of summer, and have to pass through a wood in which they lose their way, and return to the very spot where they entered it; at last they reach the habitation of a Norwegian merchant, which alone composed the village, so much longed for, of Alten.

Chap. X. Here Mr. Ascerbi and his companion have a view of the Frozen Ocean, which penetrates far into the land, and forms a considerable gulf. This highly gratified them, to find they had so nearly accomplished their design; but were better pleased with the hospitality and plenty they found at the merchant's house. Upon enquiry they learned they were now thirteen Norwegian miles, that is, above a hundred miles English, from the North Cape, and that it was impossible to go thither by land, as this peninsula was described to be one continuation of mountains intersected by lakes and morasses, which would intercept our progress at every step; it was therefore determined we should go by sea.

They proceeded on this voyage in an open four-oared boat, well furnish-

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ed with cushions and mattresses, bed clothes and coverings, and provided with white wine, claret, brandy, fresh salmon, roasted fowls, veal, hams, coffee, tea, and the necessary utensils. It was, says Mr. Ascerbi, nothing but a party of pleasure on the icy ocean. The gulf indenting the mountains, offered every where the most magnificent and interesting prospect.

In the course of this voyage they made some excursions on shore, and were greatly delighted with the pleasantness of the country. They visited the Laplanders settled on the coast, who generally lived at the distance of a Norwegian mile or mile and a half from one another. Each Laplander is the proprietor of the territory around his little mansion, to the extent of a Norwegian mile, or eight English, in every direction.

On the state of these people it is observed, "here the necessity of government, for the distribution of justice, and the equal protection of the people, exists not. A small number of inhabitants, dispersed over immense tracts of land, have little inducement to make aggressions on each other; and the general equality of condition that prevails, and, above all, the constitutional feebleness of passion, and equanimity of temper, prevent not only infliction of injuries but resentment. Though the Laplanders are defenceless, yet the rigour of their climate and their poverty secure them from invasion; and thus they exist without combination and protection, and without bending with submission to superiors. Here the melancholy examples, which exist in all histories, of the great tyrannizing over the meaner sort, are not to be found, nor the falsehood and perjury which generally prevail among rude and barbarous nations." *p.* 104.

In one of their excursions on shore, after walking seven or eight English miles, says the author, "we came to a mountain Laplander's tent, and our curiosity was satisfied: this tent was of a conical form, not shaped as tents are in general. They put together several posts or beams of wood, fresh cut down, sticking them with one end in the ground, and making them meet at the top. These beams they cover all round with pieces of woollen cloth, which they fasten to one another. The diameter of the tent was eight English feet. In the middle was the fire, and around the fire sat the Laplander's wife, a boy, who was his son, and some inhospitable and surly dogs, which never ceased barking at us all the time we remained near them. Fast by the tent was erected a shed, consisting of five or six sticks or posts, that were fastened to one another near the top, in the same manner as the tent, and covered with skins and pieces of cloth. Under this canopy the Laplanders kept their provisions, which were, cheese of the rein-deer, a small quantity of milk of the same, and dried fish. A little further was a rude inclosure, or paling, made in haste, which served as a fold or yard for the rein-deer, when they were brought together to be milked—those animals were not near the tents at the time we made our visit; they were in the mountains, from whence they would not descend till towards night. As our travellers wished to see their deer, for the reward of some brandy, the Laplanders took their dogs, and they were soon gratified in seeing a troop of not less than three hundred descending from the mountains towards the tent." *p.* 107, 108. This is accompanied with an engraving.

Arriving now very near the object of their journey, the author says, "we went on shore to the house of a merchant, situated on an island near Havesund: this was, perhaps, the most dismal situation on the face of the earth. The whole land around it did not produce one tree or shrub: no, nor so much as a blade of grass: there was nothing to be seen but naked rocks. The inhabitant of that house had not any thing but what he brought from a distance, not even fuel. The sun, for three months of the year, is not visible; and if, during that space of time, the atmosphere were not illuminated by the *aurora borealis*, he would be buried in profound darkness—Dreadful place to live at! The only attraction in these abodes is fishing, and the love of gain. The nearer one approaches the North Cape, the more nature seems to frown; vegetation dies, and leaves behind it nothing but naked rocks.

"Proceeding on our voyage, we left on our right the strait formed by Magerön, or Bare Island, and the continent. The vast expanse of the Frozen Ocean opened to our left, and we arrived at last at the extremest

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point of Europe, known by the name of the NORTH CAPE, exactly at midnight.

"Sistimus hic tandem, nobis ubi defuit orbis*.

"The North Cape is an enormous rock, which, projecting far into the ocean, and being exposed to all the fury of the waves, and the outrage of tempests, crumbles every year more and more into ruins. Here every thing is solitary, every thing is steril, every thing sad and despondent. The shadowy forest no longer adorns the brow of the mountain; the singing of the birds, which enlivened even the woods of Lapland, is no longer heard in this scene of desolation; the ruggedness of the dark gray rock is not covered by a single shrub; the only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them. The northern sun, creeping at midnight, at the distance of five diameters along the horizon, and the immeasurable ocean in apparent contact with the skies, form the grand outlines in the sublime picture presented to the astonished spectator. The incessant cares and pursuits of anxious mortals are recollected as a dream; the various forms and energies of animated nature are forgotten; the earth is contemplated only in its elements, and as constituting a part of the solar system." *p.* 109—111.

Chap. XI. In surveying the rocks, they find the North Cape is composed of granite. They take a different route to Alten, and make Enontekis in their way to Tornea. Arriving at Uleaborg, they displayed the curiosities they had obtained as a proof of their visit to the North Cape. This chapter concludes with general reflections upon the journey.

The next part of this work contains general and miscellaneous remarks concerning Lapland, comprizing twenty seven sections.

Section I. Of some writers who have given accounts of Lapland, especially the Missionary Canute Leems —The author's views in this part of the work explained.

This section informs us that the subsequent part of this work is a combination of the author's own experience, with what has been written by historians of veracity, particularly Canute Leems, who was a missionary among the Laplanders for ten years, and the communication received from other gentlemen, whose names are mentioned, and who had made observations on the productions of the country.

Section II. Of the origin of the Laplanders.

The first opinion stated, that the Laplanders descended from the Jews, is considered as having no weight, and much is said in support of their being descended from the Scythians. After noticing their name, the arguments are closed in the following extract:

"The Finlanders, or Finnish Laplanders, are offended, bishop Gunner tells us, at being called Laplanders. This he accounts for with Scheffer, by supposing *lap* to be a term of reproach †.

"The Bishop of Drontheim supposes that the Laplanders were most probably the earliest inhabitants of Sweden and Norway, and the first adventurers from Scythia, being driven from the southern parts of Scandinavia into those dreary deserts, by subsequent hordes, who overran the districts of the West and South, seeking for room and subsistence. Not only their manners and customs at this day discover pretty manifest traces of their Scythian origin, but those dismal regions lying towards the Frozen Ocean, from the Russian province of Kamschatka, are still inhabited by a race of men similar to the Laplanders, and who, like them, may have been forced back into the rude retreats of freedom, long before

* Here then we stood and touched the earth's last point.

† The Laplanders seem to have been known to Herodotus, and other ancient writers, who have given them the names of Cynocephali, Troglodytes, and Pygmies. It is supposed that their present name was given them by the Swedes, who made the first and principal conquest of their country. It is said to be derived from one of these three Swedish words: *lapp*, which signifies a wolf; or *lappa*, which denotes a bat; or, lastly, *lappa*, which means to run. There can be no absurdity in adopting, on the hypothesis of the Bishops of Drontheim and Scheffer, either of these etymologies. The clothing of the Laplanders justifies the first, their wilderness the second, and their wandering manner of life the last.

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national records and credible history." *p.* 145, 146.

Section III. Of the language of the Laplanders.

Section IV. Of the exterior appearance and bodily constitution of the Laplanders.—Their habits and mode of life.—Their religious and moral character.

"They are, for the most part, short in stature, but they possess a tolerable share of bodily strength. They are certainly a very hardy race of people, and are able to undergo great labour, and actually support themselves under the extraordinary severity of their climate with a wonderful degree of patience and fortitude." *p.* 153.

Their celerity is considered; and with respect to morals it is noticed, "They are very attentive to keeping holy the sabbath-day; they abstain from cursing and swearing, which are common vices among the inhabitants of Norway; and they lead a religious and moral life. Whoredom and adultery are sins rarely committed; and the crime of theft is little or not at all known amongst them; so that locks or bolts for the security of property in Lapland are entirely unnecessary. Norway swarms with beggars, but begging is unknown amongst the Laplanders. If any one, from age or infirmity, should chance to be in want, he finds his necessaries amply and instantly supplied, and charity appears unsolicited with open hands." *p.* 158, 159.

Section V. Of the dress of the Laplanders, both male and female.

"The cap worn by this people is of a conical shape, and generally made of red kersey cloth, and formed of four pieces broader at bottom than at the top, where they meet in a point: betwixt the joinings of the four pieces a stripe of yellow kersey is sewed, marking the divisions; and to the top of the cap is fixed a tassel of shreds of different coloured cloth. The lower part of the cap has a border of otter's skin; but the Russian Laplander trims his, in a more expensive way, with ermine." *p.* 160.

"The tunick, or close garment is called a *tork*, and is made of sheep's skin, with the wool on, the woolly side being inwards: it has a high collar, made stiff with kersey, or other cloth, neatly worked with different coloured threads, and extending a little way down the bosom..... On the left side, in front, is sewed a narrow stripe or border of cloth or fur; and on the right, especially on the woman's tunick, small silver knobs gilt: the cuffs of the sleeve are likewise covered with a border of kersey, or other cloth, edged with otter's skin: a border of the like kind with that round the breast and cuffs of the sleeve is sewed about the bottom; and as the woolly side of the skin is turned inwards, the wool from within is seen hanging below the border. This garment is worn by the Laplander next his skin, instead of a shirt." *p.* 162.

"Over this they wear a coat of kersey, or some such coarse cloth, or of the skin of the rein-deer, of a grey colour, with a stiff collar worked with threads of different colours. On each shoulder is a kind of band or epaulette, cut in different forms, and of the same stuff. The lower extremity of this coat is worked in figures, with various coloured threads. The collar, the opening at the breast, and the shoulder band, are all formed of slips of various coloured cloths, and worked with threads of different hues: the cuffs of the sleeve are ornamented in the same manner; the bottom of the coat has likewise a border extending round it, and of a different colour; for example, if the coat be of red kersey, the border is yellow, green, or white. The Laplander has no pocket to his upper coat, but instead thereof carries a little bag hanging over his breast, in which he puts his implements for lighting a fire, which he is never without, and other things of constant use; and this bag he calls his *nieusah-gierdo*." *p.* 163.

To protect them from the severity of the cold and rain, they wear an upper coat of the skin of the rein deer, with the hair on the outside. Instead of stockings, they wear pantaloons made of kersey or coarse cloth. Their gloves and shoes are made from the hide of the rein-deer.

The articles of dress are the sole labour of the women, the men in Lapland undertaking the economy of the house, in cooking, and in other matters, which in other countries are performed by women; differing in this from the rest of the world. Several utensils of wood are also made by the women, and the best sculptures

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of Lapland are the workmanship of the female sex.

Section VI. Of the habitations of the Laplanders, and their domestic arrangements.

Section VII. Of the manner in which the Laplanders prepare their beds.—Precaution used against the musquetoes.

"The bed which the maritime Laplander retires to in his hut, and the mountain Laplander in his tent, is alike made of the skins of the rein-deer spread over the branches of trees, with which the floor is covered. The Laplander's outer coat serves as a pillow, and a prepared sheep's skin, with the woolly side inwards, as a blanket, over which is laid a woollen rug. For the winter, the mountain Laplander has a rug, which has a bag within it, into which he places his feet. Be the cold ever so intense, the mountain Laplander goes into bed naked. The beds are by no other means separated than by a log of wood on each side. The husband and wife sleep at the farther end, the children in the division next them, and the servants nearest the door, but so nigh to each other, that the husband and wife can with their hands reach over to the children's bed, and those again to that of the servants." p. 179.

It has been already observed, that smoke is an antidote to the musquetoes, who infest the rein-deer as much as they do men, so that while one Laplander is milking, another holds a firebrand over him, which prevents the gnats from approaching, and accordingly the beast remains untormented and quiet.

Section VIII. Of the diet of the Laplanders, and their cookery.

"The rein-deer's milk constitutes a principal part of the Laplander's food, and he has two methods of preparing it, according to the season. In summer he boils the milk with sorrel till it arrives to a consistence: In this manner he preserves it for use during that short season. In winter the following is his method of preparation: the milk which he collects in autumn, till the beginning of November, is put into casks, or whatever vessels he has, in which it soon turns sour, and, as the cold weather comes on, freezes, and in this state it is kept. The milk collected after this time is mixed with cranberries, and put into the paunch of the rein-deer, well cleansed from filth; thus the milk soon congeals, and is cut out in slices, together with the paunch; to effect which a hatchet is used, for no smaller instrument would perform the office of dividing that lump of ice. It is then separated into small pieces, and eaten throughout the winter every day at noon, which is the Laplander's dinner hour. It must be presumed, as it is served up without being brought to the fire, that this is ice-cream in the greatest perfection; here are flesh and fruit blended with the richest butyraceous milk that can be drawn from any animal." p. 182, 183.

"The method of making their cheese is by mixing the milk with water, which is so rich that it would not curdle without water; this is heated upon the fire; the rennet is put in, which separates the whey from the curd, which is taken out and pressed, and then moulded into a round shape: this cheese is remarkably rich and fat.

"In making their butter the women use their fingers only, stirring the cream about with them till the butter comes, or till it acquires consistency.

"His venison, on which he daily dines or sups in winter, is cooked in the following manner: he cuts small pieces, which he puts in his pot, without paying any regard to cleansing them from blood and dirt; he then places the pot by the side of the fire, that the fat may be drawn from the meat by gentle heat. When the meat is nearly done, he skims the fat off, and puts it by in a shell, throwing a little salt into it; he next takes out the pieces with a wooden fork, and lays them on a dish, leaving the remaining liquor, or broth, in the pot. Supper being now ready, the family seat themselves round this dish of meat; and as they eat, each dips the pieces held with the point of the knife into the shell, which contains the fat that has been skimmed off, and now and then sups a ladle full of the broth remaining in the pot, which is taken without any mixture of flour or other seasoning. In this manner they finish their repast. They have been accused of eating their venison raw, but that the missionary

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assures us is never the case." p. 184, 185.

They often eat their venison roasted, of which they are particularly fond. In roasting they make use of wooden spits, sticking one end in the ground, by which means the flesh hangs before the fire, and remains there until sufficiently cooked.

They have also dried and roasted fish, and are not strangers to a dessert, which they obtain from the inner rind of the fir tree, eaten fresh, or heightened in its flavour by being hanged in the smoke, the herb angelica, and the berries collected when the snow-are melted; these serve to amuse the time they usually pass at table.

"Tobacco is considered as their chief luxury and enjoyment, of which they are fond to a degree of ecstasy.

The husband performs the office of cook in all its branches, and, as the dishes are never washed, the office of scullion is not requisite in the economy of a Lapland household.

Section IX. Household furniture of the Laplanders.

Sections X and XI. concern the rein-deer, and the mode of harnessing and travelling with them.

Section XII. Of the wandering Laplanders, and their migrations.

Section XIII. Of the quadrupeds and birds in Lapland.

The first mentioned is the rein-deer, and the manner of hunting it; bears, a few lynxes, numerous wolves, a variety of foxes, three kinds of martens, the gulo or glutton, the beaver, three kinds of otters, the seal, the squirrel, the ermine, mice, sheep, and goats, are inhabitants of Lapland; and it is remarkable, that notwithstanding the rigour of the climate, animals wild as well as tame, are here remarkably prolific. The ewes often bring twins twice a year, and the she-goats produce constantly two kids, and sometimes three, at a birth. The author says, there are many birds peculiar to Lapland, which have not yet been discovered elsewhere. The Lapland woodcock is described, and it is observed, the only birds that stay in Lapland during the winter are the *strix* and the *tetrao*. One bird is particularized as surpassing all the rest, by the beauty of its plumage and the sweetness of its voice. This is the *motacilla suecica*. The Laplanders call it *saddan kiellinen*, which signifies *hundred tongues*, and expresses the nature of its song, for this constantly varies, and is an imitation of the voices of almost all the other birds. To the beauty of its notes it joins that of its feathers, which are of a sky blue colour, bordered about the throat with a black line, and after that with one of a rusty appearance.

The sea and land birds, which are common in Norway, are all to be found in Finmark, and in great variety. Of these some are stationary, and remain all the year, whilst others, supposed to be migratory, are seen only at particular seasons. Of the first sort are those of the eagle and falcon kind, owls, ravens, daws, partridges, the eider duck, sea crow, and several species of water fowl. Among those which appear in summer, and are not seen after autumn, are the wild goose; a fowl called in the Norway tongue *brunsk-oppen*, from a prominent piece of flesh on its head; waterhens, snipes, woodcocks, and a great number of small birds.

A coloured engraving is given of an owl peculiar to Lapland, and called *Strix Lapponica*, and another of the Corvus Lapponicus. Then follows a particular list of quadrupeds and birds belonging to Lapland and Finland, according to the system of Linæus.

Section XIV. Of amphibious animals and fishes; and in addition to whales, most kinds of fishes found on other coasts, and an abundance of fresh water fish in their rivers.

Section XV. Of insects and testaceous animals.

The descriptions in this section are embellished with three coloured copper plates.

Sections XVI, XVII, and XVIII. are occupied with the botany, minerals, and manufactures of Lapland.

Section XIX. Of some particular customs among the Laplanders.

It is usual with them never to wait on a superior, without a present, for which he receives something that may be deemed acceptable in return.

"Those who by traffic have acquired wealth have a custom of burying their money in the earth, and this they do so secretly and effectually, that their heirs and successors rarely find it. That they should preserve it thus whilst they live is not surprising, because they have no iron chests, or other security against thieves; but

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that they should conceal it from their posterity is a matter our missionary confesses he is at a loss to account for. He heard of a rich man, who, on having the question put to him on his death bed, why he had so carefully preserved his money from his family? replied, that he should have occasion for it in the country whither he was going." p. 283.

Section XX. Of Lapland courtship and marriages

Section XXI. Of sports and amusements.

Section XXII. Of diseases and remedies—Of their funerals.

At the end of this section we notice the following approvable custom: "It is a rule with the Laplanders, on the birth of a child, to assign a female rein deer, with all her future offspring, as a provision when the boy or girl shall be grown up, which he or she becomes entitled to, however the estate may be disposed of at the decease of the parents. By this provision, the child sometimes becomes the owner of a considerable herd." p. 293.

Section XXIII. Of the gods and goddesses the Laplanders adored before the introduction of Christianity.

Section XXIV. Of their sacrifices.

Section XXV. Of the magic art practised by the Laplanders, which appears, says the author, to be happily abolished.

Section XXVI. The strong attachment of the Laplanders to their native country, instanced by example.

Section XXVII. Observations relative to the climate and natural history of Lapland.

The whole concluding with an Appendix, containing, 1. Specimens of Finland and Lapland Music. 2. A Diary of the Author's Journey from Stockholm to Uleaborg; thence to the NORTH CAPE; and back again.

CXXVII. *The* JOURNAL *of* HORNEMAN'S TRAVELS *from Cairo to Mourzouk.*

(Concluded from page 171.)

CHAP. II. Section I. *Augila, to the Confines of Temissa.*

This journey was accomplished in the space of sixteen days, and the road chiefly desert. As no material subject occurs in this section, we pass on to Section II. containing *Observations on the Region of the Harutsch.*

The following short extract may enable our readers to form some idea of this region, which is stated to be seven days journey over from north to south, and five days from east to west. "The rugged, broken, and altogether wild and terrific scene which this desert tract affords, leads strongly to the supposition that its surface at some period took its present convulsed form and appearance from volcanic revolution. Its inequalities of ground are no where of great altitude. The general face of the country shews continued ranges of hills, running in various directions, rising from eight to twelve feet only above the level of the intermediate ground; and between which branches, or perfect flats, and without any gradual ascent of base or fore-ground, rise up lofty insulated mountains, whose sides are exceeding steep from the very base. A mountain of this description, situated midway on the journey over this desert, and north of our caravan road, is by the Arabs termed *Stres*; it has the appearance of being split from the top down to the middle." p. 48, 49.

Section III. *Arrival at Temissa, and further Journey.*

The entrance into Temissa was conducted in the same manner we have already described. Temissa is a very inconsiderable place, which they soon leave and depart for Zuila.

Section IV. *Of Zuila.*

This being a place of considerable importance, on account of its being the residence, not only of many leading and wealthy men, but of relations to the family of the sultan, they halted to prepare for entering the town with due marks of respect.

"They had scarcely formed their procession, when they perceived twenty horsemen mounted on white horses, with a green flag carried in their centre. It was the Shereef *Hirdy*, the principal man of the town, who with his eight sons and other relations was come out to meet us: at some distance followed a great number of men and boys on foot; they joined our caravan, and we passed together near the town, with huzzas and discharge of muskets, till we reached our place of encampment, and pitched our tents." p. 56.

The author notices the good beha-

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viour of the inhabitants of this place, and distinguishes the family of the Shereef for its particular complacency, and politeness of manners. Their dealings here were considerable.

The place has been of considerable importance formerly, and its circumference thrice the extent of what it is now. Some ruins in this place witness its ancient magnificence. "The environs of Zuila are level, supplied with water, and fertile. The groves of date trees are of great extent, and its inhabitants appear to pay more attention to agriculture than those of adjoining places.

"In the evening they had further proof of the Arab hospitality of yore. A slave of the shereef's brought to each tent a dish of meat and broth, and ten small loaves; this most ancient custom the sheik of the sultan keeps up, and strictly adheres to, on arrival of each caravan; soon after he sent to each of them three small loaves, for the morrow's breakfast." *p.* 57, 58.

Section V. *Further Journey—and arrival at Mourzouk.*

In this journey Mr. Horneman was "first regaled with the great Fezzan dainty of locusts or grasshoppers, and a drink called *lugibi*." He says, "the latter is composed of the juice of date trees, and when fresh is sweet and agreeable enough to the taste, but is apt to produce flatulencies and diarrhœa. At first I did not relish the dried locusts, but when accustomed, grew fond of them: when eaten, the legs and wings are broken off, and the inner part is scooped out, and what remains has a flavour similar to that of red herrings, but more delicious." *p.* 59.

This section concludes with the ceremony observed on their coming to Mourzouk.

"The sultan had posted himself on a rising ground, attended by a numerous court, and a multitude of his subjects.

"Our caravan halted, and every person of the caravan, of any importance, dismounted to salute him. With others I approached, and found the sultan seated on an old-fashioned elbow chair, covered with a cloth, striped red and green, and placed at the extremity of an oval area, round which soldiers were drawn up, of but mean appearance. The sultan himself wore the Tripolitan vest, and over it a shirt or frock embroidered with silver, in the Soudan manner. Close to him, on each side, were white Mamelukes, and Negro slaves, with drawn sabres; behind these were six banners, and black and half-naked slaves, holding lances and halberds of a fashion as old, perhaps, as the time of Saladin. We entered the circle by an opening left facing the sultan, and about the middle of the area: according to the ceremonial of his court, we pulled off our slippers, and approached barefoot to kiss his imperial hand. Each having paid his compliment, alternately passed to right or left, and seated himself behind the sultan: the merchants being thus ranged in two equal groups on either side the throne, lastly entered the sheik of the pilgrims, with his sabre drawn, and kettle drum, and green flag of Mecca borne before him. The pilgrims followed, chaunting praises to God, who had so far conducted them in safety, and continued their hymns until the sultan was pleased to dismiss their leader, with a gracious promise of sending his royal present of dates and meat to every tent. This ceremony of audience being over, the sultan remounted his horse, and rode back to the city of Mourzouk, preceded by kettle drums and banners, and amidst his lance-men and halberdiers, whilst his courtiers, joined by the Arabs of our caravan, pranced and curvetted their horses on each flank of the procession." *p.* 60, 61.

Chap. III. *Some Account of Fezzan.*

The extent of the *cultivated part* of the kingdom is stated to be about 300 miles from north to south, and the width 200 miles from east to west, and contains a hundred and one towns and villages, of which Mourzouk is the capital.

"The climate is at no season temperate or agreeable. During the summer the heat is intense, and when the wind blows from the south is scarcely supportable, even by the natives. The winter might be moderate, were it not for the prevalence of a bleak and penetrating north wind during that season of the year, and which chilled and drove to the fire not only the people of the place, but even myself, the native of a northern country.

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"Of the productions of this place dates may be termed the most considerable. In the western parts some senna is grown of a superior quality, and pot herbs and vegetables of the garden are plentiful. Wheat and barley are suited to the soil and climate, but from inexpertness, or difficulties attending the mode of tillage, and generally from indolence of the people and oppressions of the government, corn is not raised sufficient for the inhabitants."

The commerce, government, and succession to the crown of Fezzan, are noticed in order, followed by the domestic regulations of the palace, and the ceremony of giving audience. "There is," says Mr. Horneman, "a place set apart, within the precincts of the castle, for those who attend on public business, from which a long narrow vestibule leads to a door, which opens into the principal apartment of the sultan. The opening of that door is announced by the beating of kettle-drums, as a signal of audience. The door of audience is opened three times in each day. Those who, on account of respect or business, attend for introduction, are conducted by the long narrow passage between slaves, who incessantly repeat, may God prolong the life of the sultan! On coming to the door, the sultan appears opposite, seated on an old fashioned elbow chair, raised some steps, and forming his throne. The person introduced approaches, kisses the hand of the sultan, raises it so as to touch his forehead, then quits it, and kneels before him. He is permitted to state his case, and address the sultan in ordinary and plain language; but particular attention must be given, that the expressions, 'God 'prolong thy life;' 'God protect thy 'country, &c.' be frequently intermingled; and at each presentation, it is customary to offer a small present. It is only on Fridays, or on some solemn festival, that the sultan appears without the castle walls, and then he is attended by his whole court. He goes on Fridays to the great mosque, on horseback; on other days of solemnity, or public occasion, he rides on a plain, without the town, where his courtiers prance and run their horses round him, and exhibit their skill in equestrian exercises, and in the art of shooting." *p.* 66, 67.

The public revenues and expenditure, and the administration of justice, are also noticed, and the population estimated at 70, or 75,000 souls, all, without distinction, of the Mahometan religion. As for arts and manufactures, the author says, "throughout Mourzouk I could not find one single artificer in any trade or work; indeed there are no other tradesmen but shoemakers and smiths. The latter work every metal without distinction; and the same man who forges shoes for the sultan's horse, makes rings for his princesses. The women, indeed, fabricate coarse woollen cloths, called *abbes*; but for the goodness or value of their manufacture, the reader may form his own estimate, when told that the weaver's shuttle is unknown, and the wool is inserted into the warp thread by thread, and the whole worked solely by the hand." *p.* 70.

In describing the dress of these people, the ornaments worn by the women are particularly noticed. "The lady of a chief, or wealthy man of Fezzan, divides her hair into seven long curls or tresses; one of those is interbraided with long slips of gilt leather, terminating in a bow; the other six tresses are bound round by a leather strop, and at the end of each" is a peculiar trinket, of which our traveller gives a sketch, without which it cannot well be understood.

"In addition to these ornaments, the Fezzan woman fastens to the top of her head silken cords, on which are strung a number of silver rings, and which hang on each side pendant to her shoulder. The ears of ladies of rank are bored in two places, and in each hole is fixed a thick silver ring. In ordinary dress they wear nine or ten rings of horn or glass on each arm, four or five of which are taken off on all great occasions, to make room for a silver armillary of four inches in breadth. They wear at the same time strong rings of brass or silver just above the ankle bones. The necklace consists of a silk ribband, to which are fixed ten or twelve pieces of agate, and in front a round silver plate. The meaner women wear merely a string of glass beads, and curl the hair above the forehead into large ringlets, into which severally is stuffed a paste made of lavender, carraway seeds, cloves, pepper, mastich, and laurel leaves, mixed up with oil." *p.* 71.

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Noticing their amusements, the author says, "The women of Fezzan generally have a great fondness for dancing and every amusement, and the wanton manners and public freedoms, which, although Mahometans, they are permitted, astonishes the Mahometan traveller. They dance publicly in the open places of the town, not only in the day time, but even after sun set. Two or three men stand together with their tambourines; the women immediately form a circle round; the men beat a tune, and those in the circle accompany it with singing and clapping of hands; a girl then advances, dancing, towards the drummers; the men, as she approaches near, join in the dance, and press towards her; on which she makes some steps backwards, and then falls on her back, with her body and limbs stiff and perfectly straight, when the women behind catch her in the fall, a few spans from the ground, and toss her in the air, whence she descends on her feet. The men then resume their station in the centre, and a second female dancer repeats the sport, which is successively engaged in by each brisk damsel of the circle." *p.* 72.

"Their musical instrument is called *rhababe*; it is an excavated hemisphere, made from a shell of the gourd kind, and covered with leather; to this a long handle is fixed, on which is stretched a string of horse hairs longitudinally closed, and compact as one cord, about the thickness of a quill. This is played upon with a bow." *p.* 72, 73.

"The houses of Fezzan are miserably built, no tools are used in the erection but the hands of the labourer. When the walls are completely raised, the friends of the proprietor assemble, and assist him to cover them with a mortar made of a white calcareous earth. This work too is done only by the hand. The houses are all extremely low, and the light enters by the door only." *p.* 74.

"As to diet," says Mr. Horneman, I never knew a more abstemious people than those of Fezzan. Meat, indeed, is a food they can at no time abstain from when set before them; but meat is not an article of food with the people in general: to indicate *a rich man*, at Mourzouk, the usual expression is, *that he eats bread and meat every day.*" *p.* 74.

The journal closes with a P. S. in which Mr. Horneman, expressing a design to revisit Mourzouk, gives reason to expect a fuller and more accurate account.

Immediately after the journal is *Observations on F. Horneman's Description of the Country and Antiquities of Siwah, with References to ancient Accounts of the* Oasis, *and* Temple of Ammon. *By Sir William Young, Bart. Secretary.*

A postscript is also added, containing farther information of Mr. Horneman, by which we learn his servant died at Mourzouk, of the country fever. That he had proceeded to Tripoly, had returned to Mourzouk, and by letter, dated April 6, 1800, says, he was on the point of setting out with the caravan for Bournou, from whence he designed to go to Kashna. In this letter, he says, "not long ago, the same custom was observed at Bournou, as in ancient times at Cairo, 'a girl, very richly dressed, was thrown into the river Niger'." *p.* 103.

Another paper now presents itself, consisting of intelligence concerning the interior part of North Africa, divided into seven sections.

Section I. Describes the country of the Tibbo, which lies to the westward from Fezzan, and to the south and south west. The persons, clothing, manner of life, and religion of this people are described. It is said, their religion is the Mahometan, but that they hold it very cheap.

Section II. gives an account of the Tuarick, a mighty people, who live to the west and south of Fezzan; these are not all Mahometans.

Section III. extends the information to Tombuctoo, which lies behind the countries before named, and is the most remarkable town in the interior of Africa.

Sections V, VI, VII. give some brief information of countries lying more to the eastward, and this part of the work is thus concluded.

"If I do not perish in my undertaking, I hope in five years I shall be able to make the society better acquainted with the people of whom I have given this short description." *p.* 116.

Some extracts from a letter accom-

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panying the above-mentioned information is then given, dated Tripoly, 19 August, 1799.

The next subject is geographical illustrations of Mr. Horneman's route, and additions to the general geography of Africa, by Major Rennel, divided into four chapters. The first chapter describes the position of the countries in Mr. Horneman's route; the second, general remarks on these countries; the third contains improvements in the general geography of North Africa.—Remote sources of the Nile, and termination of the Niger—and Lake of Fithe, or Kauga. This chapter is accompanied by a large map, shewing the progress of discovery and improvement in the geography of North Africa. Compiled by J. Rennel, 1798. Corrected in 1802.

The subjects of the fourth chapter are concerning the tribes that occupy the habitable parts of the great desert.—Tibbo and Tuarick.—Empires of Bournu, Ashen, and Houssa.—Concluding with general observations.

The last paper contains Observations on the Language of Siwah. By William Marsden, Esq. F. R. S. in a letter to the Right Honourable Sir Joseph Banks, Bart.

A List of the Society closes the work, which contains 195 pages.

CXXVIII. An Essay, *intended to establish a new Universal System of Arithmetic; Division of the Year, Circle, and Hour; System of Standard Measures, Weights, and Coins; Division of the Mariner's Compass, and Scale of the Barometer, and Thermometer; and on making some necessary Alterations in the Form and Construction of the Scale (or Gammut) of Music. In which is also contained, a concise Account of the new Measure, Weights, and Coins; Division of the Circle, Astronomical Day, and Calendar; and Era of the French Republic; with Critical Remarks thereon.* **By John King.**

THOUGH this work is but a pamphlet in size, the magnitude of the object, which is no less than to introduce a new system in mathematics, may excite the curiosity of our readers: we shall therefore endeavour to give them an idea of the proposed alteration in our established systems.

"5. It was before observed, (Art. 3.) that in the present received system of numeration, we begin with unity or one, and ascend (by units) to the number called ten; when we begin again, as it were, and go on to ten times ten, which we call a hundred; and so on to ten times a hundred, which we call a thousand; then to ten times a thousand, which we call ten thousand, &c. *ad infinitum.*

"6. Now according to prior observation, (Art. 3). as the number now called ten, is not a multiple of either of the fractions $\frac{1}{3}$, ($=\frac{1}{3}$ of $\frac{1}{4}$), $\frac{1}{5}$, and $\frac{1}{7}$, and consequently cannot be divided by either of them without leaving a remainder; and the fractions $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, and $\frac{1}{16}$, being the most familiar and useful in every kind of calculation, commerce, and trade, wherein numbers are concerned; it readily appears, that before a system of measures, weights, and coins, possessing every necessary and possible advantage can be established, it will be absolutely necessary to adopt a new system of numeration, or art of numbering.

"7. If, therefore, in numbering, we were to begin with unity, or one, and ascend to the number of eight units only, and call that number ten; and 8 times that number a 100; 8 times that a 1000; &c. so that 10 of such new system would be = 8 of the old; 100 of the new = 64 of the old; 1000 of the new = 512 of the old; 10,000 = 4096; 100,000 = 32,768; 1000,000 = 262,144; 10,000,000 = 209,7152; &c. then we should have a very easy and convenient system of numeration; and the $\frac{1}{3}$, ($=\frac{1}{3}$ of $\frac{1}{4}$), the $\frac{1}{5}$, $\frac{1}{7}$, and $\frac{1}{8}$ of ten, and its multiples, might be had in whole numbers. In this new system of numbering, the names of the numbers, and their characters or figures, beginning with unity, may be one, 1; two, 2; three, 3; four, 4; five, 5; six, 6; seven, 7; ten, 10; eleven, 11; twelve, 12; thirteen, 13; fourteen, 14; fifteen, 15; sixteen, 16, seventeen, 17; twenty, 20; twenty-one, 21; twenty-two, 22; and so on; the names and figures of eight, 8, nine, 9; eighteen, 18; nineteen, 19, &c. being entirely laid aside.

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TABLE,

Shewing how to express the Aliquot Decimal Parts of an Integer.

IN DECIMALS, THE

$\left.\begin{matrix} \frac{1}{2} \text{ of } \frac{1}{2} = \frac{1}{10} \\ \frac{1}{2} \text{ of } \frac{1}{2} = \frac{1}{4} \\ \frac{1}{2} \text{ of } 1 = \frac{1}{2} \\ \frac{1}{2} \text{ \& } \frac{1}{4} = \frac{3}{4} \end{matrix}\right\}$ of any thing (considered as a whole) may be expressed thus $\left.\begin{matrix} .1 \\ .2 \\ .4 \\ .6 \end{matrix}\right\}$ for $\left.\begin{matrix} 1, \text{ is the } \frac{1}{2} \text{ of } \frac{1}{2} \text{ of} \\ 2, \text{ is the } \frac{1}{2} \text{ of } \frac{1}{2} \text{ of} \\ 4, \text{ is the } \frac{1}{2} \text{ of } 1 \text{ of} \\ 6, \text{ is the } \frac{1}{2} \text{ \& } \frac{1}{4} \text{ of} \end{matrix}\right\}$ the number 10.

"9. The only inconvenience attending this method of numbering is, its requiring a few more places, or a greater number of figures to express or set down very large numbers, than are required to express the same numbers in the old system; but as this is an inconvenience that would be very seldom felt, and but little affect the common concerns of life, it cannot be fairly urged as an objection to its being established: for, such very large numbers as are requisite to express the distance, magnitude, &c. of the heavenly bodies; the number of sands on the sea shore, &c. but very rarely occur; and if they were, the mind is as capable of conceiving, comprehending, and forming a just idea of their true values (which are almost beyond finite conception), when expressed by the new, as by the old system of numbering.

"10. The advantages belonging to this new system of numbering may, perhaps, on a superficial view, appear very insignificant, and the confusion it would create, if established, as very formidable; but, it is presumed, that after a little consideration, and more so by a little comparative practice, the advantages and disadvantages will appear quite otherwise;—the one would be lasting—the other temporary.—I think, therefore, that the universally establishing such new system of numbering, and adopting the following new division of the year, circle, hour, and compass, system of measures, &c. thereto, would be productive of the greatest and most lasting advantages to mankind in general; and is the best, (all things being considered and compared together,) that can be devised."

Mr. King also proposes a new arrangement in the calendar, according to what he calls the *solar style.* He then examples the French system of weights and measures, which he in certain respects censures, and, as might be expected, prefers his own methodical system.

The mariners compass also, instead of 32, he would divide into 60 equal points, preferring the four cardinal ones. The gammut, or scale of music, also undergoes revision, the 1st line in each of the four parts being denominated A. But for the particulars of these innovations, we refer to the book itself, subjoining the author's statement of the *advantages* attending them.

"85. If the foregoing new systems and divisions, or others superior to them, were universally established, the young arithmetician, at his entrance upon the study of numbers, would not have his progress impeded, nor his ardour damped and discouraged, by being obliged to learn divers tables of irregular, legal, and customary measures, and weights; but would, at the same time, be learning the rationale of numbers, and insensibly imbibe true notions of order and regularity. The compound rules of arithmetic might be dispensed with, and every species of mensuration might be performed by the four most common rules in arithmetic; and the present tedious method of reducing quantities from higher to lower denominations, *et vice versa*, would be effected by the mere movement of a point, or the addition of a few ciphers. The plebeian, trader, and professional man, all using one uniform system of measures and weights, would be better able to understand one another's dealings. Difficulties, disputes, and confusion, would be avoided;—the knave would be less able to cheat, and the honest man less liable to be cheated. Merchants would not be perplexed by the present complex and tedious course of exchange, arising from the use of a particular set of real and imaginary monies, and of different measures and weights in every nation. Philosophers of all na-

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tions, would avoid the trouble and inconvenience of reducing their experiments and observations in chemistry and meteorology, from one standard and scale to another; and the causes of much useless trouble, and many distracting errors and difficulties, they are now subject to, and labour under, in comparing their experiments, would, in a great measure, be thereby removed. And, astronomers would be enabled to make their tedious lunar computations in much less time, and in a more elegant manner than what they possibly can do now; as the method of expressing quantities of motion and time would be more plain, and most of the equations might be almost instantly proportioned by means of a simple sliding rule.—How complete and grand the beauties of the new system of numbering, measures, weights, and coins; new division of the circle, &c. would appear, when applied to the practical parts of the mathematics, if they were displayed by the masterly and superior genius of Mr. John Bonnycastle.

"86. I was not prompted to publish this Essay, by a persuasion, that the improvements it contains would be readily and implicitly established, but that they may become subjects of consideration amongst mathematicians and philosophers; so that the most simple, rational, and convenient systems and divisions, may in time, be found out, and as universally established as possible.—The establishment of the new system of numbering, although the most necessary, yet will be the most unlikely to take place; though the confusion it may be conceived to create, if established, would be but of short duration to traders and the commonalty of the people; but the advantages it would produce would be for ever felt. After the reduction of the mathematical and astronomical tables from the old to this new system of numbering was effected, (as mentioned in Art. 2), mathematicians and philosophers would not very much feel the inconvenience arising therefrom, as a small volume of tables might be soon and easily constructed, to reduce the old to the new numbers, *et vice versâ*. In fine, it appears very plain to me, that the inconveniences arising from establishing the said new systems and divisions, when compared with the advantages that would result therefrom, would be very unequal, and inferior. The contemplation of the old systems and divisions is really disgusting to the mind devoted to order and regularity; but that of the new ones, arising from considering their admirable symmetry and agreement one with another, must be highly gratifying.

"87. I am well aware that to some prejudiced minds, this humble and well-meant attempt of mine to propose and suggest alterations in the principles of things so long established, will appear extremely absurd and chimerical, and expose me to much censure and obloquy; but, conscious of the rectitude of my intentions, I neither court applause, nor fear censure. I humbly request, therefore, that such of my ingenious readers as are unbiassed and free from prejudice, will have the goodness, either in the Mathematical and Philosophical Repository, or in the Gentleman's or Monthly Magazine, (which are works always ready to admit a free discussion and investigation of every subject that is useful), candidly to point out the defects and inconveniences, either in the theory or practice of the foregoing new proposed systems and divisions; and the superior excellencies, (if any such can exist), of those now in use over these new ones. If these things can be fairly and truly done, then will I freely acknowledge my errors, and gladly lay down my opinion—That the new systems and divisions (herein proposed and explained) are preferable in almost every respect, and in the greatest degree superior to those of the same kind now used, or even to those too hastily established by the French Republic—otherwise I shall still be inclined to maintain my opinion: yet, nevertheless, I would not by any means wish to be understood, as desiring arbitrarily to lay down what I have done as absolutely unimprovable, and not to be altered—no, I have no such desire:—My only wish is, that this humble attempt to smoothen the rugged path to science, may excite the attention, in general, of my superiors in mathematical and philosophical learning, so that these interesting and important matters may become subjects of general consideration amongst the *literati*, and be by them thoroughly investigated; and that, after recei-

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ing every necessary improvement, best suited to civil, commercial, and philosophical purposes, that we, as men, are capable of giving to them, they may, for the universal good, be universally established.

"88. I shall not therefore attempt to set up a further or more enlarged defence for the proposed improvements in this Essay, but leave them to defend themselves, 'being firmly 'of opinion, that if the principles on 'which they are founded be false, no 'defence from me can make them 'right,—if founded on truth, no cen-'sure from others can make them 'wrong.'

"89. To conclude, let no one be discouraged by groundless fear from laudably attempting to simplify the principles, and enlarge the bounds of learning and science:—let every virtuous, aspiring youth, and real friend to improvement, awaken from despair, and rejoice at the pleasing hope, so congenial to his feelings, that 'if 'the day be not yet come, the day is 'very fast approaching, when know-'ledge shall be justly appreciated; 'when systematic pedantry shall no 'longer acquire the reputation of 'learning; when those literary pur-'suits, which incumber the memory, 'without calling forth the exertion 'of intellect, or amending the heart, 'shall be deservedly reprobated; 'when prejudice shall melt away be-'fore the genial beams of investiga-'tion and truth; and when learning 'shall only be esteemed as it becomes 'subservient to virtue, and, of con-'sequence, to the happiness of man-'kind'." *p.* 52—55.

CXXIX. Lettsom's Hints, *designed to promote Beneficence, Temperance, and Medical Science.*

(Concluded from page 479.*)*

VOLUME II. The engraved title page to this volume is decorated with the silhouette of W. Blizard, Esq.

Section I. Hints respecting a Samaritan Society. Such a society is instituted at the London Hospital, and has for its object such patients as are destitute, and may be at a considerable distance from their houses, and a variety of cases are stated, in which, after the cure of their malady, subsequent relief is necessary. The rules of the society for its management are given at length, and the following circumstance, which contributed very much to the establishment of the society, is related. "One of the members of this society, passing along the Uxbridge road, observed a man of a very decent appearance, reclined on a bank by the wayside, with a pair of crutches near him. His account of himself was, (and we have no reason whatsoever to question the truth of it), 'that he 'was a Gloucestershire manufacturer; 'that he had been a short time in 'London, where he had the misfor-'tune to break his leg, and had been 'admitted a patient into an hospital; 'that his leg had been very well set, 'and all proper care had been taken 'of him; and, upon his discharge 'that morning, some gentleman, he 'said, had kindly given him a shil-'ling, on part of which he had sub-'sisted so far; that he was going to his 'parish in Gloucestershire, but had 'not the means of paying for his car-'riage in the waggon.' This story was not related in vain. I leave it to the reader's consideration, what course of life remained to this poor man, had he not unexpectedly met with friendly assistance, but to beg,—to steal,—or to perish!" *p.* 12.

Section II. Hints respecting crimes and punishments.

The arguments which are here advanced in support of the author's sentiments, and the interesting circumstances by which they are enforced, will, we hope, justify our occupying so much room on this section. "Many of our legal punishments have long appeared to me more likely to harden, than to reform the offender, not only by the inequality of punishments in proportion to the degrees of vice, but still more by their publicity. By exposure to the general notice, the perpetrator of a crime endeavours to acquire hardiness, that he may destroy shame, and brave disgrace—to retrieve reputation is now almost impracticable—he feels himself disregarded by society, and he disregards it; nor does he longer feel an interest, where he receives no social gratification; and whether it be a public whipping, or the public hulks, he loses shame and remorse, and acquires the passions of revenge and cruelty, and an habitual profligacy of conduct.

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"In society in general, mankind are too apt to form their decisions of vice from the vicious act itself, rather than from the motives that lead to it, whilst our decisions and punishments should rather be guided by the latter. We may, perhaps, in general, justly plead our incompetency of ascertaining motives to action; but in certain instances, and under circumstances which precede or attend actions, very different shades of criminality will be discovered, and ought to influence both judgment and chastisement; there are even vices, or supposed vices, which seem to vibrate from a false shame, or mistaken integrity. The impoverished husband, upon whom the sustenance of a family depends, may privately steal, or boldly rob, from the urgency of domestic sensibility, without a malicious design to commit a real or permanent injury against another.

"Persons of superior stations, who, from incidental contingencies, become suddenly destitute of resources for present subsistence, may be urged, by a kind of honest phrenzy, to rob on the highway, to discharge debts of necessity, or to supply calls of hunger, and thus forfeit their lives to the laws of their country from mistaken, rather than vicious motives. Such individuals are not irreclaimable, and at all times demand commiseration. One instance, which lately occurred to my knowledge, among some others equally extraordinary, I shall relate to explain this reasoning:—It was my lot, a few years ago, to be attacked on the highway by a genteel looking person, well mounted, who demanded my money, at the same time placing a pistol to my breast. I requested him to remove the pistol, which he instantly did; I saw his agitation, from whence I concluded he had not been habituated to this hazardous practice; and I added, that I had both gold and silver about me, which I freely gave him; but that I was sorry to see a young gentleman risk his life in so unbecoming a manner, which probably would soon terminate at the gallows; that at the best, the casual pittance gained on the highway would afford but a precarious and temporary subsistence, but that if I could serve him by a private assistance more becoming his appearance, he might farther command my purse; and at the same time I desired him to accept a card, containing my address, and to call upon me, as he might trust to my word for his liberty and life. He accepted my address, but I observed his voice faultered. It was late at night; there was, however, sufficient star-light to enable me to perceive, as I leaned toward him on the window of my carriage, that his bosom was overwhelmed with conflicting passions; at length, bending forward on his horse, and recovering the power of speech, he affectingly said; 'I thank you for your 'offer—American affairs have ruined 'me—I will, dear Sir, wait upon you.' Two weeks afterwards a person entered my house, whom I instantly recognised to be this highwayman: 'I come,' said he, 'to communicate 'to you a matter that nearly con-'cerns me, and I trust to your ho-'nour to keep it inviolable.' I told him, I recollected him, and I requested him to relate his history with candour, as the most effectual means of securing my services; and such was the narrative, as would have excited sympathy in every heart. His fortunes had been spoiled on the American continent, and after a long imprisonment, he escaped to this asylum of liberty, where his resources failing, and perhaps with pride above the occupation of a sturdy beggar, he rashly ventured upon the most dreadful alternative of the highway, where in his second attempt he met with me. I found his narrative was literally true, which induced me to try various means of obviating his distresses. To the commissioners for relieving the American sufferers application was made, but fruitlessly; at length he attended at Windsor, and delivered a memorial to the Queen, briefly stating his sufferings, and the cause of them. Struck with his appearance, and pleased with his address, she graciously assured him of patronage, provided his pretensions should, on enquiry, be found justified. The result was, that in a few days she gave him a commission in the army, and by his public services twice has his name appeared in the Gazette among the promotions *.

* After some years employment in the service of his sovereign, this valuable officer fell a victim to the yellow fever, in the West Indies.

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"The following history of a convict was related by Mr. Livius, a native of New Hampshire, in America, and then chief justice of Quebec under General Carleton. He was now in London, and on reading a morning paper, he observed a paragraph to the following import; 'To-morrow the noted house-breaker, Cox, with * * *, of Piscataway, in New Hampshire, for returning from transportation, will be executed at Tyburn.' The chief justice had never seen Newgate; and observing that a person from his own native country was condemned to expiate his crimes on the gallows, was induced to visit this prison, and see his countryman. His relation was nearly, as I can recollect, (for the transaction happened about the year 1780,) was, however, too interesting ever to be obliterated from my memory. The convict had been an American sailor, and passing in a boat from the ship lying off Wapping to the shore, the boatman informed him that he could sell him some canvas, sufficient to make him a hammock, very cheap; the price was sixteen shillings; within a short period afterwards, he was arrested for purchasing stolen goods, and proof being adduced to the court that the canvas was worth twenty-four shillings, he was condemned to be transported to America, then under the crown of Great Britain; this, he said, he did not much regard, as he could work his way thither, from his seamanship, and his family lived in New Hampshire.

"Some time after his arrival in America, as a transport, he hired himself in a vessel chartered to Lisbon, and which he understood was not to touch in England. The agent at Lisbon, however, received orders, from a merchant in London, to load the vessel for the latter port; this at first alarmed him greatly, but he reconciled himself to the voyage under a resolution never to go on shore whilst on the river Thames: he kept this resolution till the day before the vessel was appointed to sail; upon which occasion the captain had given all his men the privilege of going on shore, and taking leave of their acquaintance; the unfortunate American was the only sailor who did not accept this offer; the captain remained also on board, and recollecting something that he wanted in the town, requested the only seaman he had with him to take the small boat, and scull her on shore, to procure what he then wanted; he made some frivolous excuses, till at length, by the persuasion of his captain, he consented to go on his errand; but scarcely had he stept on shore, before he was recognized and arrested. In the presence of the judge he was identified, and the gallows was his sentence. Chief justice Livius observing to him, that he seemed to have some comfortable food in his cell, inquired how he could afford to purchase it; he replied, that a person, he believed a Roman Catholic clergyman, gave him money, in hopes of his dying a Papist; 'but,' added he, 'I am no Papist in my 'heart,' and as to dying, I have hardships enough not to care so much about it as about my wages, which I want my wife and children to receive for me. He was asked if he knew Mr. Livius's family, which he described immediately.

"The whole history appeared to the chief justice to merit further investigation; and instantly he proceeded to enquire respecting the circumstances attending the chartering and sailing of the ship; and also, the particulars of the original trial, and subsequent sentence, which corresponding with the sailor's narration, the worthy magistrate hastened to Lord Weymouth's office, and thence to the King, at Windsor, and returned to London just in time to stay the fatal rope. After the trials and circumstances attending them were revised, the King was pleased to change the sentence to transportation during his natural life, and he was shipped off from London soon after this act of mercy. Livius, however, who felt a lively interest in the fate of his countryman, whom he believed guilty from ignorance, and not from design, renewed his importunities, and at length got an order for pardon; he hurried with the glad tidings down the river, and overtook the convicts at Gravesend, where he found on board the transport ship the poor sailor chained to another convict. The order from the Secretary's office was shewn to the captain, who absolutely refused to resign him agreeable to the pardon, because he had received these convicts from Mr. Akerman, to whom alone he was answerable, and that the prisoners were no longer under

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the jurisdiction or controul of a Secretary of State. Disappointed as Mr. Livius was in the prospect of liberating the prisoner, he hastened to town again, and got a proper legal order from the late humane Akerman; he then hired a Gravesend boat, and did not overtake the transport till he arrived at the Nore, whence he conveyed the convict to London, where a few merchants on 'Change, on hearing the whole transaction, collected sixteen guineas, with which the tar, honest in principle, sailed a free man to the American continent.

"A second time I was attacked and robbed, and at the instant seized the criminal, whom I knew; he fell on his knees, and returned the money he had taken from me, and prayed forgiveness. I told him I could not commute felony; he must instantly depart, and advised him to go to sea, and never suffer me to see him again. About two years afterward, on visiting a person in the country, I met with this offender. Upon enquiring into his situation, I found that he had since been married, and was become a respectable farmer.

"I have been since repeatedly attacked and robbed, but after the most friendly expostulation with the robbers, I could not persuade them to listen to advice, or ever afterwards call upon me as the highwayman did. In one of these instances, the party consisted of five footpads, in another of even more in number, but in neither of these did I receive any personal ill usage; and I think from their behaviour, had they dared to postpone their retreat till they had heard the whole of my expostulation, some conviction and submission would have resulted.

"Certain, however, it is, that the man rescued by the efforts of Chief Justice Livius, as well as the person who robbed me on the highway, had forfeited their lives to the laws of this country; and that all were casually, not legally, saved from expiating their crimes on a gallows. It is equally remarkable, that each became useful members of the community, in different situations; namely, in the military, the naval, and agricultural departments; these circumstances strongly plead in favour of a sentiment worthy of every humane breast, that, in judging of actions, we should endeavour to discriminate motives, and form our judgment from the most lenient and favourable construction." *p.* 30—41.

Section III. Hints respecting wills and testaments.

These hints inforce by arguments the propriety of making wills while in the possession of health.

Section IV. Hints respecting a female benefit club and lying-in charity, with a silhouette of Mrs. Priscilla Wakefield.

These hints contain accounts and rules of societies in actual existence, for the benefit of the female sex, at Tottenham, upon the plans of which similar have been instituted in other places. They communicate relief to poor women in lying-in, by some pecuniary assistance, and the loan of suitable linen; the same benefits are also given to the sick, but the linen is not lent in the case of infectious diseases. By the purchase of flax they have employed the poor females who were without work, by giving them flax and a wheel; the flax, when spun, is taken to a place appointed for its reception, the spinner is paid, and her work made into linen, and sold to the inhabitants. The benefit clubs are aided by the contributions of honorary members; who derive no benefit. The advantages resulting from this intercourse of the rich with the poor are many, and one noticed is, the keeping of a book for entering the names of such members or their children, who may desire to go to service.

Section V. Hints respecting a village society.

These merely suggest friendly conviviality.

Section VI. Hints respecting the support and education of the deaf and dumb children of the poor, with a silhouette of the Rev. H. C. Mason, M. A.

The effects of this institution have produced astonishment in all who have witnessed them, and produce a proportionate measure of benevolence. If the suggestion that the deaf are caused to speak, to read, and understand the construction of language, should produce an addition to the list of subscribers, and thereby extend relief to the numerous

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distressed applicants, we shall feel highly gratified.

Section VII. Hints respecting the employment of the blind, with a silhouette of James Ware, Esq.

The advantages accruing to the objects of the institutions noticed in these hints must afford to every benevolent mind peculiar pleasure, inasmuch as they bring into active and useful life, such as, prior to these, and the institution named in the foregoing section, were, in general, considered as objects of pity and uselessness.

Section VIII. Hints respecting the monument erected to John Howard, in Saint Paul's Cathedral, with a silhouette of John Nichols, Esq. and an engraving of the monument.

These hints contain the correspondence upon the object in view: they exhibit the impression made upon benevolent minds by Mr. Howard's eminent philanthropy, and his extreme modesty and unaffected humility, which fully appear in his letters on the subject.

Section IX. Hints for establishing a society for promoting useful literature, with silhouettes of the Rev. David Williams, and Thomas Dale, M. D. An account of this society may be found under the article Claims of Literature, No. V. p. 257.

Section X. Hints to masters and mistresses respecting female servants.

Section XI. Hints respecting religious persecution.

Section XII. Hints respecting humane societies for the recovery of drowned persons, with silhouettes of William Hawes, M.D. T. Cogan, M.D. and A. Fothergill, M. D. and an engraving of the honorary medal of the Royal Humane Society.

These hints contain an account of the origin and progress of the Royal Humane Society—The method of treatment it employs—An oration delivered before the Society, Sept. 17, 1794—The presenting of the medal to A. Fothergill, M. D. and the Doctor's reply.

Volume III. The engraved title to this volume is embellished with a silhouette of Dr. Jenner.

Section I. Hints respecting the cow-pock, with an engraving of the sacred cow, silhouettes of W. Woodville, M. D. and G. Pearson, M. D. F. R. S. &c. and an engraving of B. Waterhouse, M. D. Professor of the Theory and Practice of Medicine.

Vaccine inoculation is here considered as the most important invention of modern times; the Doctor states its peculiar advantages, and warmly recommends its universal adoption.

In these hints are an account of the institution for vaccine inoculation, and the rules for its management. They conclude with accounts of the progress of the invention, and some correspondence on the subject.

Section II. Hints addressed to card parties.

These hints are not intended to "condemn or vindicate" the practice, but are designed to promote benevolence, by the appropriation of winnings to charitable purposes.

Section III. Hints respecting the establishment of schools for extending the education of the poor, with an engraving of the elevation of the house at Ackworth.

This school was instituted, and is supported by the people called Quakers; the management is regulated by rules, which embrace every minutiæ relative to the treatment, instruction, and conduct of the children.

The Sunday school society is comprehended in these hints, and its regulations accompanied with silhouettes of R. Raikes, Esq. and N. Hulme, M. D. and an engraving of James Sims, M. D.

Section III. Hints respecting the Philanthropic Society.

Section IV. Hints designed to promote the establishment of a dispensary for extending medical relief to the poor at their own habitations.

These hints, which conclude with the rules of the General Dispensary in Aldersgate Street, contain a pathetic address, stating the situation of the poor, for the purpose of increasing the means of affording them medical assistance in time of sickness. The support of dispensaries is recommended in the following note: "By the report in 1796, respecting the General Dispensary, it appeared that 125,316 poor persons have received medical assistance, either at their own habitations, or at the dispensary in Aldersgate Street. A plan so peculiarly useful was instituted in different parts of the metropolis; and at the present time as many have been established as to afford relief to about 50,000 poor people annually; one third of whom at least are at-

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tended at their own habitations; a mode of relief which keeps the branches of the family from being separated, and affords an opportunity for the wife to nurse the sick husband or child, or the husband to superintend and protect a sick wife, which naturally tends to meliorate and augment the tender affections. By this mode of conveying relief to the bosoms and houses of the poor, the expence is trivial indeed; as one guinea, which is the annual subscription of a governor, affords the means of relief to at least ten patients! Hence 50,000 patients are annually relieved for 5000l. a sum not exceeding one third of the revenue of a single hospital in London, which relieves scarcely 6000 patients in a year *p.* 185, 186.

Section V. Hints respecting the bite of a mad dog, or rabid animal, with a silhouette of W. Norris, Esq. Some cases are here noticed, the result of which is, "that by the removal or destruction of the wounded parts, at any time previous to the appearance of the disease, the dreadful effects from the bite of a rabid animal may be obviated." *p.* 233.

Section VI. Hints for establishing a sea-bathing infirmary at Margate, for the poor of London, with an elevation and plan of the infirmary.

Section VII. Hints for the establishment of a medical society in London, with an engraving of the prize medal of the society, and a silhouette of John Fothergill, M.D.

Section VIII. Hints respecting a substitute for wheat bread.

The use of the Indian corn is recommended as a pleasant, cheap, and nutritious substitute.

CXXX. Adolphus's History of England, *from the Accession of King George III. to the Conclusion of the Peace in the Year* 1783.

(Concluded from page 456.*)*

CHAP. XVII. 1770.—This chapter contains the meeting and proceedings of parliament—The turbulence of the city of London—The conduct of the livery and common council—and their remonstrance delivered to the king on the throne, with his answer. This is followed by remonstrances from Westminster and Middlesex—Proceedings in parliament relative to Wilkes and American affairs—The repeal of all duties except that on tea, and the prorogation of parliament.

At the opening of the session the address was opposed by Lord Chatham, who after approving some of the topics of the king's speech, adverted to the state of the nation, and among other observations used in introducing an amendment to the address, said, "the privileges of the house of lords, however transcendent, however appropriate to them, stood in fact on the broad bottom of the people. The rights of the greatest and meanest subjects had the same foundation, the security of the law common to all. It was therefore their highest interest, as well as their duty, to watch over and guard the people; for when the people had lost their rights, those of the peerage would soon become insignificant. 'Be assured, my lords,' he continued, 'that in whatever part of the empire 'you suffer slavery to be established, 'whether it be in America, in Ire-'land, or at home, you will find it 'a disease which spreads by contact, 'and soon reaches from the extre-'mities to the heart. The man who has 'lost his own freedom becomes from 'that moment an instrument, in the 'hands of an ambitious prince, to 'destroy the freedom of others.' He then affirmed that the liberty of the subject was invaded not only in the provinces, but at home. The people were loud in their complaints, and would never return to a state of tranquillity till they obtained redress; nor ought they; for it were better to perish in a glorious contention for their rights, than to purchase a slavish tranquillity at the expence of a single iota of the constitution. He had no doubt the universal discontent of the nation arose from the proceedings against Wilkes, and therefore moved an amendment to the address, purporting that the House would, with all convenient speed, take into consideration the causes of the prevailing discontent, and particularly the proceedings of the house of commons, touching the incapacity of John Wilkes, thereby refusing (by a resolution of one branch of the legislature only) to the subject his common right, and depriving the electors of Middlesex of their free choice of a representative." *p.* 416, 417.

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This amendment was opposed by Lord Mansfield, who observed, that "declarations of law made by either house of parliament were always attended with bad effects: he constantly opposed them when he had an opportunity, and never in his judicial capacity thought himself bound to honour them with the slightest regard. He considered general warrants illegal, or rather no warrants at all, but was sorry the house of commons should declare it by their vote. Had they been declared legal, the courts at Westminster would have judged otherwise, and thus the vote of the house would have been treated with disrespect." *p.* 417.

Chap. XVIII. 1769, 1770, 1771.—This chapter commences with a view of America, and it is observed, "while the cause of American insubordination was so vehemently defended by advocates of unparalleled courage, credit, and ability, it could not be expected that the exertions of authority in restraining the turbulent, and restoring the reign of order, should be attended with success. Every effort of coercion was resisted as an illegal incroachment, while all conciliatory attempts were considered as the results of timidity, and pledges of victory to future opposition." *p.* 462.

On the revival of the statute of Henry VIII. the author notices, "the measure of the Grafton administration, which announced the revival of the obsolete statute of Henry VIII. produced extensive ill consequences; the tyrannical spirit of that proceeding was so obvious, that in the provinces where the inhabitants were tranquil and loyal, it was felt as an invasion of liberty, and the people were obliged to those who, in the other states, were willing to brave the storm, and by a display of courageous hostility, secure their freedom." *p.* 462.

The effect of this measure appeared in Massachusetts Bay, and the conduct of the people there was soon followed by the other provinces. This was succeeded by the forming of non-importation committees, and the conduct of the people of Boston towards the military. The author here introduces a circumstantial account of the riots at Boston. The repeal of taxes induces the inhabitants to give large orders for British commodities, with the exception of tea. Another remonstrance is presented to the King from the City of London, by Beckford, who, after his majesty's answer, obtained permission to reply, which he did in enforcing the prayer of the petition, which was not answered. The subsequent subjects in this chapter are the debates in parliament upon the Falkland Islands, and the popular topics of the time, one of which was Lord Mansfield's opinion in the case of libels.

Chap. XIX. 1771, 1772.—This chapter begins with the disputes between the city and the house of commons, which originated in a complaint of breach of privilege made by Colonel Onslow, who moved that Wheeble and Thompson, two printers of newspapers, should be brought to justice, for misrepresenting the speeches, and reflecting on several of the members of the house of commons. The printers were ordered to attend at the bar of the house, but as they did not attend in consequence of the order, Mr. Onslow moved for an address to the King, to issue a proclamation, with a reward to any person who should apprehend them. Wheeble was taken, and carried before Wilkes, who not only discharged him, but took recognizances for prosecuting the person by whom he was apprehended. Thompson was arrested, and discharged by Alderman Oliver. Complaints were made against some other printers, who were ordered to appear before the house, one of whom, named Miller, refused to obey the summons, and an order was issued for taking him into custody by the serjeant at arms. When the messenger appeared to take Miller, a refusal to submit produced violence, and the messenger was taken by a constable ready for the purpose, before Wilkes, charged with assaulting Miller, but having finished the business of the day, referred the matter to the lord mayor, who held the messenger to bail to answer for the assault. The proceedings of the house against the Lord Mayor and Alderman Oliver, and the enthusiasm of the people in favour of them, are stated. The remaining contents of this chapter are, the application of a number of the clergy to be freed from subscription to articles, and of the Dissenters for the repeal of the test laws—The royal

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marriage bill—Deaths of the Princess Dowager, and of the Queen of Denmark.

At the end of the first volume is an Appendix, containing letters between Lord Bute and Lord Melcombe on the state of parties and politics previous to and during Lord Bute's administration—Correspondence relative to the discontinuance of the Prussian subsidy—Correspondence respecting Ireland—On the Isle of Man—Letter from a person in high office in America, on the temper of the people and state of politics, dated November 1765, and the establishment of the Royal Academy.

The account of the Isle of Man, which appears by the notes to be collected from several authorities of credit, we present to our readers.

"The early history of the Isle of Man is involved in considerable obscurity. On the expulsion of the Norwegians, the ancient records of the island were carried to Drontheim, in Norway, and on inquiry, within these thirty years, it has been discovered that they were accidentally destroyed by fire. However, it seems from the report of Calvin's case, that this island was an ancient and absolute kingdom.

"The tradition of the island points out the first trace of monarchy in the latest stages of druidical hierarchy, when christianity was introduced, and bishops were placed there by St. Patrick, not only *ad erudiendum*, but, *ad regendum populum istius insulæ*.

"The island was under an independent sovereign. By Edward II. it was granted to his favourite, Gaveston, Earl of Cornwall, and was afterwards conquered and held by Alexander III. of Scotland, and governed by his thanes. By the assistance of Edward III. it again returned to the English line, and became the property of Sir William Montacute, who, in 1393, sold it to William le Scrope, on whose forfeiture it fell to Henry IV.

"This monarch, in the first year of his reign, granted the isle to Henry Earl of Northumberland, who being attainted for treason, it was granted to Sir John Stanley and his heirs, *Tenendam de rege, hæredibus et successoribus suis, per homagium ligeum, reddendo nobis duos falcones, &c. &c.* from whom, by a lineal succession, this noble inheritance descended to Ferdinand, the fifth Earl of Derby.

"In the year following his succession, this nobleman died, leaving three daughters, co-heiresses, and his brother William, sixth Earl of Derby, his heir male.

"On the death of Earl Ferdinand, a controversy arose between his three daughters and widow, on the one part, and the said Earl William on the other. A reference in consequence was made by Queen Elizabeth to some of her privy council and judges.

"This dispute continued several years, and in the mean time the crown appears to have had possession of the island. At length an agreement was made, various sums of money paid to Earl Ferdinand's daughter and his widow, and the succession of the island regulated by an act of parliament, in the 7th of James I.

"By this act it was settled, after certain limitations, on the right heirs of James, then Lord Stanley, afterwards Earl of Derby, with a clause prohibitory of alienation.

"The island descended to James, tenth Earl of Derby, on whose decease the male line of heirs of James Lord Stanley becoming extinct, recourse was had to Amelia Sophia, the youngest surviving daughter of James, seventh Earl of Derby, who was married to John Marquis of Athol, and from whom, by lineal succession, the island has devolved on the present Dutchess Dowager of Athol, Baroness Strange, under the parliamentary entail of the 7th of James I.

"It being conceived that the British and Irish revenues were materially affected by illicit practices carried to and from the Isle of Man, acts of parliament passed from time to time, regulating the trade of Great Britain in respect to the Isle of Man, which in the year 1765, being considered insufficient to carry their purposes into effect, after much negotiation and correspondence with the Athol family, which was at length dropped, the bill of 1765, for investing the island in the crown, passed.

"The present Duke of Athol, who is heir apparent, and on the decease of his mother will be heir general of James Lord Stanley, conceiving that this act of parliament has been made in direct violation of the par-

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liamentary entail of 7th James I. and is, in a variety of respects, extremely severe in its operation, from the title to and value of the island being totally misunderstood at the time the transaction took place, has, since he came of age, made several applications for redress, which it has been found necessary to discontinue, from new matter arising in the course of his investigations relative to this island; and his grace having obtained from his majesty a commission for inquiring into the nature of his complaints, and the situation of the island, and a report having been made generally in favour of his grace's allegations, it is understood that he is preparing to apply for a full consideration of his case, in order to the attainment of redress from the honour, justice, and equity of the imperial parliament." *p.* 578—580.

Volume II. Chap. XX. 1770—1774. —This chapter introduces the affairs of India, and states the disastrous circumstances of the company at home and abroad, which are attributed to "the remoteness of the court of directors from the country subjected to their government, and the avarice of their servants. Their distresses were increased by the loss of the supervisors, who were sent out from this country, and the failure of the crops of rice in the year which succeeded the improvident and ruinous war with Hyder Ally. By the last circumstance a famine was produced in India, and the author introduces the practice of some Europeans, which needs only to be read to excite horror and disgust. Notwithstanding the strict prohibitions of the court of directors against the interference of their servants in the inland trade, this opportunity was eagerly seized by interested and unprincipled individuals to enhance the public misery, and accumulate immense fortunes from the groans of famine and despair. When the state of the season made it apparent that the crop of rice would be generally defective, the English capitalists became eager purchasers; and such was the effect of their pernicious industry, that the natives, before they apprehended the extent of their combinations, were already exposed to the pressure of distress, and complained to the nabob that the English had engrossed all the rice. A traffic of unexampled iniquity now began; rice, which had been purchased at a hundred and twenty, or a hundred and forty seers* for a rupee, was re-delivered to black merchants at the rate of fifteen seers for a rupee. This enormous effort of avarice was sufficient to reduce the inhabitants of India, whose chief food is rice, to utter despair; when their distress was increased by the burning of several granaries, in which the black merchants had deposited their purchases. The nabob and great men of the country having exhausted their stores in benevolent donations to the poor, and the fields no longer affording the means of subsistence, the cities were thronged with starving multitudes, who in the agonies of death implored a termination of those miseries from which they were not permitted to hope relief." *p.* 3, 4.

The interference of parliament in the concerns of the company next follows, and the measures adopted by the committee of the house of commons is detailed. The conduct of Lord Clive is investigated, who makes his defence, points out many gross abuses practised in India, and recommends a remedy for them. The contest with the Caribs of St. Vincents comes next under view, and occupies some space. The chapter closes with noticing that "a bill was again brought in, though considerably altered from that of last year, for relief of the protestant dissenters. It was debated in an animated manner, in the House of Commons, and passed †; but was rejected by the Lords ‡. Sir William Meredith also made a motion relative to subscribing the thirty-nine articles at the time of matriculation in the universities; but after a long debate it was negatived.

"On this occasion the following observations are said to have been made by Lord Chatham. Dr. Drummond, Archbishop of York, having called the dissenting ministers 'men 'of close ambition,' Lord Chatham accused him of judging uncharitably. 'Whoever brought such a charge 'against them defamed'—Here he paused, and then proceeded—'The 'dissenting ministers are represented

* A seer is the fortieth part of a maund; a maund an undetermined quantity; in Bengal it is from 72 to 80 pounds; a seer may therefore be estimated about two pounds.

† 154 to 145.

‡ Contents 26—Proxies 2—Non-contents 65.

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'as men of close ambition. They 'are so, my lords; and their ambi- 'tion is to keep close to the college 'of fishermen, not of cardinals, and 'to the doctrine of inspired apo- 'stles, not to the decrees of interested 'and aspiring bishops.—They con- 'tend for a spiritual creed, and spi- 'ritual worship. We have a Calvi- 'nistic creed, a Popish liturgy, and 'an Arminian clergy.' This debate is not reported, and for this speech I have no authority, except a report of Burke's speech on the 2d of March, 1790, in Debrett's Parliamentary Register, vol. xxvii. p. 179." *p.* 48, 49.

Chap. XXI. 1771—1774.—The origin of the war between Russia and the Porte is the first subject in this chapter, which is followed by the preparations made by France, under pretence of defending Sweden, but from the spirited conduct of England she is deterred from hostilities. The state of Ireland, and the opposition in that country is noticed—American affairs are then detailed—The measures of the assembly of New England, and their opposition to the governor—The tumultuous state of Boston, and the violent proceedings of the inhabitants, are the subjects which occupy the close of this chapter.

Chap. XXII—XXVII. 1774—1776.—After noticing the apprehension of Woodfall and Horne for a libel, and the making the act for trying the merits of controverted elections perpetual, these six chapters are occupied with the affairs of America, stating the measures adopted by the parliament, and the proceedings of the colonists prior to the war, which are circumstantially detailed, and some extracts from the speeches in the House of Commons on the subject. The twenty-sixth chapter relates the commencement of hostilities, and some future operations of the war.

Chap. XXVIII. 1775, 1776.—The state of Ireland, which was affected by the conduct of the Americans, is the first subject in this chapter, succeeded by propositions recommended in the house of commons relative to America, for to promote a reconciliation—Wilkes's motion for a reform of parliament—Trial of the Dutchess of Kingston—View of the conduct and politics of foreign powers, and the publication of Dr. Price, with its effects.

Chap. XXIX. resumes the narration of transactions in America, chiefly stating the operations of the war, and the declaration of independency by the Americans.

Chap. XXX. 1776, 1777.—This chapter relates the transactions of parliament, and the attempt to burn the royal arsenals, for which James Aitken, known by the name of John the Painter, was executed. The subjects of debate in parliament were, on the proclamation at New York—The suspension of the habeas corpus—Lord Chatham's motion to redress the grievances of the Americans, and to allow them the disposal of their own money—And the arrears of the civil list—On presenting the bill granting the supply for the royal assent, Sir Fletcher Norton addressed the king in a speech which produced the thanks of the house of commons, and the most decided approbation—The state and views of foreign powers with respect to Great Britain.

Chap. XXXI. 1776, 1777.—The extensive powers granted to Washington is the first subject in this chapter, followed by his proclamation and the state of his army.—The supplies received from France are noticed, and the rest of the chapter contains the movements and operations of the armies, concluding with an account of the capture of General Burgoyne and his army, and a few circumstances immediately succeeding, which close the second volume. This volume is embellished with the portrait of the Right Honourable George Grenville.

Volume III. Chap. XXXII. 1777, 1778.—This chapter contains parliamentary discussions on a variety of topics, arising out of existing circumstances, as the loss of Burgoyne's army, employment of savages in war, raising troops by subscription, and Lord North's plan of conciliation.—The conduct of France, and her treaty with America, is mentioned.

Chap. XXXIII. 1778.—This same chapter also contains the proceedings of parliament, and details the allusions to hostilities on the part of France, and the artful conduct of that power.—A bill for excluding contractors from the house is introduced, but lost—Relief afforded to Ireland—Bill for relief of the Roman Catholics passed—General Bur-

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goyne's return to England, and defence of himself in the House of Commons.—The chapter concludes with the death of Lord Chatham, and the honours paid to his memory.

Chap. XXXIV. 1778.—The state of the British and American armies is noticed, and the future operations detailed—The arrival and treatment of the commissioners sent from England to negotiate with the Americans—Actions at sea, and the dislike of the Americans to their new allies, the French, are the remaining subjects of this chapter.

Chap. XXXV. 1778, 1779.—The subjects of this chapter are the state of the public mind—Indignation against France—Preparations against invasion — Keppel commands the grand fleet, engages the French fleet, and on account of altercation with Sir Hugh Palliser reflecting upon the latter, Sir Hugh accuses the Admiral, who is tried by a court martial, and acquitted—The rejoicings and outrages of the mob are noticed—Palliser is afterwards tried and acquitted, but censured.—Among other things before the house of commons the affairs of Ireland were discussed, their dissatisfaction was noticed, and relief granted—Relief was also afforded to Protestant Dissenters.—The chapter closes with relating the rupture with Spain, commencement of the siege of Gibraltar, and the junction of the French and Spanish fleets.

Chap. XXXVI. 1779.—After noticing the state of the English and French fleets in the West Indies, the capture of St. Vincents and Grenada by the French, and the engagements between Byron and d'Estaing—The proceedings of the armies in America, and other circumstances of the war, are detailed—The state of Ireland, proceedings in the Irish parliament, popular measures in that country, and the riot in Dublin, close this chapter.

Chap. XXXVII. 1779, 1780.—This chapter is chiefly occupied with the proceedings in parliament on the object of economical reform, with the petitions presented to the house on the occasion.

Chap. XXXVIII. 1778, 1779, 1780, 1781.—In this chapter are narrated the effects produced in consequence of passing the bill which granted relief to the Catholics. The first evidences of opposition to the measure appeared in Scotland; and in January 1779, there were riots in Edinburgh, in which the rage of the populace was directed against the Catholics, and those who were friendly to the relief granted to them. The provost of Edinburgh is charged with being "more than inactive, and having by his conduct given an indirect sanction, if not an incentive, to the rabble." There were also riots at Glasgow, and these tumultuous proceedings are attributed to the efforts of fanatics in Scotland. These are succeeded by the formation of the Protestant association, which, the author says, "was composed of eighty-five corresponding societies," and "was erected under the specious pretext of protecting the Protestant religion." This society, to which is attributed the design of producing formidable commotions, is represented to have originated in debating societies, and Lord George Gordon is considered to be the former of the body. The intemperance of Lord George Gordon, and the succeeding calamitous riots are particularly detailed, with the trial of some of the rioters and Lord George, which close this chapter.

Chap. XXXIX. 1780.—The relief of Gibraltar by Rodney, who captures a Spanish fleet, and defeats Langara, is first noticed in this chapter, which then records the progress of the war in America—The particulars relating to the unhappy fate of Major André, and the capture of the British East and West India, and the Quebec fleets.

Chap. XL. 1780, 1781—contains transactions in parliament—The rise and progress of the dispute with Holland—Burke's plan of economy renewed, and the first speech of the Honourable William Pitt.

Chap. XLI. 1780, 1781.—Attack of the French on Jersey—Progress of the siege of Gibraltar—Misery, relief, and brave sortie of that garrison, by which they drove the Spaniards from their intrenchments, and destroyed their fortifications—Naval actions in the channel and off the Dogger Bank, and the different actions in America, form the contents of this chapter.

Chap. XLII. 1781, 1782.—This chapter reports the conduct of the neutral powers, state of the public mind, and parliamentary proceedings

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—Motions grounded on the occurrences of the war—The petition of London for peace—The dissolution of the cabinet, and the character of Lord North.

Chap. XLIII. 1781, 1782.—A view of the new ministry, and the measures they had resolved to execute before they came into office—Affairs of Ireland, and subsequent measures of parliament—The passing of the contractors and revenue officers bills, and Burke's bill for economy in an altered state—The opening of a negotiation with Holland and France, and Rodney's victory over de Grasse, are the principal subjects of this chapter.

Chap. XLIV. 1778—1783.—The transactions which took place in America, and the glorious victory obtained in defeating the formidable attack upon Gibraltar by sea and land are circumstantially detailed in this chapter, which concludes with negotiations for peace, and the provisional treaty with America.

Chap. XLV. 1782, 1783.—This chapter brings us to the termination of the war, and contains the signing of the preliminaries of peace with the substance of the treaties—The coalition of Lord North with Mr. Fox—The first petition for abolishing the slave trade—The separate establishment of the Prince of Wales, and the general peace.

Chap. XLVI. 1783.—In this chapter is given a general view of the late belligerent powers, and in noticing America the prudence of Washington is highly spoken of—The interview of Mr. Adams with the King is also noticed. "The king declared he anticipated this interview as the most critical moment of his life, but he received the new minister with gracious affability. 'I was the last man in 'the kingdom, Sir,' he said, 'to consent to the independence of Ame-'rica; but now it is granted, I shall 'be the last man in the world to 'sanction a violation of it'." *p.* 599.

The work then concludes with general remarks upon the struggle in which England had been engaged, and considers that her support through the contest is to be attributed to her excellent constitution.

This last volume contains portraits of Lord North and the Earl of Bute.

CXXXI. TRAVELS IN THE UNITED STATES OF AMERICA; *commencing in the Year* 1793, *and ending in* 1797; *with the Author's Journals in his Two Voyages across the Atlantic.* By WILLIAM PRIEST, *Musician, late of the Theatres of Philadelphia, Baltimore, and Boston*, 8vo. *with an Engraving of Peter Brown's Arms, which is thus explained:*

"PETER BROWN, a blacksmith of this city, (Philadelphia,) having made his fortune, set up a coach; but so far from being ashamed of the means by which he acquired his riches, he caused a large *escutcheon* to be painted on each panel of his carriage, with two naked arms in the act of striking. The motto, '*By jove, I got ye*'." *p.* 23.

After a short journal of his voyage from England, the author informs us he landed at Gloucester Point, five miles below Philadelphia. The first object he notices, is the amazing produce of the maize, or Indian corn; he says, "I counted the increase of *one* stalk with three ears; the amount of the grains were upward of *one thousand two hundred*." *p.* 11.

From Woodbury, the author visits Annapolis, and then returns to Philadelphia; on his way he sups on fried squirrels and coffee; this is noticed, because squirrels are considered as a great delicacy in America. A description of the city of Philadelphia, the manner of living in that place, and the situation of a back settler, particularly his dangers, precede a representation of a Pennsylvanian planter, in which is noticed the advantages of a religious education. "He enjoys a happy state of mediocrity between riches and poverty, perhaps the most enviable of all situations. When the boys of this family are numerous, those the father cannot provide for at home, and who prefer a planter's life to a trade or profession, are, when married, presented with two or three hundred acres of uncultivated land, which their parents purchase for them as near home as possible. The young couple are supplied with stock, and supported till they have a sufficient quantity of land cleared to provide for themselves.

"If unsuccessful, through want of industry, &c. they often sell off, and

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migrate to Kentucky, or some other new country seven or eight hundred miles to the south west, and begin the world again as back settlers.

"The daughters are brought up in habits of virtue and industry; the strict notions of female delicacy instilled into their minds from their earliest infancy, never entirely forsake them. Even when one of these girls is decoyed from the peaceful dwelling of her parents, and left by her infamous seducer a prey to poverty and prostitution in a *brothel* at Philadelphia, her whole appearance is neat, and breathes an air of modesty; you see nothing in her dress, language, or behaviour, that could give you any reason to guess at her unfortunate situation; (how unlike her unhappy sisters so circumstanced in England!) she by no means gives over the idea of a husband; she is seldom disappointed; and, I am informed, often makes an excellent wife." *p.* 45, 46.

Our author introduces two extracts from history relative to the noises made by the frogs in America, and then proceeds with the following account: "Prepared as I was to hear something extraordinary from these animals, I confess the first frog *concert* I heard in America was so much beyond any thing I could conceive of the *powers* of these *musicians*, that I was truly astonished. This *performance* was *al fresco*, and took place on the night of the 18th instant, in a large *swamp*, where there were at least ten thousand *performers*, and I really believe not two *exactly* in the same pitch, if the octave can possibly admit of so many divisions or shades of semitones.

"I have been since informed by an *amateur*, who resided many years in this country, and made this species of music his peculiar study, that on these occasions the treble is performed by the tree-togs, the smallest and most *beautiful* species; they are always of the same colour as the bark of the tree they inhabit, and their note is not unlike the chirp of a cricket: the next in size are our *counter tenors*; they have a note resembling the setting of a saw. A still larger species sing tenor; and the *under part* is supported by the bull-frogs, which are as large as a man's foot, and *bellow* out the *bass* in a tone as loud and sonorous as that of the animal from which they take their name." *p.* 49, 50.

In the beginning of the work mention is made "of relishes of salt fish, usual at breakfast and supper in America; they are chiefly of shad, a name given them by the first settlers, from their having *some resemblance*, though in fact they are very different; and indeed this is the case with almost every fish, bird, and other animal these Anglo-Americans took it into their heads to christen." *p.* 67.

This introduces an account of the fishery on the Delaware, particularly the shad. The author thus describes it: "But to return to the shad, if it must be so called; it is an excellent fish, and comes up the river in prodigious shoals, in the months of April and May, to spawn. The largest nets used in this fishery are on the Delaware, where that river is from one to two miles wide. These nets are from one hundred and fifty to three hundred yards long. The greatest hawl ever known was upwards of nine thousand, from four to nine pounds per fish." *p.* 68.

The regard evidenced to morality in America is in the following passage contrasted with the religion of the author in his own words.

"The revolution has not yet done away a fanatical law passed by the quakers, prohibiting the catching of these fish on a Sunday; which, considering the short time they remain in the river, is highly impolitic.

"There are thirteen fisheries within ten miles of Philadelphia; allowing only eight Sundays in the season, and ten thousand shads lost in each of the twenty-four hours, a very moderate calculation, the aggregate loss to Philadelphia and the adjacent country is eighty thousand fish, weighing five pounds each, on an average. I say *loss*; for the return of the fish is the same now as it was a hundred and thirty years ago, when only a few dozen were taken in the season by the Indians.

"There is also a small fish which comes up the rivers with the shad; the shoals this year have been uncommonly large; upwards of ten thousand have been taken at one hawl. Like the shad it takes salt well, and from its having some resemblance to a *herring*, they give it that name, though very different from the herring which visits the shores of Eu-

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rope. I believe there is no instance of a herring running a hundred or a hundred and fifty miles up a fresh water river, or existing at all in water perfectly fresh.

"The above particulars you may depend upon; they were communicated to me by Mr. West, who is proprietor of the largest shad fisheries on the Delaware.

"This river also abounds in catfish, perch, jack, eels, and a great variety of others; above all, in sturgeon, which are frequently caught by accident in the shad-nets, and either boiled for their oil, or suffered to rot on the shores, being very seldom sent to market; when this is the case, they are sold for a mere trifle, chiefly to emigrants. The Americans have conceived a violent antipathy to this fish. I recollect no instance of seeing it at their tables. They have every external appearance of the European sturgeon, but in other respects must be *very different*, or the Americans lose one of the best fisheries in the world." *p.* 68—70.

This work contains a brief description of Philadelphia, Baltimore, New York, and Boston, and many circumstances relative to the author's profession as a theatrical character, which we think uninteresting.

CXXXII. Bacon's Novum Organum Scientiarum; *containing Rules for conducting the Understanding in the Search of Truth, and raising a solid Structure of Universal Philosophy.*

(Concluded from page 493.)

Section III. *Of the Different Philosophical Theories.*

Section IV. *Of the Signs or Characteristics of False Philosophy.*

Section V. *Of the Causes of Errors in Philosophies.*

Section VI. *Of the Grounds of Hope, for the farther Advancement of Philosophy and the Sciences.*

"We begin with God the author of all good, and the Father of light, from whom the goodness of this design manifestly shews it to proceed. We see in the divine works, that the smallest beginnings are certainly succeeded by the effects. And what is said of spiritual things, that the kingdom of God comes not with observation, is also found true in every great work of divine Providence, where all things go quietly on without noise or bustle; so that the whole is accomplished before men imagined or took notice that it was in hand. And we should here remember the prophecy of Daniel concerning the latter ages of the world: *Many shall go to and fro, and knowledge shall be increased*; thereby plainly intimating it to be the design of Providence, that when the world was laid open to a general intercourse, as by our numerous long voyages it now begins to be, at the same time also the sciences should receive increase *." *p.* 90.

Other grounds of hope are expressed, and the author proceeds to the next section.

Section VII. *An Idea of the New Method of interpreting Nature* †. *p.* 116.

Part II. Section I. Particular aphorisms for interpreting nature, or the means of enlarging the human power and knowledge, by the discovery of forms.

After nine aphorisms, which, it is observed in a note, "contain a kind of close wrought, axiomatical chain of doctrine, that, when rightly understood, will appear deep, sagacious, and drawn from nature, so as to lay a firm, just, and adequate foundation for the intended new logic, or method of investigating the forms of things," the author proceeds thus in

"Aphorism 10. The indications for the interpretation of nature include two general parts: the first relates to the raising of axioms from experience, and the second to the deducing or deriving of new experi-

* We may now be enabled, in some measure, to judge how far these grounds of hope were solid and well laid. Certainly a great revolution in philosophy has gradually ensued upon the endeavours of the author; and philosophers have been insensibly drawn off from speculation and theory to practice and experience, whence many useful inventions and works have proceeded, and more may, perhaps, proceed.

† The idea given in this section, of the author's method of interpreting nature, is rather a negative than a positive idea, and formed by excluding what it is not, rather than by directly shewing what it is, which will be the business of the second part to unfold. But this section was necessary to give some glimpse of the thing itself, and prepare the mind by degrees for the great lamp to be afterwards set up.

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ments from axioms. The first is divided into three kinds of administrations or helps, viz. the helps, 1. for the sense; 2. for the memory; and, 3. for the reason.

"1. Therefore a just and adequate natural and experimental history is to be procured, as the foundation of the whole thing; for we are not to fancy, or imagine, but to discover what are the works and laws of nature.

"2. But natural and experimental history is so copious and diffusive a thing, as to confound and distract the understanding, unless such history be digested and arranged in proper order; therefore tables, and subservient chains of instances, are to be formed and digested in such a manner, that the understanding may commodiously work upon them.

"3. And though this were done, yet the understanding left to itself, and its own spontaneous motion, is unequal to the work, and unfit to enter upon the raising of axioms, unless it be first regulated, strengthened, and guarded, therefore, in the third place, genuine and real induction must be used as the key of interpretation. But we are to begin at the end, and proceed backwards to the rest.

"The enquiry of forms proceeds in this manner. First, all the known instances agreeing in the same nature, though in the most dissimilar subjects, are to be brought together, and placed before the understanding. And this collection is to be made historically, without any overhasty indulgence of speculation, or any great subtilty for the present. We will illustrate the thing by an example in the enquiry into the form of heat." *p.* 167—169.

Then follow five tables to illustrate the author's plan, intitled the true method of discovering forms, illustrated by an example in the form of heat.

Table I. Instances agreeing in the nature of heat.

Table II. Instances of approximation, yet wanting the nature of heat.

Table III. Of the degrees of heat.

Table IV. An example of the exclusion or rejection of natures, from the form of heat.

Table V. The first vintage, or dawn of doctrine from form of heat.

These tables conclude the first volume.

Volume II. Part II. Section II. The doctrine of instances; or, the method of expediting the interpretation of nature, and the investigation of forms, by prerogative instances. That our readers may form a judgment upon the nature of the second part of this work, we present to them the description given of it in the appendix.

"In the second section, the author proceeds to perfect the art of discovering forms, or to shew the manner of framing an induction that shall conclude as justly in philosophy, as syllogism does in logic, or demonstration in mathematics. Accordingly, he here directly treats of prerogative instances, or the way of procuring proper collections of such facts, observations, and experiments, as are best fitted to enter the three tables of view, corresponding to the three first above-mentioned; so that a few of these instances may answer the purpose of many, shorten the business of search and enquiry, and afford a prepared and proper matter for induction in all kinds of subjects.

"And of these instances he makes twenty-seven different kinds; viz. 1. Such as exhibit the nature enquired after in things that agree with, or differ from others, in respect to that nature only. 2. Instances wherein the nature sought appears in a state of generation, or destruction. 3. Those wherein the nature enquired after stands alone, in a high degree of perfection, or predominancy. 4. Such as shew the thing enquired after, in its lowest state, weakest virtue, or first rudiments. 5. Such as exhibit the nature enquired after, in the way of a lesser form. 6. Such as shew a likeness and relation in the concrete, so as to help in uniting nature. 7. Such as shew bodies in the concrete, as it were out of their course, or broken in nature. 8. Errors of nature, things monstrous, extraordinary, or out of the course of nature. 9. Bodies consisting of two different natures, or double species. 10. The most perfect works of men in every kind. 11. Instances wherein the nature sought is either constantly present, or constantly absent. 12. Instances that shew the limits of nature, or the bounds betwixt existence and non-

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existence, in all subjects. 13. Such as mix and join natures supposed to be incompatible, or heterogeneous. 14. Such as show an inviolable conjunction of one nature to another, and the separable alliance of others. 15. Such as shew the separation of natures that frequently meet. 16. Such as assist the actions of the senses, particularly the sight. 17. Such as bring those things to the senses that did not appear before. 18. Such as discover the motions of nature connected, or gradually continued. 19. Such as afford information where the senses fail. 20. Such as excite the attention, and hint the subtilty of nature. 21. Such as measure the powers, and virtues of things, by space. 22. Such as measure the powers of nature by time. 23. Such as shew in what proportion quantity of body contributes to quantity of virtue. 24. Such as shew the prevalency or subjection of virtues to one another; under which come all the species of motion, or active powers. 25. Such as point out advantages and conveniences for mankind. 26. Such as regard things of common occurrence, and therefore save the trouble of new demonstrations; under which come the several ways of practice, or means of operation. And, 27. Such instances as show that a small quantity of matter, or an apparently small efficient, may have a great effect.

"This doctrine of prerogative instances is treated with care, and illustrated with a suitable variety of examples, that open the way to enquiries of all kinds, and lead to the improvement of all the parts of philosophy; so as to shew, in a summary view, what is already known, in numerous subjects, and direct a farther prosecution, at the same time that the author is carrying on his own particular design of perfecting the art of introduction, and laying down precepts, and giving directions for the execution of the remaining parts of his work. And here ends all that is left of the Novum Organum." *p.* 250—253.

CXXXIII. NATURAL THEOLOGY, *or Evidences of the Existence and Attributes of the Deity, collected from the Appearances of Nature. By* WILLIAM PALEY, D. D. *Archdeacon of Carlisle*, 8*vo.*

THIS work is divided into twenty seven chapters, which contain the following subjects: Chapters I. and II. State of the argument.—III. Application of the argument.—IV. Of the succession of plants and animals.—V. Application of the argument continued.—VI. The argument cumulative.—VII. Of the mechanical and immechanical functions of animals and vegetables.—VIII. Of mechanical arrangement in the human frame—of the bones.—IX. Of the muscles.—X. Of the vessels of animal bodies.—XI. Of the animal structure regarded as a mass.—XII. Comparative anatomy.—XIII Peculiar organizations.—XIV. Prospective contrivances.—XV. Relations.—XVI. Compensations.—XVII. The relation of animated bodies to inanimate nature.—XVIII. Instincts.—XIX. Of insects.—XX. Of plants.—XXI. Of the elements.—XXII. Astronomy.—XXIII. Personality of the Deity.—XXIV. Of the natural attributes of the Deity.—XXV. Of the unity of the Deity.—XXVI. Of the goodness of the Deity.—XXVII. Conclusion.

In stating the argument the author says, "In crossing a heath, suppose I pitched my foot against *a stone*, and were asked how the stone came to be there, I might possibly answer, that for any thing I knew to the contrary, it had lain there for ever; nor would it perhaps be very easy to shew the absurdity of this answer. But suppose I had found a *watch* upon the ground, and it should be enquired how the watch happened to be in that place, I should hardly think of the answer which I had before given, that, for any thing I knew, the watch might have always been there. Yet why should not this answer serve for the watch, as well as for the stone? why is it not as admissible in the second case, as in the first? For this reason, and for no other, viz. that, when we come to inspect the watch, we perceive (what we could not discover in the stone) that its several parts are framed and put together for a purpose, *e. g.* that they are so formed and adjusted as to produce motion, and that motion so regulated as to point out the hour of the day;

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that, if the several parts had been differently shaped from what they are, of a different size from what they are, or placed after any other manner, or in any other order than that in which they are placed, either no motion at all would have been carried on in the machine, or none which would have answered the use that is now served by it." *p.* 2, 3.

A minute description is then given of the materials used, and the different parts of the machinery employed in the construction of a watch. "The inference, we think, is inevitable, that the watch must have had a maker; that there must have existed, at some time, and at some place or other, an artificer or artificers who formed it for the purpose which we find it actually to answer, who comprehended its construction, and designed its use." *p.* 3, 4.

The argument is inforced by the following considerations: "I. Nor would it, I apprehend, weaken the conclusion, that we had never seen a watch made; that we had never known an artist capable of making one; that we were altogether incapable of executing such a piece of workmanship ourselves, or of understanding in what manner it was performed: all this being no more than what is true of some exquisite remains of ancient art, of some lost arts, and, to the generality of mankind, of the more curious productions of modern manufacture.

"Neither, secondly, would it invalidate our conclusion, that if the watch sometimes went wrong, or that it seldom went exactly right, the purpose of the machinery, the design, and the designer, might be evident, and in the case supposed would be evident, in whatever way we accounted for the irregularity of the movement; or whether we could account for it or not. It is not necessary that a machine be perfect, in order to shew with what design it was made; still less necessary when the only question is, whether it were made with any design at all.

"Nor, thirdly, would it bring any uncertainty into the argument, if there were a few parts of the watch, concerning which we could not discover, or had not yet discovered, in what manner they conduced to the general effect; or even some parts, concerning which we could not ascertain whether they conduced to that effect in any manner whatever." *p.* 4, 5. This is illustrated in two supposed cases.

"Nor, fourthly, would any man in his senses think the existence of the watch, with its various machinery, accounted for, by being told that it was one out of many possible combinations of material forms; that whatever he had found in the place where he found the watch, must have contained some internal configuration or other; and that this configuration might be the structure now exhibited, viz. of the works of a watch, as well as a different structure.

"Nor, fifthly, would it yield his enquiry more satisfaction to be answered, that there existed in things a principle of order, which had disposed the parts of the watch into their present form and situation.

"He never knew a watch made by the principle of order; nor can he even form to himself an idea of what is meant by a principle of order, distinct from the intelligence of the watch-maker.

"Sixthly, he would be surprised to hear that the mechanism of the watch was no proof of contrivance, only a motive to induce the mind to think so.

"VII. And not less surprised to be informed, that the watch in his hand was nothing more than the result of the laws of *metallic* nature. It is a perversion of language to assign any law, as the efficient, operative cause of any thing. A law presupposes an agent; for it is only the mode according to which an agent proceeds: it implies a power; for it is the order according to which that power acts. Without this agent, without this power, which are both distinct from itself, the *law* does nothing; is nothing. The expression, 'the law of 'metallic nature,' may sound harsh to a philosophic ear, but it seems quite as justifiable as some others which are more familiar to him, such as 'the law of vegetable nature,'—'the 'law of animal nature,' or indeed, as 'the law of nature' in general, when assigned as the cause of phænomena, in exclusion of agency and power; or when it is substituted into the place of these.

"VIII. Neither, lastly, would our observer be driven out of his conclu-

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sion, or from his confidence in its truth, by being told that he knows nothing at all about the matter. He knows enough for his argument. He knows the utility of the end. He knows the subserviency and adaptation of the means to the end. These points being known, his ignorance of other points, his doubts concerning other points, affect not the certainty of his reasoning. The consciousness of knowing little, need not beget a distrust of that which he does know." *p.* 6—8.

The state of the argument is thus continued in the second chapter: "Suppose, in the next place, that the person who found the watch should, after some time, discover that in addition to all the properties he had hitherto observed in it, it possessed the property of producing, in the course of its movement, another watch like itself; (the thing is conceivable;) that it contained within it a mechanism, a system of parts, a mould for instance, or a complex adjustment of laths, files, and other tools, evidently and separately calculated for this purpose; let us enquire what effect ought such a discovery to have upon his former conclusion?" *p.* 9.

Our limits preclude us from detailing the whole of the author's arguments, we can do little more than give the topics as they are stated. "I. The first effect would be to increase his admiration of the contrivance, and his conviction of the consummate skill of the contriver." *p.* 9.

"II. He would reflect, that though the watch before him were *in some sense* the maker of the watch, which was fabricated in the course of its movements, yet it was in a very different sense from that in which a carpenter for instance is the maker of a chair; the author of its contrivance, the cause of the relation of its parts to their use. With respect to these, the first watch was no cause at all to the second; in no such sense as this was it the author of the constitution and order either of the parts which the new watch contained, or of the parts by the aid and instrumentality of which it was produced." *p.* 10.

"III. Though it be now no longer probable, that the individual watch which our observer had found, was made immediately by the hand of an artificer, yet doth not this alteration in any wise affect the inference, that an artificer had been originally employed and concerned in the production. The argument from design remains as it was. Marks of design and contrivance are no more accounted for now than they were before. In the same thing we may ask for the cause of different properties. We may ask for the cause of the colour of a body, of its hardness, of its heat, and these causes may all be different. We are now asking for the cause of that subserviency to an use, that relation to an end, which we have remarked in the watch before us. No answer is given to this question, by telling us that a preceding watch produced it. There cannot be a design without a designer; contrivance without a contriver; order without choice; arrangement without any thing capable of arranging; subserviency and relation to a purpose without that which could intend a purpose; means suitable to an end, and executing their office in accomplishing that end, without the end ever having been contemplated, or the means accommodated to it. Arrangement, disposition of parts, subserviency of means to an end, relation of instruments to an use, imply the presence of intelligence and mind." &c. *p.* 11, 12.

"IV. Nor is any thing gained by running the difficulty further back, *i. e.* by supposing the watch before us to have been produced by another watch, and so on indefinitely. Our going back ever so far brings us no nearer to the least degree of satisfaction upon the subject. Contrivance is still unaccounted for." *p.* 13. This part of the argument is pursued, by considering the increase of terms in a series, and the simile of the chain that however numerous its links, it is unable to support itself, &c. &c. and thus concludes. "It is in vain, therefore, to assign a series of such causes, or to alledge that a series may be carried back to infinity; for I do not admit that we have yet any cause at all of the phænomena, still less any series of causes finite or infinite. Here is contrivance, but no contriver; proofs of design, but no designer." *p.* 17.

"V. Our observer would further also reflect, that the maker of the

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watch before him, was, in truth and reality, the maker of every watch produced from it; there being no difference (except that the latter manifests a more exquisite skill) between the making of another watch with his own hands, by the regulation of files, lathe, chisels, &c. and the disposing, fixing, and inserting of these instruments, or of others equivalent to them, in the body of the watch already made, in such a manner as to form a new watch in the course of the movements which he had given to the old one. It is only working by one set of tools instead of another." Repeating the arguments of the two chapters, this is thus closed: "What effect would this discovery have, or ought it to have, upon our former inference? What, as hath already been said, but to increase, beyond measure, our admiration of the skill which had been employed in the formation of such a machine? Or shall it, instead of this, all at once turn us round to an opposite conclusion, viz. that no art or skill whatever has been concerned in the business, although all other evidences of art and skill remain as they were, and this last and supreme piece of art be now added to the rest? Can this be maintained without absurdity? Yet this is atheism."

The author enters on the application of his argument in the third chapter, which is done by comparing an eye with a telescope. It is observed, "As far as the examination of the instrument goes, there is precisely the same proof that the eye was made for vision, as there is that the telescope was made for assisting it. They are made upon the same principles; both being adjusted to the laws by which the transmission and refraction of rays of light are regulated." In pursuing the argument, Dr. P. says, "The resemblance between the two cases is still more accurate, and obtains in more points than we have yet represented, or than we are, on the first view of the subject, aware of. In dioptric telescopes there is an imperfection of this nature. Pencils of light, in passing through glass lenses, are separated into different colours, thereby tinging the object, especially the edges of it, as if it were viewed through a prism. To correct this inconvenience had been long a desideratum in the art. At last it came into the mind of a sagacious optician, to enquire how this matter was managed in the eye; in which there was exactly the same difficulty to contend with as in the telescope. His observation taught him, that in the eye, the evil was cured by combining together lenses composed of different substances, *i. e.* of substances which possessed different refracting powers. Our artist borrowed from thence his hint, and produced a correction of the defect by imitating, in glasses made from different materials, the effects of the different humours through which the rays of light pass before they reach the bottom of the eye. Could this be in the eye without purpose, which suggested to the optician the only effectual means of obtaining that purpose?" *p.* 23, 24.

Here follows a minute description of the structure of the eye, with the distinctions there are in the eyes of different animals, suited to their element and immediate use. From the eye the author passes on to a particular account of the conformation of the ear, in which, as well as in the description of the eye, every part is accurately noticed, and its use and operation pointed out.

In the fourth chapter the succession of plants and animals is described, in which the author proceeds from the plant to oviparous animals, and then says, "III. We may advance from animals which bring forth eggs, to animals which bring forth their young alive; and of this latter class, from the lowest to the highest; from irrational to rational life, from brutes to the human species, without perceiving, as we proceed, any alteration whatever in the terms of comparison. The rational animal does not produce its offspring with more certainty or success than the irrational animal; a man than a quadruped; a quadruped than a bird; nor, (for we may follow the gradation through its whole scale,) a bird than a plant; nor a plant than a watch, a piece of dead mechanism, would do, upon the supposition which has already so often been repeated. Rationality therefore has nothing to do in the business. If an account must be given of the contrivance which we observe, if it be demanded, whence arose either the contrivance by which the young animal is produced, or the contrivance manifested in the young animal itself,

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it is not from the reason of the parent that any such account can be drawn. He is the cause of his offspring in the same sense as that in which a gardener is the cause of the tulip which grows upon his parterre, and in no other. We admire the flower, we examine the plant, we perceive the conduciveness of many of its parts to their end and office; we observe a provision for its nourishment, growth, protection and fecundity; but we never think of the gardener in all this. We attribute nothing of this to his agency; yet it may still be true that, without the gardener we should not have had the tulip. Just so is it with the succession of animals even of the highest order. For the contrivance discovered in the structure of the thing produced, we want a contriver. The parent is not that contriver. His consciousness decides that question. He is in total ignorance why that which is produced took its present form rather than any other. It is for him only to be astonished by the effect. We can no more look therefore to the intelligence of the parent animal for what we are in search of, a cause of relation and subserviency of parts to their use, which relation and subserviency we see in the procreated body, than we can refer the internal conformation of an acorn to the intelligence of the oak from which it dropped, or the structure of the watch to the intelligence of the watch which produced it; there being no difference, as far as argument is concerned, between an intelligence which is not exerted, and an intelligence which does not exist." *p.* 57—59.

In the fifth chapter the application of the argument is continued in answer to objections made by sceptical minds; the absurdity of such objections is plainly demonstrated, of which we introduce a part of the reply to the observation, "that the parts were not intended for the use, but that the use arose out of the parts. This distinction is intelligible. A cabinet-maker rubs his mahogany with fish skin; yet it would be too much to assert, that the skin of the dog fish was made rough and granulated on purpose for the polishing of wood and the use of cabinet makers. Therefore the distinction is intelligible. But I think that there is little place for it in the works of nature. When roundly and generally affirmed of them, as it hath sometimes been, it amounts to such another stretch of assertion, as it would be to say, that all the implements of the cabinet maker's workshop, as well as his fish-skin, were substances accidentally configurated, which he had picked up and converted to his use; that his adzes, saws, planes, and gimlets were not made, as we suppose, to hew, cut, smooth, shape out, or bore wood with; but that these things being made, no matter with what design, or whether with any, the cabinet maker perceived that they were applicable to his purpose, and turned them to account." *p.* 72, 73.

"Is it possible to believe that the eye was formed without any regard to vision; that it was the animal itself which found out, that, though formed with no such intention, it would serve to see with; and that the use of the eye, as an organ of sight, resulted from this discovery, and the animal's application of it? The same question may be asked of the ear; the same of all the senses. None of the senses fundamentally depend upon the election of the animal; consequently neither upon his sagacity, nor his experience. It is the impression which objects make upon them that constitutes their use. Under that impression he is passive. He may bring objects to the sense, or within its reach; he may select these objects; but over the impression itself he has no power, or very little; and that properly is the sense." *p.* 73, 74.

In the close of the sixth chapter, which contains the argument cumulative, the author says, "The argument is cumulative in the fullest sense of that term. The eye proves it without the ear; the ear without the eye. The proof in each example is complete; for when the design of the part, and the conduciveness of its structure to that design, is shewn, the mind may set itself at rest: no future consideration can detract any thing from the force of the example." *p.* 83.

Chap. VII. contains a description of the mechanical and immechanical parts and functions of animals and vegetables. The principal of muscular motion is first considered, from which the author proceeds to the operation of the gastric juice and re-

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retion. The chapter closes thus: "My object in the present chapter has been to teach three things: first, that it is a mistake to suppose, that in reasoning from the appearances of nature, the imperfection of our knowledge proportionably affects the certainty of our conclusion; for in many cases it does not affect it at all: secondly, that the different parts of the animal frame may be classed and distributed, according to the degree of exactness with which we can compare them with works of art: thirdly, that the mechanical parts of our frame, or those in which this comparison is most complete, although constituting probably the coarsest portions of nature's workmanship, are the properest to be alledged as proofs and specimens of design." *p.* 98.

The eighth chapter contains an accurate and curious description of the principal bones of the human frame, with their motion and use: the following are particularized. The vertebræ of the human neck; the fore-arm; the spine; the enlargement and contraction of the chest to allow for the play of the lungs; the patella or knee-pan; and the shoulder blade. From the bones the author passes on to the joints, describing the way by which the blood-vessels, nerves, and tendons are conducted; the gristle which defends the bones that work against each other: "the mucilage, more emollient and slippery than oil, which is constantly softening and lubricating the parts that rub upon each other, and thereby diminishing the effect of attrition in the highest possible degree."

The ninth chapter treats of the muscles, which, with their tendons, are the instruments by which animal motion is performed. It will be our business to point out instances in which, and properties with respect to which, the disposition of these muscles is as strictly mechanical as that of the wires and strings of a puppet." *p.* 132.

The relation of the muscles to the bones is pointed out; the nature of muscular motion, the property of the muscles not interfering or obstructing each other's motion, their positions, their variety of forms, are described, and the Dr. proceeds: "The ejaculations can never be too often repeated, How many things must go right for us to be an hour at ease! How many more to be vigorous and active! Yet vigour and activity are, in a vast plurality of instances, preserved in human bodies, notwithstanding that they depend upon so great a number of instruments of motion, and notwithstanding that the defect or disorder sometimes of a very small instrument, of a single pair, for instance, out of the four hundred and forty-six muscles which are employed, may be attended with grievous inconveniency. There is piety and good sense in the following observations, taken out of the *Religious Philosopher*. 'With much compassion,' says this writer, 'as well as astonishment at the goodness of our loving Creator, have I considered the sad state of a certain gentleman, who, as to the rest, was in pretty good health, but only wanted the use of these *two little muscles* that serve to lift up the eyelids, and so had almost lost the use of his sight, being forced, as long as this defect lasted, to shove up his eyelids every moment with his own hands!' In general we may remark how little those, who enjoy the perfect use of their organs, know the comprehensiveness of the blessing, the variety of their obligation. They perceive a result, but they think little of the multitude of concurrences and rectitudes which go to form it." *p.* 140, 141.

We have then a variety of instances in which we may notice some advantages of structure, which are more conspicuous in muscles of a certain class or description than in others.

The attention is engaged in the tenth chapter by a very minute description of the vessels of animal bodies, beginning with the circulation of the blood, in which the author shews, first, the disposition of the blood vessels, *i. e.* the laying of the pipes; and secondly, the construction of the engine at the centre, viz. the heart, for driving the blood through them. Under the first, the security of these vessels is shewn in the provision made for their conveyance and defence to all parts of the body; and in the second place, the formation of the heart and its action, (which is by dilation and contraction,) are described. The author says, "the simplest idea of its action is, that by each contraction, a portion of blood

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is forced as by a syringe into the arteries; and, at each dilatation, an equal portion is received from the veins. This produces at each pulse a motion and change in the mass of blood, to the amount of what the cavity contains, which, in a full grown human heart, I understand, is about an ounce, or two table-spoonsfull. How quickly these changes succeed one another, and by this succession how sufficient they are to support a stream or circulation throughout the system, may be understood by the following computation, abridged from Keill's Anatomy, p. 117. ed. 3d. 'Each ventricle will at least contain 'one ounce of blood. The heart 'contracts four thousand times in one 'hour; from which it follows, that 'there passes through the heart, 'every hour, four thousand ounces, 'or three hundred and fifty pounds 'of blood. Now the whole mass of 'blood is said to be about twenty-'five pounds, so that a quantity of 'blood equal to the whole mass of 'blood passes through the heart 'fourteen times in one hour; which 'is about once every four minutes.' Consider what an affair this is when we come to very large animals. The aorta of a whale is larger in the bore than the main pipe of the water works at London Bridge; and the water roaring in its passage through that pipe is inferior, in impetus and velocity, to the blood gushing from the whale's heart. Hear Dr. Hunter's account of the dissection of a whale. 'The aorta measured a foot diame-'ter. Ten or fifteen gallons of blood 'is thrown out of the heart at a 'stroke, with an immense velocity, 'through a tube of a foot diameter.' The whole idea fills the mind with wonder." p. 164—166.

The communication of the blood to the lungs is next noticed, and we are introduced to an examination of the manner in which the aliment gets into the blood, and its progress through the intestines. Digestion and the operation of the gastric juice come under consideration, and the remaining vessels of the body are noticed in succession.

The animal structure, regarded as a mass, forms the subject of the eleventh chapter. Here the construction of the frame is described, the situation, correspondence, and use of the respective parts are pointed out.

The twelfth chapter, on comparative anatomy, is intended, by the numerous instances it contains, to shew the resemblance that exists in animal nature, and that all its varieties and deflections are subservient to special occasions and utilities.

(To be concluded in our next.)

CXXXIV. DISCOURSES *preached on several Occasions. By* JOHN ERSKINE, D D. *one of the Ministers of the Old Greyfriars Church, Edinburgh, 2d Edition*, 8vo.

DR. Erskine, we are informed, is an aged and venerable minister of the establishment in Scotland, and many of the discourses here printed were addressed *ad clerum*, being preached before different synods, and on other public occasions.

The contents of this volume are as follows: I. The Qualifications necessary for Teachers of Christianity, from James iii. 1. —— II. Ministers cautioned against giving Offence, 2 Cor. vi. 3. —— III. Blessing of Christian Teachers, Is. xxx. 20.——IV. Difficulties of the pastoral office, 2 Cor. ii. 10. ——V. Motives for hearing Sermons, Prov. viii. 33, 34.—— VI Directions for hearing Sermons, Luke viii. 18. —— VII. Instructions and Consolations from the Unchangeable of Christ, Heb. xiii. 8.——VIII. The Agency of God in Human Greatness, 1 Chron. xxiv. 12.——IX. The People of God considered as all Righteous, Is. lx. 21.—— X—XV. The important Mystery of the Incarnation, 1 Tim. iii. 15, 16. ——XVI. Power given to Christ for blessing the Elect, John xvii. 2.

As a specimen of this writer's sentiments and style, we offer the following extracts to our readers.

The first discourse is founded on James iii. 1. thus rendered by Dr. Erskine, "Be not many teachers, knowing that we shall undergo a severer judgment." The meaning of which is "the office of a spiritual instructor is attended with great difficulty and danger, and the duties of it are hard to be discharged. Let not, therefore, every man rush into that office. Let none undertake it rashly, and while destitute of the gifts and graces necessary to so s

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cred a function; for teachers, as well as hearers, must appear before the judgment seat of Christ. God will require more from teachers than from others; and their private miscarriages, or unfaithfulness to the duties of their office, will expose them to the severest punishments."

"The principal qualifications necessary in the spiritual instructor" are stated to be "personal religion; soundness in the faith; a good genius, improved by a competent measure of true learning; prudence and discretion; and a due mixture of a studious disposition, and of an active spirit." After amplifying each of these topics, the preacher makes an application to students, parents, patrons, and to the members of the synod of Glasgow, before which it was preached.

As a specimen of the Doctor's style and manner we select the following extract from the application of the third discourse.

"And now, I appeal to your understandings and to your hearts, my respectable hearers. Instructions must be profitable, which, by the blessing of God, remove or prevent the most dreadful misery, and secure the most valuable enjoyments. And this is the case, when the guilty, hearkening to the gospel call, find pardon through the blood of Jesus, acceptance through his merits, and sanctification by his Spirit; when the wicked forsakes his way, and the unrighteous his thoughts, and turns to the Lord; and when, through acknowledgment of the truth, those are recovered from the snare of the devil, who were formerly led captive by him at his will. Dreadful is his delusion, who thinks their life useless or wretched, who, waiting upon God in the way of his appointment, renew and exert their spiritual strength, and, if they cannot mount with wings as eagles, run and are not weary, or at least walk and are not faint. Is not the work of righteousness peace, and the effect thereof quietness and assurance for ever? Have they no dignity, who are men of another spirit, and, in religious and moral qualifications, more excellent than their neighbours? Does society gain little, when the wickedness of the wicked comes to an end, by the grace, not by the judgments, of God? Where is his benevolence, where, is his heart, who feels no emotion of gladness, when his brethren are thus honourable and happy?

"Condemn not, therefore, religious establishments, whether formed by individuals, united societies, or whole nations, which secure useful teachers, so far as human prudence can secure them, not to the present race only, but to future generations. Censure not the rulers, who devise wise and salutary plans, for thus promoting the best interests of mankind. Think not that they sin against their subjects, when, as nursing fathers, or nursing mothers, they provide for them wholesome spiritual nourishment. Censure they indeed merit, who invade the sacred rights of conscience, and compel the reluctant to profess the national religion. But censure not those, who pity, and supply with the means of instruction, multitudes, whom poverty would disable, or covetousness and inattention to a future world indispose, to provide teachers for themselves, and who, without their friendly aid, would otherwise be destroyed for lack of knowledge. Boast not thy patriotism, or love to mankind, if thou dost, what in thee lies, to remove the chief restraints of wickedness, and to seal up the springs of private, of family, and of public happiness. If thou art zealous for light, improvement, and civilization, thy zeal for promoting them, is not according to knowledge. If pretenders to liberality of sentiment, storm or undermine one religious establishment, and no other or better, of larger or lesser extent, replaces it; be not surprised that darkness covers the land, and thick darkness the people; that evil men and seducers wax worse and worse; that courteousness gives place to rudeness, gentleness to harshness, compassion to cruelty.

"But, must it not be acknowledged, that congregations sometimes derive little or no benefit from sermons, and that to their teachers much of the blame belongs? It must be acknowledged. This, however, may be accounted for, in perfect consistency with what I have urged. Bad men regard the effect of what they preach, with cold indifference, except in so far as worldly honour or

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interest is advanced by their seeming success; and efforts naturally are feeble and ineffectual, where desire is languid. If the drudgery of pulpit-work is dispatched, they are not solicitous what instructions, exhortations, and warnings, are most necessary and best calculated for doing good. Sometimes a clergyman's behaviour is not visibly influenced by the doctrine and duties of religion. Men of small sagacity discern it, infer his craft and disingenuity, or conclude that they may imitate him without hazard. His well-composed discourse may indeed gratify the curious, and entertain the man of taste: but the force of his reasonings is blunted, by the evidence, at least by the suspicion, that he feels not that force.

"The natural abilities, extent of knowledge, and persuasive talents, highly important in a teacher of religion, do not always accompany true piety. The dignity of a subject is not perceived, when it is dressed in mean and low language. A florid and pompous style, and subtile reasonings, which plain common sense cannot follow, generally make no impression: and, when the passions are addressed, without informing the judgment, impressions made on the people prove slight and superficial, and, as the morning cloud and early dew, quickly pass away.

"But, are there not teachers of distinguished genius, learning, taste, and eloquence, who yet labour and spend their strength in vain? Perhaps, this is seldom the case, when they sincerely aim at the glory of God, and the salvation of souls, and preach the various truths and duties which God has appointed to be preached, as means of edification. Striking truths, when frequently and fervently inculcated, often command the attention, conquer prejudice, and have a powerful influence. Even when teachers neglect, arraign, or exhibit in a false light, the distinguishing doctrines of the blessed gospel; the lesser and occasional advantages of sermons are sometimes gained. The warm address of the speaker, and his fair and amiable character, constrain many to listen to his instructions: and the force of his arguments from other topics may restrain gross immoralities, promote a decent deportment, and stimulate to acts of justice and beneficence. Let not this seem strange. Men, who never heard the gospel, or whose leading principles of action were never changed by its efficacy, have, notwithstanding, repressed particular vicious inclinations, and amended many things formerly amiss in their conduct. Though the word and Spirit of God, and these alone, can convert the soul from sin, eloquence may outwardly reform. What reformation may therefore be expected, when preachers provoke not the Spirit to withhold his blessing from their useful moral instructions, by shunning to declare the whole counsel of God, and keeping back from their hearers, truths the most profitable and necessary!

"Yes: reformation, and something more than outward reformation, may then be expected. Happy, indeed, are they, whose eyes see their teachers, if their ears hear from them the faithful word, saying, This is the way, walk ye in it! Not so, when any part of that word is kept out of view. All scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness. It is therefore neither modest nor wise, to neglect any part of what is revealed as thus profitable. Neglects of this kind sometimes diminish, and sometimes destroy, the benefit of public instruction. God hath said, even with respect to prophets who ran unsent, Jer. xxiii. 22. 'If they 'had stood in my counsel, and caused 'my people to hear my words; then 'they should have turned them from 'their evil ways, and from the evil of 'their doings.' Paul tells the Philippians, ch. i. 15, 18. 'Some preach 'Christ, even of envy and strife; 'and some also of good will. Not-'withstanding, every way, whether 'in pretence, or in truth, Christ is 'preached; and, therein I do re-'joice, yea, and will rejoice.' It would therefore seem, that though their motive to preach the gospel was the reverse of holy, and their professed regard to Christ hypocritical, their sermons were not useless. A glorious and happy change on men's characters and conduct, is foretold as the consequence of the preaching of the gospel, Isaiah lv. 10, 11.

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'For, as the rain cometh down, and 'the snow from heaven, and return-'eth not thither, but watereth the 'earth, and maketh it to bring forth 'and bud, that it may give seed 'to the sower, and bread to the 'eater; so shall my word be, which 'goeth forth out of my mouth: it 'shall not return unto me void; but 'it shall accomplish that which I 'please; and it shall prosper in 'the thing whereunto I sent it.' Every part of revelation, whether read or heard, has its distinct use. The strict precepts, and awful sanctions of the law, endear the Saviour to sinners. The glad tidings of salvation are often, to the convinced and humbled, the ministration of the Spirit, and of life: and, when a temper and conduct becoming sound doctrine, are inculcated, Christians are thereby excited to adorn the doctrine of God their Saviour in all things.—But, if pride, forgetting that the gospel is a divine report, not a human invention, courts applause, by pretending new discoveries in religion; if it diminishes, enlarges, or alters the sacred directory, and accommodates it to the fashionable taste, or to popular humours; the perfection of that directory is denied, and its energy blunted. If ingenuity arrogantly and absurdly endeavours to improve a revelation, which can make the man of God perfect, thoroughly furnished to every good thought, word, and work; the Spirit will not honour fancy and folly, for awakening the conscience, enlightening the understanding, or purifying the heart. God will not transfer his blessing, from that word which he hath magnified above all his name, to schemes for attaining his favour, different from, nay, inconsistent with, that plan, which Infinite Wisdom hath chalked out in the sacred oracles. One, thinking of his own understanding more highly than he ought to think, pronounces certain doctrines of revelation useless or pernicious. Another, in his discourses on the leading facts and duties of Christianity, forgets to unfold them in the plain and clear language of scripture, which the poor and illiterate, as far as is necessary for them, may easily understand; and vainly hopes, by the aids of genius, philosophy, and criticism, to enable his hearers fully to comprehend the mysteries of faith. A third, through that fear of man which bringeth a snare, disguises his conviction, holds the truth in unrighteousness, and handles the word of God deceitfully. He, who, in the study of nature, attends more to experiments than to plausible theories destitute of their support; in studying the Bible, adopts an opposite plan, and overlooks the proof from experience, that the doctrines and duties on which the scripture lays the greatest stress, have in fact conduced most to the holiness and to the happiness of mankind. Not a few, blinded by prejudice, teach error from real conviction. Yet, though they are sincere, error doth not, and cannot, operate as truth. None are brought to look to Christ for salvation, by hearing that the doctrines of his deity and atonement are absurd, and that, by repentance and amendment of life, they can save themselves. Prayer for divine influences is not excited, by declaiming against all expectation of, or reliance upon them, as fanaticism. It is remarkable, that religion and moral virtue flourish or decay, in proportion as doctrines, which pretended modern reformers pronounce corruptions of Christianity, are esteemed or disregarded. All the words of God are pure, those not excepted against which many have discovered the greatest spite, by persecution, by ridicule, or by misrepresentation. Thou, therefore, who desirest to do good, by instructing thy fellow men, despise none of the instructions of God. In recommending the belief of truth, or the practice of duty, go as far, but no farther, than the Bible goes. Add not to God's words, lest he reprove thee, and thou be found a liar. Christianity, like the first man, came from the hands of God, pure and perfect. By every change, every subtle and refined interpretation, it is corrupted and debased.

"Even necessary doctrines are sometimes taught, and necessary duties recommended, in language so incautious, as to excite prejudices in the hearers against other doctrines or duties equally necessary. Decency of conduct and social virtues, may be so inculcated, that the hearers may forget that religion requires a great deal more, even love, love to God, to the Mediator, to the divine

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law, to our fellow Christians, to all men, enemies not excepted, flowing from a pure heart, a good conscience, and faith unfeigned. Holiness of heart and life may be so enforced, that men may view it as their title to God's favour; and thus, going about to establish their own righteousness, may not submit themselves to the righteousness of Christ. Justification through the blood and merits of Christ may be so taught, that the impressions may be weakened of the necessity of that holiness, without which we can neither serve nor enjoy God, and of those good works by which our heavenly Father is glorified. The obligations of duty may be so explained, that men may lose sight of their natural depravity, and need of divine influence. The Calvinist may so speak of man's inability, and the Arminian of the frailty of his nature, that transgressors may conclude, that their performing duties, and avoiding criminal indulgences, are naturally impossible, or at least are the consequence of a frailty, for which they were not to blame, and on account of which they cannot, without cruelty or injustice, be punished.

"Counsels equally necessary at all times, are the most important, and should be the most frequent subjects of sermons. Yet counsels peculiarly adapted to the times, have their importance, and the withholding them may diminish our usefulness. In this dangerous crisis, when without are fightings, and within are fears, men should be excited to turn to Him who threatens to smite, and to seek the Lord with the whole heart. Personal reformation should be exhibited, as necessary for national reformation, and for preventing national ruin. Isaiah's warning should be inculcated, that they fast in vain, who undo not the heavy burden, (and surely the burden of negro slaves is heavy), and who turn not away their foot from the Sabbath, from doing their pleasure on God's holy day. When political opinions spread, seducing subjects to undermine, under pretence of improving, an excellent constitution, and to rebel against their rightful Sovereign, because they see not the wisdom of certain measures of government, we ought, occasionally, to exhibit scripture principles and precepts, which demonstrate the falsehood of such opinions, and the guilt and danger of such practices. When some, with zeal, oppose the scripture doctrines of the Trinity, the atonement of Christ, justification through his merits, and the renewing and sanctifying influences of the Spirit, we, who believe the truth and importance of these doctrines, should defend them with equal zeal. Perhaps we see a probability of dangers, yet remote, overlooked by those who only take a superficial glance of the present posture of affairs, without considering tendencies, whose operation, though slow, is certain. It may not be amiss in this case to speak, that our people may hear for the time to come. In a neighbouring country, a destructive despotism for more than a century, has at last produced the miseries of anarchy: and a corrupt absurd religion has betrayed many into scepticism and infidelity, and some into downright atheism. One with half an eye may perceive, that too many in other countries, seem fond to renounce the religious and political creed of their fathers, though they have not the same excuse for despising or hating them, and cannot point out, what evil either of them have done. But are no evils to be dreaded for men's changing good principles for bad ones, or for total want of principle, except those which immediately ensue? Is there no danger, that, when nations have deeply felt the baneful consequences of anarchy and irreligion, they may fly for shelter to the opposite extremes of tyranny in the state, despotism in the church, implicit faith, idolatry, and superstition? and are measures to be adopted, which, though perhaps their aim is directly opposite, from the impetuosity with which multitudes often rush from one extreme to another, may at length issue in so dreadful a catastrophe?

"To conclude—The usefulness of public teachers of Christianity, doth not infer the usefulness of teaching doctrines or precepts falsely dignified with that name: yet, as he who offends not in word is a perfect man, where the most essential and necessary articles of Christianity are inculcated, they will prove the power of God to salvation to every one that believeth, though much hay and stubble may be built on the true foun-

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dation, and though often little wisdom may appear in the arrangement or style of discourses, in the choice of particular subjects, or in the degree of stress laid upon them. Still, however, the grace of God is no apology for the neglects or rashness of public teachers." *p.* 95—105.

CXXXV. TRAVELS *in Upper and Lower Egypt, during the Campaigns of General Bonaparte. By* VIVANT DENON. *Translated from the French. To which is prefixed, an historical Account of the Invasion of Egypt by the French. By* E. A. KENDAL, *Esq. Illustrated by Maps, Views, &c. &c. in Two Volumes,* 8vo.

THE first volume is embellished with a map of Upper and Lower Egypt, on which are traced a part of the marches of the French army, and the route of the travels of the author; an engraving of an Egyptian lady, and the manner of passing the Nile; a dance of Almehs in an Harem; and a view of the Birket at Kaira.

The historical account contains a sketch of the actions of the French in Egypt, from their first landing to their defeat by the army under General Abercromby.

Soon after the French landed in Egypt, the author informs us they met with the following melancholy occurrence.

"On the second day of the march f the troops across the desert, from lexandria, they met, near Beda, a oung woman, whose face was smeard with blood. In one hand she held a oung infant, and her other was vaantly stretched out to the object that ight strike or guide it. Their cuosity was excited. They called their ide, who was at the same time eir interpreter. They approach, and they heard the sighs of a be from whom the organs of tears d been torn away! Astonished, and sirous of an explanation, they estioned her. They learned that dreadful spectacle before their s had been produced by a fit of ousy. Its victim presumed to utno murmurs, but only prayers in alf of the innocent who partook er misfortune, and which was on point of perishing with misery and hunger. The soldiers, struck with compassion, and forgetting their own wants in the presence of the more pressing wants of others, immediately gave her a part of their rations. They were bestowing part of the precious water with which they were threatened to be soon wholly without themselves, when they beheld the furious husband approach, who, feasting his eyes at a distance with the fruits of his vengeance, had kept its victims in sight. He sprang forward, snatched from the woman's hands the bread, the water (that last necessary of life!) which pity had given to misfortune: 'Stop!' cried he: 'she has lost her honour, she has 'wounded mine; this child is my 'shame, it is the son of guilt!' The soldiers resisted his attempt to deprive the woman of the food they had given her. His jealousy was irritated at seeing the object of his fury become that of the kindness of others. He drew a dagger, and gave the woman a mortal b ow; then seized the child, threw it into the air and destroyed it by its fall: afterwards with stupid ferocity he stood motionless, looking stedfastly at those who surrounded him, and defying their vengeance.

"M. Denon enquired whether there were no prohibitory laws against such an atrocious abuse of authority. He was answered, that the man had *done wrong* to stab the woman, because at the end of forty days she might have been received into a house, and fed by charity." *p.* 30—32.

In prosecuting their march, the following observation occurs: "In a corn-country the soldiers wanted bread; and with the image of a vast lake before their eyes they raged with thirst. To explain this new species of calamity it must be observed, that it is the effect of an illusion which has not been found in any other region. This is produced by the *mirage* of projecting objects on the oblique rays of the sun, refracted by the whiteness of the burning earth; a phenomenon which offers so complete a resemblance of water, that the traveller is as much deceived the tenth time he sees it, as the first, and which thus tantalizes a thirst by so much the more ardent, as it occurs in precisely the hottest part of the day.

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"The inhabitants deserted the villages as the army approached them, carrying away all the provisions they contained. Water-melons were the first refreshment which it received from the soil of Egypt; and the memory of this fruit lives in its gratitude. On reaching the Nile, the soldiers threw themselves into that river, clothed as they were, to drink," says M. Denon, "at every pore." p. 33, 34.

After a severe battle with Murat Bey they arrive at Rashid, where they witnessed the following custom. "When the government of this place was put into the hands of General Menou, many blows of the club were distributed among the populace. This was a remain of the oriental practice, the purpose of which seems to be, at once to drive away a mob, to ennoble a ceremony, and to make the weak sensible of the presence of the strong, and of the distance at which they ought to keep. The French never entered a village in which the Shech did not command, for their honour, such a distribution, which ceased only at their intercession, and when he thought the due respect sufficiently manifested." p. 43.

The following character of the Arabs is introduced thus. "We," says M. Denon, "had indeed driven away the Mamlucks; but, being in want of every necessary on our arrival, did we not ourselves, while we removed these, fill their place? And then for the Beduin Arabs, who are ill armed, and can make no resistance; whose ramparts are moving sands, whose lines are space, whose retreat is immensity; by whom could they be vanquished or confined? Shall we endeavour to win them by offers of land for cultivation? The husbandmen of Europe, once become hunters, cease to till the ground; and the Beduin is the primitive hunter: indolence and independence are the basis of his character; and to gratify and protect both the one and the other of these, he keeps himself in continual action, and endures the siege of tyranny and want. We have nothing, then, to offer to the Beduin that is equivalent to the advantage of robbing us; and this calculation is always the principle of the treaty into which he will be persuaded to enter.

"Envy, that evil from which the abode of want is not exempt, hovers over even the burning sands of the desert. The Beduins, at war with all the universe, hate and envy only the Beduins who are not of their own horde. They enter into every war; they put themselves in motion the moment a domestic quarrel, or foreign enemy, troubles the repose of Egypt; and, without attaching themselves to either party, they make use of their hostilities to pillage both. Where is the booty, there is the enemy of the Beduins. Their barbarity, meanwhile, has nothing in it atrocious. Those of the French, who had been their prisoners, spoke of the evils they had suffered during their captivity, as the result rather of the manner of life than of the ferocity of this nation. Officers who had been taken, told M. Denon, that the labour required of them to perform was neither excessive nor cruel; it was only to be obedient to the women, and to load and lead the asses and camels. They were obliged, indeed, to encamp and decamp incessantly. All the tackle was packed up, and a march commenced in less than a quarter of an hour. This tackle consisted of a mill for corn and coffee, an iron plate for dressing cakes, a large and a little coffee pot, a few leathern bottles, a few sacks of corn, and the cloth of a tent which covered the whole. A handful of roasted corn, and a dozen of dates with a little water, which, on account of its scarcity, had served every purpose before it was drank, was the common ration of a day spent in travelling: but these officers had not had their souls wounded by the least ill treatment, nor did they retain any bitter recollection of an adverse condition of which it had been their lot but to partake.

"Free from religious prejudice himself, the Beduin tolerates all. A few revered customs serve him for laws. His principles resemble the virtues which are sufficient for the partial association he forms, and for the patriarchal government under which he lives.

"Of the hospitality of this people," continues M. Denon, "I ought to cite the following instance: a French officer had been several months the prisoner of an Arab chief. Surprised by our cavalry in his camp, at a

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the latter had only time to fly; tents, flocks, provision, all were taken; The next day wandering, separated from his friends, without resource, he took from under his clothes a loaf, and, giving the half of it to his prisoner, 'I know not,' said he, 'when we shall eat another; but I 'will never be accused of not having 'divided my last with the friend 'whom I had made.' Can we hate such people, whatever may be the features of ferocity which they betray on other occasions? And what advantages over us do they not derive from this society, so striking when compared with the wants that we have created for ourselves? Can we seduce or reduce such men? Will they not always reproach us with sowing rich harvests on the graves of their forefathers." *p.* 44—47.

When General Menou made a tour of the department surrounding Salmia, the author notices "he was welcomed in every village in a manner more than feodal; the principal personage of the place received him and his followers, and providing them with all, and more than they could want, at the expence, as was afterwards found, of the inhabitants: this abuse, which served to develope to the French the customs of a country, the manners of which they were about to change, they suffered, for that reason, to be continued for the time.

"A large house, which had almost always belonged to a Mamlûk, formerly lord and master of the village, was suddenly furnished, according to the custom of the country, with mats, carpets, and cushions. A banquet commenced by the entrance of a number of servants, bringing cold and perfumed water, pipes, and coffee; half an hour afterwards a carpet was spread, round which was formed a a border of three or four kinds of loaves and cakes, while the centre was covered with little plates of fruits, sweetmeats, creams, and other productions of the dairy, of which the greater part were exceedingly agreeable, and in particular, highly perfumed. All this seemed to be but tasted, for in a few minutes the repast was finished; but, at the end of two hours more, the same carpet was covered again; other loaves were brought, and immense dishes of rice, dressed with fresh beef and with milk, half sheep, badly roasted, large quarters of veal, boiled heads of sheep and calves, and sixty other dishes piled upon one another, and containing spiced ragouts, vegetables, jellies, confectionaries, and honey from the hive. Here were no chairs, no plates, no spoons or forks, no goblets or napkins. Squatted on their heels, with their knees bent towards their breasts, the company helped themselves to rice with their fingers, and divided the meat with their nails. They dipped the bread in the ragouts, and used it to wipe their hands and mouths. They drank water from one pot. He that did the honours of the feast always drank first. He, also, tasted first of every dish; and this less to shew that his guests need not entertain any suspicions, than to testify how careful he was of their safety, and what attention he paid to their persons. Napkins were not presented till after dinner, when water was brought to wash hands. After this, rose-water was sprinkled on every person present. The whole was concluded with pipes and coffee.

"When the French had eaten, people of secondary rank came in, and supplied their places, and were themselves very quickly relieved by others: on a principle of religion, a poor beggar was next admitted; then came the servants, and then every one who would, till all was ate. If there was wanting to this dinner that convenience and elegance which would have given it zest to an European, it was impossible not to admire the plenty, the hospitable profusion, and at the same time the moderation of the guests, whom the number of dishes never kept above ten minutes at table." *p.* 50—53.

Introducing a brief description of the advantages of Egypt, the author says, "Let us turn to behold our triumphs, and the peace re-open the port of Alexandria to sages, to industrious cultivators, to useful traders, to planters, in fine, who, without alarming themselves because Africa does not resemble Europe, will observe that in Egypt a man may obtain for three sous a day's subsistance of the best rice in the world; that a part of the lands, which are no longer inundated, may be brought into tilth and pasture

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by canals; that wind-mills would raise the water to a greater height than the *pot mills* at present employed, and by which so many oxen are exhausted, and so many hands occupied; that the islands of the Nile, and the greater part of the Delta, wait only for American planters, to produce fine sugar-canes from a soil that does not devour men in return: approaching Kaira, and proceeding beyond it, they will see that the ground only wants amelioration to make it the rival of every other for plantations of indigo and cotton of every species; that while they are making a prudent and certain fortune, they will breathe a pure and wholesome atmosphere, on the banks of a fertilizing and navigable river; they will see a new colony, with its cities ready built, skilful workmen accustomed to labour and to the climate, with whose assistance, and with that of canals which are traced to their hands, they will in a few years create new provinces, the future abundance of which is not questionable, since modern industry will restore to them their ancient splendour." *p.* 58, 59.

"The anniversary of the birth of Mohammed arrived. The French remarked that no preparations were made for celebrating this the most solemn festival of the hegirian year. Towards evening, General Menou sent for the mufti, both whose dignities and whose emoluments had been increased by the arrival of the army. It was found that this man had seized the opportunity of representing the French to the people as averse to the ceremonies of religion, insinuating that they had forbidden the rejoicings of the day. On his being desired to proclaim them immediately, he said the time was now too short for the preparations; but being answered in the oriental style, that if the time was too short to make preparations, it was yet long enough to put the mufti in irons, the festival was proclaimed within a quarter of an hour, the town was illuminated, and the songs of devotion were united with those of joy and gratitude." *p.* 64, 65.

Then follows an account of the festivity, concluding with the description of their manner of dancing, which, says the author, represented neither joy nor gaiety, but voluptuousness, which soon became lascivious, and extremely disgusting.

In describing Kaira, and the manners of the people, the author writes thus:

"M. Denon was nearly a month at Kaira, during which he extended his researches throughout this superb city, this holy city, great among the great; this delight of the imagination, the splendours and opulence of which call forth the smile of the prophet; for such are the terms in which it is spoken of by the orientals. In point of fact he saw an innumerable population, and extensive spaces for passengers; but not a single fine street, not a single beautiful building. There is a vast space, with the air of a field, called Lelbequier, wherein general Bonaparte resided: this, at the time of the inundation, had in it something agreeable, on account of its coolness, and the parties made on it at night in barges. (A representation is given in an engraving). The palaces of Kaira, encircled with walls, sadden more than they embellish the streets. The habitations of the poor, still more neglected here than any where else, add to what is distressing in the sight of misery in all places, all the privations and negligence which the climate peculiarly permits. The observer is incessantly tempted to ask, where are the habitations of the four-and-twenty sovereigns*? When, however, he has penetrated these species of fortresses, he finds some conveniences, some refinement of luxury; fine marble baths, voluptuous stoves, mosaic chambers, in the midst of which are basons of water and fountains, mattresses covered with rich stuffs, and surrounded with magnificent cushions: these divans commonly occupy three sides of the room. The windows, where there are any, never open; and the light which they admit is dimmed by coloured glass, within very closely reticulated grates: the principal light usually enters from a dome in the center of the ceiling. The orientals, strangers to all the uses we make of light, care very little for procuring it. Generally speaking, every thing they admire is favourable to repose; as divans, on which one is rather laid than seated, on which one is at ease

* The Beys are twenty-four in number

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and from which it is troublesome to move; garments, of which the lower parts are petticoats, by which the legs are confined; large sleeves, which fall eight inches below the finger's ends; a turban, with which it is impossible to bow the head; a habit of holding in one hand a pipe, with the vapour of which the brain is intoxicated, and in the other a rosary, of which the beads are passed between the fingers; all this destroys activity, destroys imagination: they think without an object; without relish do the same thing every day; and finish with having lived, without having endeavoured to vary the monotony of their existence.

"The manners of such as are obliged to labour, are not very different from those of the rich. Accustomed to expect from their industry nothing beyond the ordinary routine, they never exert themselves with that hope. They never invent a method of doing better, nor seek for that which is invented; and they always reject any in which they are obliged to stand, a position for which they have the greatest aversion. The joiner, the locksmith, the carpenter, the farrier, all work sitting; even the mason raises a minaret without being ever on his legs. Like savages, they seldom use more than one tool. One is quite astonished at what they are capable of doing; and one would be disposed to believe them ingenious if, adhering constantly to usage, they did not soon force one to think that, like the insect whose workmanship we admire, they are guided by an instinct from which they cannot stray.

"But is it not despotism, which commanding always, recompensing never, is the source and permanent cause of this stagnation of industry? In Upper Egypt, the Arabian artificers, at a distance from their masters, sought the French military manufacturers, worked with them, and certain of adequate wages, laboured to give satisfaction, recommencing their toil when they had committed mistakes; they looked with enthusiasm at the operation of the windmill, and gazed on the effects of the rammer with transports of admiration: a secret sentiment of indolence inspired, perhaps, this admiration for two machines, which assisted the heaviest labours necessity has imposed upon them; that of raising water, and forming banks to retain it. They build as little as they can help; they never repair any thing. If a wall threatens to tumble, it is left to do so. There are still some rooms in the house, and they lay the ruins on one side. At length the whole building falls; and in this case they abandon the scite; or if they are obliged to clear it, they carry the rubbish as short a distance as possible: it is this latter practice which has raised around every town in Egypt, and particularly Kaira, not eminences, but mountains, by which the eyes of the traveller is astonished, and for which he is at first unable to account." *p.* 103—106.

The following may give our readers some idea of the magnificence of the burial places of the Egyptians.

"The minarets and the tombs are the only fabrics in which the Arabian style is preserved with integrity; and if in this there be not found that which ought to be the beauty of architecture, an assuring solidity; there is at least observed with pleasure ornaments which produce richness without heaviness, and an elegance so complete in all its parts, that it never excites the idea of insipidity or meanness. The cemetery of the Mamlukes affords examples: on leaving the masses of Kaira, we are perfectly surprized at beholding another city built entirely of white marble, in which the edifices, composed of columns surmounted by domes, or painted palamkins, sculptured and gilt, form an elegant and cheerful assemblage. There wants nothing but trees, to render this funeral retreat a scene of delight." *p.* 109.

(To be concluded in our next.)

CXXXVI. POEMS, *by* MRS. JOHN HUNTER, *foolscap* 8*vo.*

MRS. H. dedicates this beautiful little work to her son, Captain H. at Gibraltar. The contents are as follow:

"November—Ode to the Old Year—La Douce Chimere—To Mrs. G. of the Priory, Cornwall—Ode to Conduit Vale—To Mrs. Delainy—To the Memory of Chatterton—To my Son at School—To my Daughter—To the Nightingale—Carisbrook Castle—To the Memory of a Lovely Infant—Vow

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to Fortune—Laura—Wine—Time—To James Barry, Esq.—To a Friend on New Year's Day—Elegy on W. Seward, Esq.—Epitaph for my Father—Songs, Elegies, Dirges, &c. &c. Among which are included the Lamentation of Mary Queen of Scots, the Cherokee Death Song, and some other publications, in considerable favour with the public.

We shall give the following specimens from the different classes of composition.

"LA DOUCE CHIMERE.

"Sweet fancy, let me sing thy praise,
Thou kind companion of my days,
Through infancy and youth;
O let me, in a riper age,
Thy fairy favours still engage,
And blend thy charms with truth.

Gift of kind heav'n, dear wand'ring sprite,
'Tis thou canst opposites unite,
And pleasures mix with pain;
Without thy aid, the sons of art
To charm the eye, or touch the heart,
Shall toil, and toil in vain.

To warm, to polish and refine
The judgment and the taste, are thine,
To aid where knowledge fails;
How exquisite thy finer sense,
How far beyond the vain pretence,
Where letter'd pride prevails!

Through the dim eye thy piercing ray
Beams on the mind a brighter day,
Where genius stands confess'd;
'Tis thine to light the prison's gloom,
'Tis thine to live beyond the tomb,
In fond affection's breast.

Thy art can on the moon's beam send
The heart's warm wish from friend to friend,
Through air and ocean's waste,
And on some bright unchanging star,
Though absent long, and distant far,
Remembrance may be plac'd.

'Tis happiness to dwell with thee;
Whate'er we think, whate'er we see,
Glows with a brighter dye;
All nature wears a lively green,
The heav'ns expand a blue serene,
And man forgets to sigh.

Or should a sigh unbidden rise,
On thy light wing the vagrant flies,
To seek some tender woe,
Our better feelings to awake,
Teaching for love for pity's sake,
Delicious tears to flow.

Nor wealth can buy, nor pow'r command,
One circle from thy magic wand,
To charm the phantom care;
Born with the soul, thy living light
Beams forth in wayward fortune's spite,
Nor deigns her gifts to share.

Parent of hope, love's truest friend,
Without thee all our joys would end,
And dull existence fade:
'Tis thine to gild the darkest scene
Of poverty, restraint, or pain,
In life's obscurest shade.

Let me then still thy dreams pursue,
For ever bright, for ever new,
Time's tangled path to cheer;
Let me believe I still may find
The warm, sincere, congenial mind,
And meet LA DOUCE CHIMERE."
p. 9—12.

"TO MY DAUGHTER.

On being separated from her on her Marriage.

"Dear to my heart as life's warm stream,
Which animates this mortal clay,
For thee I court the waking dream,
And deck with smiles the future day;
And thus beguile the present pain,
With hopes that we shall meet again.

Yet will it be, as when the past
Twin'd ev'ry joy, and care, and thought,
And o'er our minds one mantle cast
Of kind affections finely wrought?
Ah no! the groundless hope were vain,
For so we ne'er can meet again!

May he who claims thy tender heart
Deserve its love as I have done!
For, kind and gentle as thou art,
If so belov'd, thou'rt fairly won.
Bright may the sacred torch remain,
And cheer thee till we meet again!" *p.* 33, 34.

"TO THE MEMORY OF A LOVELY INFANT.

Written Seven Years after his Death.

"Still as the circling months successive climb,
With ling'ring footsteps, up the steep of time,
Bleak February frowns in his return,
And crowns with cypress a sepulchral urn.
For me he still a mournful aspect wears,
And still receives the tribute of my tears.
Are not the ills enough which time supplies,
To check the dawning comforts in the rise?
Must memory too the present evils aid,
And tinge with darker hues life's deep'ning shade?
Must woes on woes accumulated roll,
And cloud with care the sunshine of the soul?
Such is our wretched lot, ill-fated kind!
Our thread of life with misery entwin'd:
Capricious fortune's sport, or passion's slave,
Till peace takes root, and blossoms on the grave.
Can I forget the days of anxious pain,
When that dear angel form I watch'd in vain?
Can I forget the agonizing hour
When those lov'd eyes were clos'd, to wake no more?

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Ah, no! revolving years in vain depart,
The traces still remain upon my heart!
When lost in grief my eyes refus'd a tear,
Instinctive fondness sought his silent bier,
Hope whisper'd, 'sure he sleeps,' I wildly press'd
The lovely image to my aching breast,
And felt the fearful chill of nature's awful rest.
Now I can weep, and oft in thought recall
The closing scene, the coffin, and the pall.
The solemn knell of death, I heard it toll;
How heavily it struck my wounded soul!
'Tis long since past; forgetfulness has spread
Her misty mantle o'er unnumber'd dead;
But fond affection lingers in the gloom;
Near the dim lamp that glimmers o'er the tomb.
She graves with trembling hand the mournful rhyme,
Where memory recals departed time,
Brings back in one short hour the dream of years,
And sprinkles on the grave a mother's tears."
p. 55—57.

"TIME.

"Time may ambition's nest destroy,
Though on a rock 'tis perch'd so high;
May find dull av'rice in his cave,
And drag to light the sordid slave;
But from affection's temper'd chain
To free the heart he strives in vain,

The sculptur'd urn, the marble bust,
By time are crumbled with the dust;
But tender thoughts the muse has twin'd
For love, for friendship's brow design'd;
Shall still endure, shall still delight,
Till time is lost in endless night." p. 66.

"ELEGY TO THE MEMORY OF WILLIAM SEWARD, ESQ.

"Say, shall the muse, the muse to Seward dear,
Fail to the mournful rites her aid to lend?
Refuse to place a chaplet on his bier,
Or give a tear to her departed friend?

Ah no; she weeps! for in thy silent grave
The kindly mild affections wake no more;
Cold is that heart, where bounteous nature gave
Of warm benevolence her richest store.

Those powers by nature given, by time improv'd,
Still to some fair, some honest purpose led;
To cherish modest worth thy spirit lov'd,
To raise dejected merit's drooping head.

The pride of learning, wit's resplendent ray,
The powers of genius dazzling as they shine,
Before thy social virtues fade away,
Nor shall their loss be felt, or mourn'd like thine.

"THE WANDERING LADY.

"Through dreary wilds forlorn I go,
When loud the storms of winter blow;
On me they waste their rage in vain,
For I can feel nor joy nor pain.

My sheep, companions kind and true,
Yes, I can feel a pang for you;
Come gather round, and I will keep
The watch, and sing while you shall sleep.

Ah, these were once my lover's care,
Of all the flock he held them dear;
With me they left their native fold,
And brav'd the winds of winter cold.

They follow wheresoe'er I lead,
And while I sit and see them feed,
Methinks the sunny days return,
Ere yet my heart had learnt to mourn.

To mourn a father's cruel pride,
By whose rash hand my lover died;
O cruel, cruel was the deed,
That caus'd so kind a heart to bleed.

O youth belov'd, thy voice no more
Can peace to my sad soul restore;
To seek thy native hills I fly,
Where thou wert born I go to die!"
p. 77, 78.

"A MERMAID'S SONG.

"Now the dancing sun-beams play
On the green and glassy sea;
Come, and I will lead the way,
Where the pearly treasures be.
Come with me, and we will go
Where the rocks of coral grow;
Follow, follow, follow me.

Come, behold what treasures lie
Deep below the rolling waves,
Riches hid from human eye
Dimly shine in ocean's caves;
Stormy winds are far away,
Ebbing tides brook no delay;
Follow, follow, follow me." p. 104.

CXXXVII. VILLAGE DIALOGUES, *between Farmer Littleworth, Rev. Mr. Lovegood, and others. By* ROWLAND HILL, A. M. Vol. II. 12*mo.*

THE former volume of these dialogues was noticed in our Epitome for May: the present volume purposes the same general idea of recommending Religion under a dramatic form; but several new characters and subjects are introduced, as will appear by the following outline of the contents.

"Dial. IX. and X. The evils of the Slave Trade delineated in a conversation between Farmer Little-

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worth, his son Henry, Rev. Mr. Lovegood, Squire Worthy, and his Lady, at Gracehill farm.—XI. contains the history of the family of the Littleworths, with the character of Rector Fillpot, and Mr. Meek, his Welch Curate.—XII. A Sunday Evening's Conversation between Mr. and Mrs. Steadyman, Farmer Littleworth and family.—XIII. Resumes the subject of the Slave Trade.—XIV. XV. A Whisper from behind the door, or the Secrets of private Scandal made public; in which the following new characters are introduced:—Rev. Mr. Spiteful, Master of the grammar school in Envy Lane, and one of the writers of the Anti-jacobin.—Mr. Wisehead, a Socinian Bookseller, Mr. Considerate, Alderman of Mapleton, and Miss Pratapace, the apothecary's daughter.—XVI. XVII. More News from Lower Brookfield, or the evils of seduction delineated in the story of Mrs. Chipman.

We shall give our readers an extract from Dialogue XI. containing the character of the farmer's maiden sister, Mrs. Mary Littleworth, and her friend, Madam Vixen.

"There lived in the town of Ruckford, about fifteen miles from Mapleton, a Mr. Nathaniel Steadyman, who had united himself to Farmer Littleworth's family by marrying his younger sister. His occupation was that of a currier, in which line he did a considerable deal of business, and was in general esteem among his neighbours for his candour and integrity.

"The family of the Littleworths, however, were unfortunately educated. In point of religion they were tutored in all the high church notions of the day; so that the least deviation from the established church, was, in their esteem, more to be dreaded than a thousand deviations even from the common rules of morality; insomuch that even cursing and swearing was a much smaller offence than attending a *conventicle*; and scarce any offence at all, provided people exercised their profane talents against the dissenters. Report also says, that old Mr. Simon Littleworth, with all his family, used to drink the Pretender's health after dinner, and that it was well he did not lose his life in the rebellion in 1745, for entertaining and encouraging the rebel army when in the North, against the present family upon the throne, by whom our civil and religious liberties were established. Mr. Simon Littleworth, the father of the present Farmer Littleworth, loved getting money to his heart, but could not bear to spend it even on a decent education for his children. He died about the year 1776, leaving a fortune among his children of about three hundred and fifty pounds each; entailing also upon them all the prejudices of an unhappy day and generation; conceiving higher notions of the religion of Dr. Sacheverell*, than of that of Jesus Christ and all his Apostles.

"According, therefore, to all probable circumstances, Farmer Littleworth would never have submitted to have heard the gospel if he had not first heard it in a church. But the farmer, though still a churchman, was now happily delivered from the trammels of his former education, and began to entertain equal love to Christians of all denominations: yet not so the rest of the family, which now consisted only of himself, and two sisters; his elder brother and a sister having been dead some years ago

"His elder sister Polly was the exact counterpart of Miss Polly, to whom she stood godmother. She was in her younger days so self-willed and perverse, that no person could ever venture to ask her the question if she chose to alter her state. Which also, by general report, will probably be the fate of the god-daughter, as well as the aunt.

"The farmer's sister continued to live in the neighbourhood of Mapleton till she was near sixty, and on account of the pressure of the times, has lately removed further north to make a joint purse with another old maiden lady, known by the name of Madam Vixen. And though she was Miss Polly all the time she continued near her brother, yet since her remove she has submitted, though with some regret, to the graver appellation of Mrs. Mary.

"Thus convenience has brought these two old ladies together; though they are the frequent cause of ver-

* Dr. Sacheverell was the high church champion in the days of Queen Anne: he was impeached by the commons, for his seditious high church principles; his sermon was ordered to be burnt, while he himself was suspended from his ministry for three years.

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ation to each other, yet hereby they are just able to keep a maid servant between them, who is generally changed about six times in the year.

"Madam Vixen is often accustomed to boast that she has a superior education, and therefore attempts to correct Mrs. Mary for her vulgarity of expression, and also that her family was of much *better blood* than the family of the Littleworths. This is a frequent cause of mortification to Mrs. Mary, who plies her in return for her family pride and self-conceit. Thus alternately they irritate and vex each other, till they make themselves so peevish and fretful thereby, as that they scarcely exchange a word for several days together. During these intervals of ill humour there are frequent threats of separation; till these little fracas are settled by the neighbouring gossips bringing them some new tales of the affairs of the neighbourhood, which they delight to hear, retail, and exaggerate. Then an *innocent* game at cards again sets them a quarrelling, and makes them *guilty* of the same sort of conduct against each other. Thus they rub on together from time to time; yet, if their dispositions are dissimilar in some instances, in others they are perfectly similar.

"In point of religion they are precisely agreed, for though they seldom trouble the church but when the weather is very fine, yet they *do their duty* in reading the psalms and lessons at home; while twice or three times a year they submit to the penance of a gloomy week in the preparation before they receive the holy sacrament, which is seldom done unless on the great festivals. But in nothing are they more similar than in their belief of different signs, and omens, and prognostications, on which they are ever exercising their minds, and tormenting each other, under the expectation of the most gloomy events. The prognostications of Moore's almanack are always received and read by them with prodigious avidity and glee, and though they are aware that the first Francis Moore, the original physician and *astrologer*, must long ago have been dead; yet they have no doubt but that the present Francis Moore is as much a real character, and a far wiser *astrologer* than his father; he being also the seventh son of his father, who was himself a seventh son: and how far it was done with a design to impose on the credulity of the old ladies, might be difficult to say; yet they seem fully persuaded that the present Francis Moore has also a seventh son, who, though but young, is now studying both physic and *astrology* in the town of Utopia, in the north of Ireland; and they have no doubt but that he is born to possess so supreme a degree of knowledge, by investigating the configurations of the stars, as that he will be able to read the history of all future events beforehand, both private and public, as plainly as he can now read his A, B, C; and that he will as far outshine these *great luminaries*, Count Swedenburgh, Mr. Brothers, and some other prophesiers on our late public events, as the vast knowledge of a Newton outshines the intellectual powers of a goose *.

* The pretended prognosticators, under the fictitious name of Francis Moore, have this year met with a terrible mishap. They could not discover, by the configuration of the planets, either the change in the ministry last year, or the preliminaries of peace which followed, their almanacks being all printed off before the latter event took place. In consequence of which their predictions continue to be full of wars, and battles, and fruitless negotiations. As Mr. Moore prophecies in rhyme, as well as prose, my readers shall be favoured with some of his admirable predictions, for this year 1802, in his own excellent versification.

January.—Preparations for war.

"As troops, appointed from all parts, prepare
To march in order for some cruel war;
So do the stars, by thwarting motions, shew
A storm at hand, with blood and ruin too.
All must obey when these for arms prepare;
There's storms in states and towns as well as air."

February.—The same continued.

March.—Fruitless negotiations for peace.

"From court to court expresses briskly fly;
Great offers made to purchase peace thereby;
All give their wishes to its ling'ring birth,
And hope it too, to ease the groaning earth;
Yet all their wishes prove but empty show,
Like nick-nam'd saints they seem, but are not so."

April.

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"No one can wonder that these ladies, who are so fond of hearing and telling 'old wives fables,' and of attending to such absurdities, should also give way to all sorts of fears and apprehensions arising from other causes the most superstitious and absurd. Hence it is that they are kept in perpetual alarm, at one time by the death-watch, at another time by the croaking of a raven, or the screeching of an owl; then again by the winding-sheet in the candle, and a variety of such other absurdities, as though the all-wise God had given a commission to spiders *, owls, and ravens, and even to tallow candles, to instruct mankind in the knowledge of different future events.

"This unfortunate turn of mind, however, had once proved nearly fatal, not only to the comfort, but the very life of Madam Vixen. She heard, three or four times, her chamber bell ring, as it was supposed, of its own accord. This brought to her recollection the story of her grandmother's death, which was foretold by some such an event three weeks before the time. She therefore positively concluded that within that period she was to depart. This so worked upon her imagination as that it brought on a serious illness. The apothecary was sent for only out of form, as she concluded it would be of no avail. The lawyer attended to alter and finish her will; and the poor clergyman, though as ill liked as the rest of his brethren, was sent for to prepare her for her change, and to fit her for the final reception of the holy sacrament, which it was her design to have received a day or two before her departure; which seemed for a while more fully confirmed by another event dreadfully similar to the former. Madam Vixen and her nurse one night evidently heard a bell ring, as though it had been from under the ground; but the fears excited on this account were soon dispersed, as it was only a piece of Mrs. Mary's prudent attention, who muffled the hammer of the bell belonging to the clock, as its shrill sounding noise was found offensive to Mrs. Vixen; and a little while after this the whole of this supposed melancholy event disclosed itself; for one night, while the nurse was sitting up, hearkening after death-watches, screech owls, &c. and feeding upon these strange fears, the kitten stole into the room, for both the old ladies were very fond of cats. After the manner of that frisky generation, puss fixed her eyes upon her old plaything, the tassel of the bell, and consequently gave it a handsome ring. Mrs. Vixen takes the alarm, and asks if the bell did not again ring of itself. The nurse burst out with

April.—Wars renewed.

"Saturn and Mars oppos'd, doth now dispense
Troubles and mischiefs arm'd with violence:
A man of war doth seldom die with care,
The soldier's harvest now holds all the year;
They're mov'd like puppets, kill and murder thus,
We see 'tis done; but how? that's hid from us."

May.—After prophesying that "Spring leads on the year," F. M. subjoins,

"Some great design or stratagem is laid,
Some town besieg'd, castle or fort betray'd."

June.—War again with all its horrors.

"From all parts, sea and land, methinks I see
The dreadful signs of death and destiny.
View this year's rays, see how the stars prepare
For all the cruelty that's bred in war;
For arms and armies the wild crowd to awe,
Swords, spears, and guns, defiance bid to law."

And so on with little variation to the end of the year; now what can Madam Vixen and Mrs. Mary think of their redoubtable prophet having signalized this year as being so bloody and tremendous, when lo! universal peace and tranquillity are so mercifully restored, and plenty also, provided monopolizers of every description would allow us to enjoy it.

* Some naturalists are of opinion that the death-watch is not the spider, but another much smaller insect, and found in the wood of old houses.

Then tell all your grannies it is a wood worm,
That lies in old wood like a hare in her form;
With teeth or with claws it will bite or will scratch,
And chamber-maids christen this worm a death-watch:
Because like a watch it always cries *click*,
Then woe be to those in the house who are sick;
For sure as a gun they will give up the ghost,
If the maggot cries *click* when it scratches the post:
As soon as they hear it, it shortens their breath,
And they speedily die, because frighten'd to death.

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laughing, and adds,—why, madam, it is nothing but the cat playing with the bell tassel, and I dare say this was the reason why it rang before. However, the ringing of the bell brought Mrs. Mary into the room, who, when she heard of the event, joined with the nurse in a laugh on the occasion, while Mrs. Vixen immediately took heart, and consequently began directly to recover. The nurse told the apothecary on his next day's visit that the cat had done more for her mistress's recovery, by ringing the bell, than he could do with all the drugs in his shop. She then told him the whole of the story, which before was known alone to the family. A message also was soon afterwards sent to the minister, that he might be informed a repetition of his visits would not be needed, and the lady herself soon recovered, on the removal of the causes of her disease.

"The reader may suppose that he had not been presented with a detail of these little events, had it not been with a design to expose the folly of those superstitious fears which are so very injurious to the minds of all who have not sufficient sense and resolution to resist them. Where there is but a little real religion, the want of it is too frequently supplied by an abundance of superstition. The human mind is prone to run into extremes on every occasion: some are for believing too much, others for believing too little. Happy are they who, being blessed with that wisdom which is from above, are preserved in the middle path, and saved from every extreme." *p.* 29—36.

CXXXVIII. THE CALEDONIAN HERD BOY, *a Rural Poem. By* D. SERVICE, 12*mo.*

THE preface to this little piece will be necessary to give the reader its true character.

"The author of this poem was a herd-boy for five years on the North banks of the Clyde: he was afterwards an apprentice at Greenock, to a shoemaker, and has followed that employment for six years in England: he is now in the twenty-seventh year of his age, with a wife and family: he has nothing to offer in defence of his publication, but that it was written of mornings before his business commenced, and of evenings after the labour of the day was finished: that he never received a common, much less an academical education; for deficiency in grammar or style, he therefore hopes some allowance will be made by the candid reader. Many of the circumstances which occurred to the author during his herding are brought together as the business of one day." *p.* 5, 6.

As a specimen of the author's talents we give the following lines, which we doubt not will be sufficient.

"Oh Deniston, thy seat let us proclaim,
The heart exults at sweet Camsaskine's name;
There beauty, elegance, and grace combine,
To make magnificence superbly shine;
The slaty roof with golden circles blaze,
Like stars in yonder blue ethereal maze:
This spacious place built of the polish'd stone,
For ages past the boast of Cardross shone;
But scarcely can the outward splendour vie
With the inside's true hospitality;
In concerts good no jarring notes are found,
When low and high make an harmonious sound;
Here you behold order's true godlike plan,
Step into view, and dignify the man!
Rows after rows of pleasing arbours grace
This scene of beauty, this enchanting place;
Each path there is by just proportion plann'd,
Festoon'd with roses, and by zephyrs fann'd.
The woods and groves, and mountains, circling rise,
And shield this seat from storms and wintry skies,
Forming a canopy of smiling green,
To fill the soul with wisdom all serene.
Now with dear fancy's phrenzy-flowing tide
Across the meadows let us smoothly glide.
See yonder fabric in the richest style
Proclaims the lasting fame of great Argyle;
Time's potent arm has nations great remov'd,
But time that fabric ever has improv'd.
See how it rears with stateliness and pride,
Beside the banks of silver flowing Clyde!
There groves superb, the splendid palace grace,
And throw an awful grandeur round the place;
In winter's darkest nights, when frost and snow
Assail the shepherds onward as they go,
They look intensely for that fabric's light,
To guide their devious feet and steps aright;
Then joyously with eager steps they haste,
Till to their cots they happily have pac'd;
Then round the fires the babes and parents smile,
And sound the lasting fame of great Argyle."

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A COMPLETE

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THE

MONTHLY EPITOME,

FOR OCTOBER, 1802.

CXXXIX. THE ILIAD AND ODYSSEY OF HOMER. *Translated into English Blank Verse, by the late* W. COWPER, *Esq. The 2d Edition, with copious Alterations and Notes. Prepared for the Press by the Translator, and now published with a Preface by his Kinsman,* J. JOHNSON, LL. B. *Chaplain to the Bishop of Peterborough, 4 vols. royal 8vo.*

EXTRACT FROM THE PREFACE.

"I HAVE no other pretensions to the honourable name of Editor on this occasion, than as a faithful transcriber of the manuscript, and a diligent corrector of the press, which are, doubtless, two of the very humblest employments in that most extensive province. I have wanted the ability to attempt any thing higher, and, fortunately for the reader, I have also wanted the presumption What, however, I can do, I will. Instead of critical remark, I will furnish him with anecdote. He shall trace from beginning to end the progress of the following work, and in proportion as I have the happiness to engage his attention, I shall merit the name of a fortunate Editor.

"It was in the darkest season of a most calamitous depression of his spirits, that I was summoned to the house of my inestimable friend the Translator, in the month of January 1794. He had happily completed a revisal of his Homer, and was thinking of the preface to his new edition, when all his satisfaction in the one, and whatever he had projected for the other, in a moment vanished from his mind. He had fallen into a deplorable illness; and though the foremost wish of my heart was to lessen the intenseness of his misery, I was utterly unable to afford him any aid.

"I had however a pleasing, though a melancholy opportunity of tracing his recent footsteps into the field of Troy, and in the palace of Ithaca. He had materially altered both the Iliad and Odyssey, and, so far as my ability allowed me to judge, they were each of them greatly improved. He had also, at the request of his bookseller, interspersed the two poems with copious notes, for the most part translations of the ancient Scholia, and gleaned, at the cost of many valuable hours, from the pages of Barnes, Clarke, and Villoison. It has been a constant subject of regret to the enthusiatic admirers of "The Task," that the exercise of such marvellous original powers should have been so long suspended by the drudgery of translation; and, in this view, their quarrel with the illustrious Greek will be doubtless extended to his commentators.

"During two long years from this most anxious period, the translation continued as it was, and though, in the hope of its being able to divert his melancholy, I had attempted more than once to introduce it to its author, I was every time painfully obliged to desist. But in the summer of ninety-six, when he had resided with me in Norfolk twelve miserable months, the introduction long wished-for took place. To my inexpressible astonishment and joy I surprised him, one morning, with the Iliad in

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his hand; and with an excess of delight which I am still more unable to describe, I the next day discovered what he had been writing. . . . . What the voice of persuasion had failed in for a year, accident silently accomplished in a single day. The circumstance I allude to was this, I received a copy of the Iliad and Odyssey of Pope, then recently published by the Editor above mentioned (Mr. Wakefield), with illustrative and critical notes of his own. As it commended Mr. Cowper's translation in the preface, and occasionally pointed out its merits in the notes, I was careful to place it in his way, though it was more from a habit of experiment which I had contracted, than from well grounded hopes of success. But what a fortunate circumstance was the arrival of this work? and by what name worthy of its influence shall I call it? In the mouth of an indifferent person it might be chance, but in mine, whom it rendered so peculiarly happy, common gratitude requires that it should be Providence.

"As I watched him with an indescribable interest in his progress, I had the satisfaction to find, that after a few mornings given to promiscuous correction, and to frequent perusal of the above mentioned notes, he was evidently settling on the sixteenth book. This he went regularly through, and the fruits of an application so happily resumed were, one day with another, about sixty new lines. But with the end of the sixteenth book he had closed the corrections of the year. An excursion to the coast, which immediately followed, though it promised an accession of strength to the body, could not fail to interfere with the pursuits of the mind. It was therefore with much less surprise than regret that I saw him relinquish the "Tale of Troy divine."

"Such was the prelude to the last revisal, which in the month of January, ninety-seven, Mr. Cowper was persuaded to undertake, and to a faithful copy, as I trust, of which I have at this time the honour to conduct the reader. But it may not be amiss to observe, that with regard to the earlier books of the Iliad, it was less a revisal of the altered text, than of the text as it stands in the first edition. For though the interleaved copy was always at hand, and in the multitude of its altered places could hardly fail to offer some things worthy to be preserved, but which the ravages of illness, and the lapse of time, might have utterly effaced from his mind, I could not often persuade the Translator to consult it. I was therefore induced, in the course of transcribing, to compare the two revisals as I went along, and to plead for the continuance of the first correction, when it forcibly struck me as better than the last. This, however, but seldom occurred; and the practice at length was completely left off, by his consenting to receive into the number of books which were daily laid open before him, the interleaved copy to which I allude.

"At the end of the first six books of the Iliad, the arrival of spring brought the usual interruptions of exercise and air, which increased as the summer advanced to a degree so unfavourable to the progress of Homer, that in the requisite attention to their salutary claims, the revisal was at one time altogether at a stand. Only four books were added in the course of nine months; but opportunity returning as the winter set in, there were added in less than seven weeks four more: and thus ended the year ninety-seven.

"As the spring that succeeded was a happier spring, so it led to a happier summer. We had no longer air and exercise alone, but exercise and Homer hand in hand. He even followed us thrice to the sea; and whether our walks were

> 'On the margin of the land,
> 'O'er the green summit of the cliff, whose base
> 'Beats back the roaring surge,'
> ——— 'or on the shore
> 'Of the untillable and barren deep,'

they were always within hearing of his magic song. About the middle of this busy summer, the revisal of the Iliad was brought to a close, and on the very next day, the 24th of July, the correction of the Odyssey commenced—a morning rendered memorable by a kind and unexpected visit from the patroness of that work, the Dowager Lady Spencer!

"It is not my intention to detain the reader with a progressive account of

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the Odyssey revised as circumstantial as that of the Iliad, because it went on smoothly from beginning to end, and was finished in less than eight months.

"I cannot deliver these volumes to the public without feeling emotions of gratitude towards heaven, in recollecting how often this corrected work has appeared to me an instrument of divine mercy to mitigate the sufferings of my excellent relation. Its progress in our private hours was singularly medicinal to his mind; may its presentment to the public prove not less conducive to the honour of the departed author, who has every claim to my veneration. As a copious life of the poet is already in the press, from the pen of his intimate friend Mr. Hayley, it is unnecessary for me to enter on such extensive commendation of his character, as my own intimacy with him might suggest; but I hope the reader will kindly allow me the privilege of indulging, in some degree, the feelings of my heart, by applying to him, in the close of this preface, an expressive verse (borrowed from Homer) which he inscribed himself, with some little variation, on a bust of his Grecian favourite.

Ως τε πατης ῳ παιδι, καὶ ἑπστε λίσεται αυτε.

Lov'd as his son, in him I early found
A father, such as I will ne'er forget.

SPECIMEN.

NEW EDITION.

Sing, Muse, the deadly wrath of Peleus' son,
Achilles, source of many thousand woes
To the Achaian host, which num'rous souls
Of heroes sent to Ades premature,
And left their bodies to devouring dogs
And birds of beav'n (so Jove his will perform'd)
From that dread hour when discord first embroil'd
Achilles and Atrides, king of men.
Who of the gods impell'd them to contend?
Latona's son and Jove's. For he, incensed
Against the king, a foul contagion raised
In all the host, and multitudes destroy'd,
For the affront from Atreus' son received
By his priest Chryses. To the fleet of Greece
He came with precious ransom to redeem
His captive daughter, and Apollo's wreath
And golden sceptre bearing in his hand.

His supplication was at large to all
The host of Greece, but most of all to two,
The sons of Atreus, highest in command.
Ye gallant chiefs, and ye their gallant host,
(So may the gods who in Olympus dwell
Give Priam's treasures to you for a spoil,
And ye return in safety) take my gifts,
And loose my child, in honour of the son
Of Jove, Apollo, archer of the skies.
At once the voice of all was to respect
The priest, and to accept the bounteous price;
But so it pleased not Atreus' mighty son,
King Agamemnon, who with harsh rebuke
And with loud threat'nings stern, him thus dismiss'd.
Beware, old man! that at these hollow barks
I find thee not now ling'ring, or henceforth

OLD EDITION.

Achilles sing, O goddess! Peleus' son;
His wrath pernicious, who ten thousand woes
Caused to Achaia's host, sent many a soul
Illustrious into Ades premature,
And heroes gave (so stood the will of Jove)
To dogs, and to all rav'ning fowls, a prey,
When fierce dispute had separated once
The noble chief Achilles from the son
Of Atreus, Agamemnon, king of men.

Who them to strife impell'd? What power divine?

For that the son of Atreus had his priest
Dishonour'd, Chryses. To the fleet he came
Bearing rich ransom glorious to redeem
His daughter, and his hands charged with the wreath
And golden sceptre of the god shaft-arm'd

Who with rude threat'nings stern him thus dismiss'd.

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NEW EDITION.

Returning, lest the garland of thy god,
And his bright sceptre, should avail thee nought.
I will not loose thy daughter, till old age
Find her far distant from her native soil,
Beneath my roof in Argos, at her task
Of tissue-work, and partner of my bed.
Move me no more. Be gone! hence while thou may'st.
He spake, the old priest trembled and obey'd.
Silent he roam'd the loud remurmuring shore,
Till far retired the venerable man
Pray'd to his sov'reign god, Latona's son.

God of the silver bow, who with thy power
Encirclest Chrysa, and who reign'st supreme
In Tenedos and Cilla the divine,
Sminthian Apollo! if I e'er adorn'd
Thy beauteous fane, or on thy altar burn'd
The fat acceptable of bulls or goats,
Grant my petition. With thy shafts avenge
On the Achaian host thy servant's tears.
Such prayer he made, and it was heard. The god,
Down from Olympus with his radiant bow,
And his full quiver o'er his shoulder slung,
March'd in his anger; shaken as he mov'd
His rattling arrows told of his approach.
Like night he came, and seated with the ships
In view, dispatch'd an arrow. Clang'd the cord
Dread-sounding, bounding on the silver bow.
Mules first and dogs he struck, but, aiming soon
Against the Greeks themselves his bitter shafts,
Smote them. The frequent piles blazed night and day;
Nine days throughout the camp his arrows flew;
The tenth, Achilles from all parts conven'd
The host in council. Jove's majestic spouse
Moved at the sight of Grecians all around
Expiring, touch'd his bosom with the thought.
The full assembly, therefore, now convened,
Uprose Achilles ardent, and began.
Atrides! I suppose, if we escape
With life, we now must wander home again,
Since war and plague unite to lay us waste.
But time is urgent;—haste we to consult
Priest, prophet, or interpreter of dreams,
(For dreams are also of Jove) that we may learn
What crime of ours Apollo thus resents,
What broken vow, what hecatomb unpaid
He charges on us, and if soothed with steam
Of lambs or goats unblemished, he may yet
Be won to spare us, and avert the plague.

OLD EDITION.

Steal on her. From her native country far,
In Argos, in my palace, she shall ply
The loom, and shall be partner of my bed.

Forlorn he roam'd the ocean's sounding shore,
And, solitary, with much prayer his king
Bright hair'd Latona's son, Phœbus implored.

Gloomy he came as night; sat from the ships
Apart, and sent an arrow. Clang'd the cord.
Mules first, and dogs he struck, but at themselves
Dispatching soon his bitter arrows keen
Smote them. Death-piles on all sides always blazed.

The host in council. Juno, the white-arm'd
Dying, imparted to his mind the thought.

Atrides, now it seems no course remains
For us, but that the seas roaming again,
We hence return; at least if we survive;
But haste, consult we quick some prophet here,
Or priest, or ev'n interpreter of dreams,
(For dreams are also of Jove) that we may learn,
By what crime we have thus incens'd Apollo,
What broken vow, &c.

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CXL. Denon's Travels *in Upper and Lower Egypt.*

(Concluded from page 561.)

THE caverns at Ssakkarah were opened while M. Denon was there, and a sepulchral chamber containing more than five hundred ibis mummies were discovered, two of which were given to our traveller, who opened them to ascertain the manner of their embalming: a long account of the way in which these birds had been preserved is given. It is remarked that there is a visible variety in the degree of care which was bestowed upon the embalments of these birds; it is supposed that there was for these, as for those of men, a variety of prices, and "that the ibis, the destroyer of all reptiles, must have been held in veneration in a country where they abound at a certain season of the year; and that, like the stork in Holland, this bird being domesticated by the attention paid him, each house had its own faithful attendant, to whom, after its death the master, according to his means, gave the honour of sepulture.' *p.* 121.

The author considers what Herodotus has related of winged serpents as fabulous, and introduces an account of the psylluses, from whom he obtained the sight of an inspiration, which is thus described. "The chief of the psylluses came to him in all the gravity of his supremacy: he was clothed in a long robe, of which the magnificence was relieved by the indifferent raiment of three of the initiated who accompanied him, and who had only a few rags on their bodies.

"They had brought some serpents; they put them out of a leathern bag in which they had them confined, and, by irritation, caused them to rise and hiss. M. Denon remarked that they were principally irritated by the light, for as soon as their anger ceased, and they no longer attempted to bite; they had this peculiarity, that below their heads, for the length of six inches, anger dilated their skin to the width of a hand. He clearly saw that he should for the future be as little fearful of the bite of a serpent as a psyllus; for having carefully remarked that in attacking them with one hand they seized them close to the head with the other, he, to their great scandal, did all that they had done, and without danger. From this juggle they went to the grand mystery: a psyllus took one of the serpents, the lower jaw of which he had previously broken, and of which he further scraped the gums till the whole palate was gone; this done, he laid hold of it with an affectation of transport, approached the chief, who bestowed on him the breath, that is to say, after some mysterious words he breathed in his mouth; instantly the other, seized with a holy convulsion, his arms and legs distorted, his eyes staring from his head, began to tear the animal with his teeth; and his two supporters, who held him with difficulty, moved by what he seemed to suffer, tore from his hand the serpent, while he resisted the attempt; as soon as he was separated from it, he remained as if in stupor: the chief approached him, muttered a few words, resumed the spirit by aspiration, and he returned to his natural state; but he who had obtained possession of the serpent, tormented with eagerness to consummate the mystery, demanded the breath likewise; and, as he was more vigorous than the former, his cries and convulsions were still stronger and more ridiculous. Here the jugglery ceased *." *p.* 123—125.

The following character is given of the ass: "Melancholy in Europe, and always the more sad the nearer he is to the north, is in Egypt in his most favourable climate; there, in consequence, he seems to enjoy the fulness of his existence: spirited, active, and willing, he is the gentlest and surest animal that can be mounted; his natural paces are the amble and the gallop, and, without fatiguing his rider, he goes over the great extent of ground which it is necessary to cross in passing from one part of Kaira to another." *p.* 125, 126.

The following description of the country is given. "Visiting the entrance of the valley of Faïûm, about two miles to the west of Benézûef, after a march of two hours, the French arrived at Davalta, a beautiful village, that is to say, a beautiful landscape; for, in Egypt, nature, when she is beautiful, is admirable, in spite

* The serpents are neither mischievous nor dangerous.

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of all with which men disfigure her, and in spite of those detractors of Savary, who are angry with his delightful descriptions. With all deference to such, it must yet be allowed that here nature herself, unassisted by human industry, plants groves of palms, under which she unites the orange, the sycamore, the oponcia, the banana, the acacia, and the pomegranate; that these trees form groupes of the sweetest variety of verdure; that when these thickets are surrounded as far as the eye can see by fields covered with ripe dura of sugar canes ready for the harvest, with wheat, with flax, and with trefoil, which covers with velvet the cracks in the earth as fast as the inundation retires; when, during the winter months of Europe, there are beneath the eyes this brilliant picture of the riches of spring, assuring the abundance of summer, it must be said with the traveller mentioned, that Egypt is the country most wonderfully organized by nature, and that it wants nothing but shady hills, with rivulets flowing from the sides, a government that would render its population industrious, and the repulsion of the Bedûins, to become the finest and the best of regions." *p.* 148, 149.

The opinion of the Egyptians concerning thunder is given in the following reply of a professor of the law to General Dessaix. "It is well known that the thunder is an angel, but one of so small a bulk that he cannot be seen in the air: he has the power, however of bringing clouds from the Mediterranean into Abyssinia; and when human wickedness has arrived at its height, he makes his voice heard, which is that of rebuke and threat; and, to prove that punishment is at his disposal, he causes the gate of heaven to open, whence darts the lightning: but, the mercy of God being always infinite, his anger is never further manifested in Upper Egypt." *p.* 192.

The buildings at Tintyra and Thebes are described by the author: they afforded him much gratification, and he makes this conclusion. "Their ornaments, always founded upon reason, always agreeing with each other, and always significative, equally evinced fixed principles, a taste founded upon truth, and a concatenation of profound reasonings; and though we have not acquired evidence of the eminent degree at which they had arrived in the abstract sciences, their architecture alone, in the state in which we have found it, should give us an idea of the antiquity, the refinement, the character, and the gravity of this people." *p.* 206.

The first volume contains 264 pages.

Volume II. is embellished with an engraved plan of Alexandria, and the following plate: Arms of the Mamluks; an Assembly of Shecks; Meccans brought before General Belliard in the tombs of Nacadeh; and the Battle of the Pyramids.

The author has given the following account of the crocodile. "Wandering continually on the banks of this river, M. Denon saw a considerable number of crocodiles, of all sizes, from three to twenty-six or twenty-eight feet in length; several officers worthy of credit have assured him that they have seen one of forty: they are not so much to be feared as it is pretended; they affect certain shallows in preference to others, an habitude which proves that they live in families; it is on the low isles that they bask in the sun, the heat of which they seem to seek; several are seen at a time, always motionless, and usually asleep, in the midst of birds, whom they do not frighten. What is it upon which these bulky animals live? Many stories are told of them, but M. Denon was never a witness of a single fact; bold to rashness, the soldiers braved them; he himself bathed daily in the Nile; the greater tranquillity offered by the night induced him to risk pretended dangers which no event rendered probable. They ate some of the corpses which war scattered in their way, a food which should have excited their appetite, and engaged them in a chase that promised the same; and yet the French were never attacked, and never did they see a single crocodile at any distance from the river. It should appear that the Nile supplies them in sufficient abundance with an easy prey; that they digest slowly, having, like the lizard, cold blood and a stomach with but little activity. To conclude, having to fight in that part of the Nile which is known to us only for themselves and for men, they would be very alarming to the latter,

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if, covered as they are with a defensive arm, almost proof against every one of ours, they were skilful in the use of the offensive ones with which they have been provided by nature." p. 91, 92.

Much of this volume is taken up with describing the ancient ruins of Egypt. We select the following account of the ruins of the great temple at Tintyra, now called Berbeh, which, in a former visit, had engaged the admiration of M. Denon. "He began with that which was in some sort the object of this journey, the celestial planisphere which occupies a part of the ceiling of a little apartment built on the top of the cella of the great temple. Neither the extreme lowness of the roof, the darkness of the chamber, which allowed him only a few hours of the day for the pursuit of his labour, the multiplicity of the details, nor the difficulty of not confounding them, when reviewed in so incommodious a manner, could arrest his purpose; the thought of describing to the learned of his native country an Egyptian low-relief of so great importance led him to make a duty of suffering the twisting of the neck which was necessary to its examination. The remaining part of the ceiling is divided into two equal portions, by a great figure, which M. Denon believes to be that of Isis; her feet are supported by the earth, her arms extended towards heaven, and she seems to occupy all the space which separates these. In the other division of the ceiling is another great figure, which he believes either to be heaven or the year, touching, both with its feet and hands, the same base, and covering with the curvature of its body fourteen globes, seated in fourteen barks, distributed on seven bands or zones, separated by hieroglyphics without number, and too much covered with besmoked stalactites to be distinguished. Behind this little chamber there is another, which receives light only by the door, but which is similarly covered with the most interesting and best executed hieroglyphics. It is very difficult to fix a thought on the probable use of this little edifice, thus highly elaborate in its details, and ornamented with pictures evidently scientific: it would appear that those of the ceiling are relative to the motion of the celestial bodies, and those of the wall to that of the earth, the influence of the atmosphere, and those of the water. The earth is every where represented by the figure of Isis*; this was the divinity of all the temples of Tintyra, for her emblem is formed in all their parts: her head serves for the capital of the columns of the portico and of the first chamber of the great temple; she is on the centre of the astragal; she is gigantically sculptured on the exterior wall of the bottom; she is the object of the ornaments of the frieze and cornice; she is in all the pictures, with all her attributes; it is her to whom all the offerings are made, when it is not she herself who makes them to Osiris, her husband; she is on the doors which form the entrances of the enclosure; it is to her that are dedicated the little temples that bear her inscription: in that which is on the right of the entrance, she is triumphing over two evil geniuses; in that which is behind the greater, she is incessantly depicted as holding Orus in her arms, defending him against all attacks, confiding him only to the figures of cows, suckling him at all ages, from infancy to puberty, holding him in her arms like a child just born, and sometimes as offering him the breast, which he receives standing, being already near the height of his mother.

"M. Denon devoted all the moments in which he was without light sufficient for his view of the planisphere, to measuring the capitals, the columns, taking the plans, and entering into other details. There remain neither hinges nor fastening to those doors which enclosed mysteries of which the priests were so jealous, which enclosed also, perhaps, the treasures of the state, concealed with the same care; for the sanctuaries, resembling strong boxes by their double enclosure, preceded by so many doors; the chambers, devoted to an eternal night; the mystery spread over the rites, as obscure as the temples; the initiations, so difficult to be obtained, to which no stranger was ever admitted, and of which we have no idea, except that they were mysterious; the government, and the

* This appears to be a mistake: Isis is the *moon*, Orus the *earth*.

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religion, which lost all its strength and all its empire from the moment in which Cambyses violated the sanctuaries, overthrew the divinities, and emptied the treasures; each declare that these temples contained the *essence*, so to say, of all, from which emanated all.

"M. Denon's researches his observations, and his labours, were stopped by the eagerness of the shech of the village to deliver the neighbourhood of the presence of the French: as soon as it was day-break he brought the contributions; and the General recalling the troops, M. Denon's expedition was terminated.

"He had taken the copy of an inscription, sculptured in fair and large Grecian character, placed, like that of Kûs, on the listels of the right and left of the corona of one of the doors of the circumvallation, to the south of the temple: here follows the inscription, with the exception of some errors, produced by the destruction of the letters:

ΥΠΙΕΡΑΥΤΟΚΙΑΤΟΡΣΚΑΙΣΡΘΣΑΘΕ
ΟΥΠΙΟΥΔΙΟΣΕΛΕΥΘ : : Ο : : : ΡΑΣ
ΡΟΤΕΡΙΠΙΟΠΑΙΟΥΟΚΤΑΙΟΥΗΓΜΟΝ
ΟΣΚΑΙΜΑΡΚΟΥΚΑΩΔΙΟΥΠΟΣΤΟΜ
ΟΥΕΠΙΣΤΡΑΤΗΓΟΥΤΡΥΦΩΝΟΣΣΤΡ
ΑΤΗΓΟΥΝΤΟΣΟΙΑΠΟΤΗΣΜΗΤΡΟΠ
ΟΛΕΩΣ : : : ^ΧΝΟΜΟΥΤΟΠΡΟΠΥΛΑ
ΝΙΣΙΑΘΕΑΙΜΕΓΣΤΗΙΚΑΙΤΟΙΣΣΥΝ
ΝΟΙΣΙΘΕΟΙΣΕΤΟΥΣΛΑΚΑΙΣΑΡΟΣ
ΩΥΘΣΕΒΑΣΤΗΙ.

"Below is the same inscription, with the words separated, and the letters restituted by persons whom M. Denon has consulted, and the translation which they have made:—

ΥΠΕΡ ΑΥΤΟΚΡΑΤΟΡΟΣ ΚΑΙΣΑΡΟΣ ΘΕΟΥ ΥΙΟΥΔΙΟΣ ΕΛΕΥΘΕΡΙΟΥ ΣΩΤΗΡΙΑΣ ΡΟΥ ΕΠΙ ΠΟΠΑΙΟΥ ΟΚΤΑΟΥΙΟΥ ΗΓΕΜΟΝΟΣ ΚΑΙ ΜΑΡΚΟΥ ΚΑΩΔΙΟΥ ΠΟΣΤΟΥΜΟΥ ΕΠΙΣΤΡΑΤΗΓΟΥ ΤΡΥΦΩΝΟΣ ΣΤΡΑΤΗΓΟΥΝΤΟΣ ΟΙ ΑΠΟ ΤΗΣ ΜΗΤΡΟΠΟΛΕΩΣ ΙΕΡΩΣΑΝ ΕΚ ΝΟΜΟΥ ΤΟ ΠΡΟΠΥΛΑΟΝ ΙΣΙΔΙ ΘΕΑΙ ΜΕΓΙΣΤΗΙ ΚΑΙ ΤΟΙΣ ΣΥΝΝΑΟΙΣ ΘΕΟΙΣ ΕΤΟΥΣ ΑΑ ΚΑΙΣΑΡΟΣ ΘΩΥΘ ΣΕΒΑΣΤΗΙ.

FOR THE CONSERVATION OF THE EMPEROR CÆSAR, GOD, SON OF JUPITER, AUTHOR OF OUR LIBERTY, WHEN PUBLIUS-OCTAVIUS BEING GOVERNOR, MARCUS CLAUDIUS-POSTHUMUS COMMANDANT-GENERAL, TRYPHON, AND COMMANDANT-PARTICULAR OF THE TROOPS, THE ENVOYS OF THE METROPOLIS CONSECRATED, IN VIRTUE OF A LAW, THE PROPYLÆUM TO ISIS, MOST GREAT GODDESS, AND TO THE GODS HONOURED IN THIS SAME TEMPLE, IN THE YEAR OF CÆSAR XXXI, THE COLLEGE OF PRIESTS TO THE EMPRESS.

"There is another inscription on the listel of the cornice: but M. Denon was never able to distinguish the characters with the precision necessary for copying them: these few Grecian characters, in the midst of so innumerable Egyptian inscriptions, appear extraordinary and contrastine.

"The following are among the hieroglyphics on this temple: a sculpture in the little temple, which is behind the greater, represents a figure that appears to bear a club, on which is a serpent, and which appears ready to crush the little Orus, who is succoured by the emblem of Isis, the horns of a cow, the measure of the Nile, signifying the inundation which saves the earth from the attempts of Typhon, that is, the wind of the desert. On the walls of the great temple, one of the two thousand sculptures represents Orus offering an oblation to Isis and Osiris, or the earth returning thanks for the benefactions of the heavens. On the portico is a sculptured temple with a pediment. It has been said, that on account of the general absence of rain in Egypt, that no pitched roofs have belonged to the architecture of that country. The representation of this pedimented temple is held by a person who is in the act of making an offering, this therefore was a votive temple, an Egyptian temple, as may be judged from its door, and possibly one erected in a country remote from Egypt. With respect to the fourteen barks, bearing fourteen balls or disks, it is possible that they signify the lunar months; the number fourteen was consecrated. On the frieze of the door, which is under the portico of Apollinopolismagna, at Edfû, there are fourteen divinities ready to ascend fourteen empty steps, which terminate at an astronomical sign, consisting of an eye on the prow of a vessel in the disk of the moon, sustained by a prop terminating in the flower of a lotus.

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behind which is a little divinity. The same number of steps, the same number of divinities, the same sign, and the same little god, are sculptured on each extremity of the ceiling of the portico of Tintyra, and on the steps of the stairs, which ascend from the platform of the cella to the platform of the portico. In the low-relief of Apollinopolis the figures have their legs engaged; in that of Tintyra they are alternately the figures of men and the figures of women. In the picture which occupies one half of the ceiling of the third chamber of the apartment, which is on the top of the great temple, are three figures of women, which, in a singular manner, stretch out their arms to reach a little figure of Osiris. From the arms, which proceed from the brain, it appears that the Egyptians had conventional signs, by which they expressed certain things, and to which they made the most sacred laws of nature and of art subservient; that the state of the arts among them must not be judged of from their emblematical figures; that they had an art apart, but that it was held within limits, and bound to consecrated purposes by rules exceedingly severe; whence it has happened that their productions of unconfined genius are so rare, that, before the French expedition, it was not known that they existed. On the ceiling of the chamber parallel to that which contains the zodiac, is a picture containing the figure of a woman of thirty feet in height, and which possibly represents the year, a conjecture which is supported by the figures on her arms and her body; here is a globe with legs, which may signify the course of the earth and the revolution of the year; the same globe, passing from the figure of the sun to another figure, may be the earth between day and night; a bent figure in a globe, between a man and a woman, may be that of the earth, which presents one side to the day, while it presents the contrary to night, and the man and woman may be Osiris and Isis, who superintend and regulate its movements; but all this is conjecture; the whole may be something very different: the writing which is about it, once understood, would probably discover the truth. Beneath the woman is a figure which turns its feet over its head, and that possibly signifies the earth, which turns on its own axis; on each extended hand of this figure is a disk, containing the figure of Osiris, or the sun at the tropics, approaching each pole in the progress of the year; and from the figure project rays, bearing divisions of the year, and its influences on the earth; in fact, a sort of almanack.

"It is very difficult to conceive the purpose of this little apartment, the ceilings of the several chambers of which we have just described: it may have been an oratory, an observatory, a sanctuary, or a place of residence: to judge from the subjects with which it is sculptured, it might be believed to have been a place of study, sacred to astronomy, or, perhaps, it was wholly devoted to the sepulture of some illustrious personage, decorated with the discoveries which resulted from the studies of his life. It is entered by a little door, which opens into an apartment without a cover, and which has the appearance of an inclosed court, adorned with the same labour as the other parts. Against the lateral wall of the right chamber is represented a couched mummy, under which is a long inscription. A door from the court enters into the chamber, on the ceiling of which is the planisphere, and which is illuminated by two large casement windows. The adjoining chamber is almost entirely dark, receiving light only by its door, which opens from the first chamber." *p.* 93—101.

To this succeeds an account of Kefth or Kophtos, commencing with the following supposition: "Was Kopthos the antique name of this town? and have the Kopths taken their name from Kopthos, in which their zeal assembled them, and induced them to indure the obstinate and disastrous siege in the time of the persecution of Diocletian? The different ruins of two temples of high antiquity are here evidently distinguishable, as well as those of a Christian church, in which the taste and execution are certainly less worthy of remark than the magnificence and richness of the materials employed in its construction. The fragments of the columns and pilasters in porphyry and granite, spread over an immense site, attest the opulence and luxury of these primitive believers; but the

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sculpture of the doric friezes, of which some relics remain, prove that art, at this period, could only impoverish the sumptuosity of the richest materials. The whole of these edifices, reduced to a few layers of stones above the ground, are without form, and incapable of furnishing a single subject for a draught." *p.* 102, 103.

During M. Denon's stay in Egypt he experienced the effects of the Kamseen, or hurricane, of which he gives the following description, together with an account of a cloud of locusts which succeeded it. "M. Denon had frequently heard mention of the *Kamseen*, which may be called the hurricane of Egypt and of the desert, and which is not more terrible in its results than in the spectacle it presents. Half the season in which it occurs had passed, when, on the evening of the seventeenth of May, he felt himself as if swooning from a suffocating heat; the motion of the atmosphere seemed to be suspended. At the instant in which he went to bathe, as a remedy for this painful sensation, he was struck, on reaching the bank of the Nile, with a sight of a novel nature: this was a light and colours which he had never before witnessed; the sun, without being concealed, seemed to have been robbed of its rays; duller than the moon, it emitted only a white and shadowless light; the water appeared muddy, and no longer reflected its rays; every thing had changed its aspect; it was the shore that was luminous; the atmosphere was dull, and seemed opake; a yellow horizon caused the trees to appear of a discoloured blue; the flights of birds flew before the clouds; the frighted quadrupeds fled into the country, and the inhabitants, who followed them hallooing, were unable to recollect them. The wind, which elevated the enormous mass, and which occasioned it to advance, had not yet reached M. Denon and his friends; they thought that entering the water, which was still calm, would be a means of avoiding the mass of dust which was coming from the south-west; but scarcely had they entered the river when it suddenly swelled as if it would have left its bed, the waves passed over their heads, the earth moved from under their feet, their clothes fled with the strand, which appeared to be carried away by the whirlwind; they were obliged to leave the water immediately; their bodies, soiled and lashed by the dust, were covered with a black mud, which forbad them to clothe themselves. Illumined only by a rust-coloured and gloomy light, their eyes tortured with spicules, their nostrils filled, their throats unable to moisten the dust which respiration forced them to absorb, they lost one another, lost their way, and arrived at their lodgings groping their road, and only guided by the walls: it was at this moment that they felt in the most lively manner what must be the misfortune of those who are overtaken by this phenomenon in the desert.

"So accustomed were they in Egypt to a constant serenity of the heavens, that this transition almost tempted them to accuse Providence of cruelty.

"The next day the same mass of dust proceeded, with the same circumstances, along the desert of Egypt: it followed the chain of the mountains, and when the French thought themselves delivered from it, the westerly wind brought it back, and submerged them again with this arid torrent; the light scarcely pierced through these opake clouds; all the elements seemed to be again disordered, rain mingled itself with whirls of fire, of wind, and of dust; and, at this moment, the trees, and all the other productions of organized nature, seemed re-plunged in the horror of chaos.

"If the desert of Libyia had sent these whirls of dust, the winds of the east had produced an inundation: the next day, merchants, who came from the shores of the Red Sea, reported that in the valleys they had found water up to the mid-leg.

"Two days after this disaster, information was brought that the plain was covered with birds, which travelled in close phalanxes, and descended from the east to the west; from a distance they actually saw the fields seem to move, or at least that a torrent seemed to roll along the plain in the direction mentioned. Believing that it was foreign birds who were on their passage in great numbers, they hastened to examine them; but, instead of birds, they found a cloud of locusts, who only skimmed along the

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land, stopping at every blade of corn, to devour it, and then flying to a fresh prey. In a season when the corn is delicate, this is a true plague: as meagre, as active, and as rigorous as the Bedûins, they are equally a production of the desert: it would be interesting to discover how they live and re-produce in a region thus arid. It was, perhaps, the rain which had fallen in the valleys that had hatched them, and produced this emigration, as certain winds give birth to gnats. The wind having changed to a direction contrary to that of their flight, they returned into the desert. They are of a rose-colour, speckled with black, wild, strong, and difficultly caught." *p.* 103—106.

M. Denon made a journey to Kosseir, on the banks of the Red Sea, and gives us the following account of the camel, which, slow as he is in his action, "in rising, lifts his hind legs with the greatest suddenness, as soon as his rider is on his saddle, throws him first forward, then backward, and it is not till after his fourth motion, when he is completely on his legs, that he who mounts him finds himself upright: no one sat out the first shock; each laughed at his neighbour; a second attempt was made, and we departed." *p.* 112.

On his journey he observes, "I had dreaded the rolling gait of the camel, and the vivacity of the dromedary had made me apprehensive of being thrown over his head; but I was soon undeceived; once on the saddle, nothing more is necessary than to yield to the motion, and it is presently found to be the best possible mounting for a long journey, and so much the more so as it requires no attention, except when a new direction is to be taken, and this occurs but seldom in the desert, and in the march of a caravan. The camel stumbles little, and falls never, unless where there is water. The dromedaries are among camels what greyhounds are among dogs; they serve only for the saddle; they have a ring infibulated between their nostrils, though which is passed a packthread, which serves as a bridle for stopping him, turning him, or causing him to kneel down when his rider is desirous of descending. The pace of the dromedary is quick. The width of the angles formed by his long legs, and the softened spring of his fleshy foot, renders his trot more gentle, and yet as rapid as that of the swiftest horse." *p.* 112, 113.

The author observes in another place, that the swiftness of the dromedary is such, that he himself rode one at the rate of a league in less than a quarter of an hour.

We meet with the following account of the ichneumon in this volume. "What is said of the antipathy of the ichneumon to the crocodile, and of its not only eating its eggs, but, when the mouth of the latter is open, leaping into its throat and devouring its intestines, is one of the ridiculous fables of which the crocodile is the subject. These two animals never have any occasion to quarrel; they do not inhabit the same shallows: there are no crocodiles in Lower Egypt; there are no ichneumons in Upper.

"The ichneumon, known also under the name of the rat of Pharaoh, is of the family of the *mangoustes*: he generally dwells among the reeds, and affects marshes near villages, from which he steals chickens and eggs: I have seen ichneumons of the size of an otter, and with the same coat." *p.* 151, 152.

Many descriptions of the remains of the ancient buildings of Egypt, and the hieroglyphical representations which are still visible, are given in the course of this work, but they are too long for us to transcribe.

The appendix contains illustrations of the map of Egypt, and of the plan of Alexandria, a short account of the country, and the measurement of the pillar of Pompey, with the means used for that purpose.

CXLI. Paley's Natural Theology.

(Concluded from page 552.)

CHAPTER XIII. Peculiar organizations.

In this chapter the author gives some curious descriptions from natural history, particularizing the tough, strong, tendinous substance, braced from the head to the middle of the back in large quadrupeds, which is called by the butchers pax-wax, the office of which is to assist in supporting the weight of the head.

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It is a mechanical provision, of which this is the undisputed use; and it is sufficient, and not more than sufficient, for the purpose which it has to execute. The head of an ox or a horse is a heavy weight, acting at the end of a long lever, (consequently with a great purchase) and in a direction nearly perpendicular to the joints of the supporting neck. From such a force, so advantageously applied, the bones of the neck would be in constant danger of dislocation, if they were not fortified by this strong tape. No such organ is found in the human subject, because, from the erect position of the head, (the pressure of it acting nearly in the direction of the spine) the junction of the vertebræ appears to be sufficiently secure without it. The care of the Creator is seen where it is wanted. This cautionary expedient is limited to quadrupeds." *p.* 260, 261.

The second instance is "The oil with which *birds* prune their feathers, and the organ by which it is generated; it is a specific provision for the winged creation. On each side of the rump of birds is observed a small nipple, yielding upon pressure a butter-like substance, which the bird extracts by pinching the pap with its bill. With this oil or ointment, thus procured, the bird dresses its coat, and repeats the action as often as its own sensations teach it that it is in any part wanted, or as the excretion may be sufficient for the expence." *p.* 261.

The air bladder of a fish is next noticed, and the *fang of a viper* is thus described. "It is a perforated tooth, loose at the root; in its quiet state lying down flat upon the jaw, but furnished with a muscle, which, with a jerk, and by the pluck as it were of a string, suddenly erects it. Under the tooth, close to its root, and communicating with the perforation, lies a small bag containing the venom. When the fang is raised, the closing of the jaw presses its root against the bag underneath; and the force of this compression sends out the fluid, and with a considerable impetus, through the tube in the middle of the tooth.

"What more unequivocal or effectual apparatus could be devised for the double purpose of at once inflicting the wound and injecting the poison? Yet, though lodged in the mouth, it is so constituted, as, in its inoffensive and quiescent state, not to interfere with the animal's ordinary office of receiving its food." *p.* 263.

The author then proceeds to the bag of the opossum, and the structure of the *claws* of certain birds, as "the middle claw of the heron and cormorant, which is toothed and notched like a saw. These birds are great fishers, and these notches assist them in holding their slippery prey." *p.* 267.

The stomach of the camel, the tongue of the woodpecker, and the tusks of the babyrouessa, or Indian hog, are noticed in succession. The last named animal has "two *bent* teeth more than half a yard long, growing upwards, and, which is the singularity, from the upper jaw. These instruments are not wanted for defence; that service being provided for by two tusks issuing from the under jaw, and resembling those of the common boar. Nor does this animal use them for defence. They might seem therefore to be both a superfluity, and an incumbrance. But observe the event. The animal hitches one of these bent upper teeth upon the branch of a tree, and then suffers its whole body to swing from it. This is its manner of taking repose, and of consulting for its safety. It continues the whole night suspended by its tooth, both easy in its posture, and secure, being out of the reach of animals which hunt it for prey." *p.* 271.

Chap. XIV. Prospective contrivances.

The subject of this chapter is thus defined. The providing of things beforehand, which are not to be used until a considerable time afterwards.

The human teeth, the milk of the female parent, the eye, which is of no use at the time it is formed, and the lungs, are the instances by which the subject is illustrated.

Chap. XV. Relations.

The author recurs to his original simile of the watch, and shews the correspondence of the different parts to each other, and then proceeds to describe the animal economy, by noticing, "1. There are, what, in one form or other, belong to all animals, the parts and powers which successively act upon their food. Compare this action with the process of a manufactory. In man and quad-

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drupeds the aliment is first broken and bruised by mechanical instruments of mastication, viz. sharp spikes or hard knobs pressing against or rubbing upon one another: thus ground and comminuted it is carried by a pipe into the stomach, where it waits to undergo a great chymical action, which we call digestion; when digested, it is delivered through an orifice, which opens and shuts, as there is occasion, into the first intestine: there, after being mixed with proper ingredients, poured through a hole in the side of the vessel, it is further dissolved: in this state the milk, chyle, or part which is wanted, and which is suited for animal nourishment, is strained off by the mouths of very small tubes opening into the cavity of the intestines: thus freed from its grosser parts, the percolated fluid is carried by a long, winding, but traceable course, into the main stream of the old circulation, which conveys it, in its progress, to every part of the body. Now I say again, compare this with the process of a manufactory; with the making of cyder, for example; the bruising of apples in the mill, the squeezing of them when so bruised in the press, the fermentation in the vat, the bestowing of the liquor thus fermented in the hogsheads, the drawing off into bottles, the pouring out for use into the glass. Let any one shew me any difference between these two cases, as to the point of contrivance. That which is at present under our consideration, the 'relation' of the parts successively employed, is not more clear in the last case than in the first. The aptness of the jaws and teeth to prepare the food for the stomach is at least as manifest as that of the cyder mill to crush the apples for the press. The concoction of the food in the stomach is as necessary for its future use, as the fermentation of the steem in the vat is to the perfection of the liquor. The disposal of the aliment afterwards; the action and changes which it undergoes; the rout which it is made to take in order to its destination, is more complex, indeed, and intricate; but, in the midst of complication and intricacy, as evident and certain as is the apparatus of cocks, pipes, tunnels for transferring the cyder from one vessel to another, of barrels and bottles for preserving it till fit for use, or for cups and glasses for bringing it, when wanted, to the lip of the consumer. The character of the machinery is in both cases this, that one part answers to another part, and both to the final result.

"This parallel between the alimentary operation, and some of the processes of art, might be carried further into detail. Spallanzani has remarked a circumstantial resemblance between the stomachs of gallinaceous fowls and the structure of *corn-mills*. Whilst the two sides of the gizzard perform the office of the mill-stones, the craw or crop supplies the place of the hopper. When our fowls are abundantly supplied with meat, they soon fill their craw; but it does not immediately pass thence into the gizzard; it always enters in very small quantities, in proportion to the progress of trituration: in like manner as in a mill, a receiver is fixed above the two large stones which serve for grinding the corn, which receiver, although the corn be put into it by bushels, allows the grain to dribble only in small quantities into the central hole in the upper millstone.

"But we have not done with the alimentary history. There subsists a general *relation* between the external organs of an animal, by which it procures its food, and the internal powers by which it digest it. Birds of prey by their talons and beaks are qualified to seize and devour many species, both of other birds, and of quadrupeds. The constitution of the stomach agrees exactly with the form of the members. The gastric juice of a bird of prey, of an owl, a falcon, or a kite, acts upon the animal fibre alone; will not act upon seeds or grasses at all. On the other hand, the conformation of the mouth of the sheep or the ox is suited for browsing upon herbage. Nothing about those animals is fitted for the pursuit of living prey. Accordingly it has been found by experiments, tried not many years ago with perforated balls, that the gastric juice of ruminating animals, such as the sheep and the ox, speedily dissolves vegetables, but makes no impression upon animal bodies. This gastric juice, even of graminivorous birds, will not act upon the grain whilst whole and entire. In performing the experiment

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of digestion with the gastric juice in vessels, the grain must be crushed and bruised before it be submitted to the menstruum, that is to say, must undergo by art, without the body, the preparatory action which the gizzard exerts upon it within the body, or no digestion will take place. So strict is the relation between the offices assigned to the digestive organ; between the mechanical operation and the chymical process." *p.* 284—289.

The relation existing in the swan and the mole to their modes of life is pointed out, and with these instances the chapter concludes.

Chap. XVI. Compensation.

The term is thus defined. Compensation is a species of relation. It is relation when the defects of one part or one organ are supplied by the structure of another part, or of another organ.

The following instances are noticed.

The short unbending neck of the *elephant* is compensated by the length and flexibility of his *proboscis*. Here follows an accurate description of the necessity, use, and nature of this organ.

The hook in the wing of a bat. The *crane* kind are to live and seek their food amongst the waters; yet having no web-feet, are incapable of swimming. To make up for this deficiency, they are furnished with long legs for wading, or long bills for groping, and usually with both. This is *compensation*. "The common *parrot* has, in the structure of its beak, both an inconveniency and a compensation for it. The upper bill of the parrot is so much hooked, and so much overlaps the lower, that if, as in other birds, the lower chap alone had motion, the bird could scarcely gape wide enough to receive its food; yet this hook and overlapping of the bill could not be spared, for it forms the very instrument by which the bird climbs, to say nothing of the use he makes of it in breaking nuts, and the hard substances upon which it feeds. How therefore has nature provided for the opening of this occluded mouth? By making the upper chap moveable as well as the lower." *p.* 301, 302.

The spider's web. "The eye of insects, which in many species is fixed; and consequently without the power of turning the pupil to the object. This great defect is however perfectly *compensated*, and by a mechanism which we should not suspect; the eye is a multiplying glass, with a lense looking in every direction, and catching every object. . . .

"Adams tells us, that fourteen hundred of these reticulations have been counted in the two eyes of a drone bee." *p.* 303.

The number of eyes in a spider, and the curious formation of the eye of the camelion, is described. The snail, the muscle, and the cockle are noticed, and the lobster comes under consideration. "A *lobster* has a difficulty in its constitution so great, that one could hardly conjecture before hand how nature would dispose of it. In most animals the skin grows with their growth. If, instead of a soft skin, there be a shell, still it admits of a gradual enlargement. If the shell, as in the tortoise, consist of several pieces, the accession of substance is made at the sutures. Bivalve shells grow bigger by receiving an accretion at their edge: it is the same with spiral shells at their mouth. The simplicity of their form admits of this. But the lobster's shell being applied to the limbs of the body, as well as to the body itself, allows not either of the modes of growth which are observed to take place in other shells. Its hardness resists expansion, and its complexity renders it incapable of increasing its size by addition of substances to its edge. How then was the growth of the lobster to be provided for? Was room to be made for it in the old shell, or was it to be successively fitted with new ones? If a change of shell became necessary, how was the lobster to extricate himself from his present confinement? How was he to uncase his buckler, or draw his legs out of his boots? The process, which fishermen have observed to take place, is as follows. At certain seasons the shell of the lobster grows soft; the animal swells its body; the seams open, and the claws burst at the joints. When the shell is thus become loose upon the body, the animal makes a second effort, and by a tremulous spasmodic motion casts it off. In this state the liberated but defenceless fish retires into holes in the rock. The released body now suddenly pushes its growth. In about eight-and-forty hours a fresh

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concretion of humour upon the surface, i. e. a new shell, is formed, adapted in every part to the increased dimensions of the animal. This wonderful mutation is repeated every year." *p.* 306—308.

The deficiency of teeth in quadrupeds is compensated for in rumination, and in some birds by a gizzard; and the author closes with reptiles: "A very numerous and comprehensive tribe of terrestrial animals are entirely without feet, yet locomotive, and in a very considerable degree swift in their motion. How is the *want of feet* compensated? It is done by the muscles and fibres of the trunk.

Chap. XVII. The relation of animated bodies to inanimated nature.

Here the author shews the relation of the wings of birds to air, and the fins of fish to water. The animal ear depends for its use, as well as the organs of speech and voice, upon the peculiar qualities of the fluid in which the animal is immersed. In further discussing the subject of appropriation, the author observes: "Yet the element of light and organ of vision, however related in their office and use, have no connection whatever in their original. The action of rays of light upon the surfaces of animals has no tendency to breed eyes in their heads. The sun might shine for ever upon living bodies without the smallest approach towards producing the sense of sight. On the other hand also, the animal eye does not generate, or emit light." *p.* 317, 318.

The proportioning of one thing to another is next considered, as in "the size of animals, of the human animal especially, when considered with respect to other animals, or to the plants which grow around him, is such as a regard to his conveniency would have pointed out. A giant or a pigmy could not have milked goats, reaped corn, or mowed grass; we may add, could not have rode a horse, trained a vine, shorn a sheep, with the same bodily ease as we do, if at all. A pigmy would have been lost among rushes, or carried off by birds of prey." *p.* 318.

The suitableness of the earth and sea to their several inhabitants is also noticed; and the last instance is the relation of sleep to night.

Chap. XVIII. Instincts.

"An instinct," says the author, "is a propensity, prior to experience, and independent of instruction. We contend, that it is by instinct that the sexes of animals seek each other; that animals cherish their offspring; that the young quadruped is directed to the teat of its dam; that birds build their nests, and brood with so much patience upon their eggs; that insects, which do not sit upon their eggs, deposit them in these particular situations, in which the young, when hatched, find their appropriate food; that it is instinct which carries the salmon, and some other fish, out of the sea into rivers, for the purpose of shedding their spawn in fresh water." *p.* 324, 325.

A number of instances are adduced with very appropriate observations.

Chap. XIX. Of insects.

This chapter proves, in a variety of cases, that there are many contrivances in the bodies of insects, neither dubious in their use, nor obscure in their structure, and most properly mechanical: the elytra or scaly wings of the beetle to preserve the gauze wings which they cover; the awl or borer, with which many sorts of flies pierce different things to form a depository for their eggs; the stings of some insects, particularly of the bee, which is accurately described; the proboscis of some insects, its construction and use; the metamorphosis of insects from grubs into moths and flies. Of this the following curious account is given. "In some species the proboscis, the antennnæ, the limbs and wings of the fly, have been observed to be folded up within the body of the caterpillar, and with such a nicety as to occupy a small space only under the two first rings. This being so, the outermost animal, which besides its own proper character, serves as an integument to the other two, being furthest advanced, dies as we suppose, and drops off first. The second, the pupa or chrysalis, then offers itself to observation. This also, in its turn, dies; its dead and brittle husk falls to pieces, and makes way for the appearance of the fly or moth. Now, if this be the case, or indeed whatever explication be adopted, we have a prospective contrivance of the most curious kind: we have organizations *three deep*, yet a vascular system, which supplies nutrition, growth, and life to all of them together." *p.* 355.

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And the preservation of the eggs of insects.

The above observations belonging to the whole insect tribe, or to a great part of them, the author proceeds to observations limited to fewer species. He notices, the organization in the abdomen of the *silk-worm* or *spider*, whereby these insects form the thread, is as incontestably mechanical as a wire-drawer's mill. The relation of the wax to the honey in bees; the brushes to the fore and hinder feet of a fly, with which the animal dresses its body; the light in the tail of the glow worm, which is allowed by naturalists to be both chemical and mechanical, its nature and design, are pointed out. The author observes, that "our discoveries, or rather our projects, turn out to be imitations of nature. Some years ago a plan was suggested of producing propulsion by re-action in this way. By the force of a steam engine a stream of water was to be shot out of the stern of a boat, the impulse of which stream upon the water in the river was to push the boat forward; it is, in truth, the principle by which sky-rockets ascend into the air . . . . . Now, if naturalists are to be believed, it is exactly the device which nature has made use of for the motion of some species of aquatic insects. The larva of the *dragon-fly*, according to Adams, swims by ejecting water from its tail; is driven forward by the re-action of water in the pool upon the current issuing in a direction backward from its body." *p.* 364.

The expedient of air balloons, so new to us, proves to be no other than what the Author of nature has employed in the *gossamer spider*.

Some observations upon animals covered with shells, belonging both to land and water, follow, and the chapter closes with remarks upon the immense variety and number of this class of animals.

Chap. XX. Of plants.

The author gives an accurate account of the nature, growth, and means used to preserve the seed, specified in many instances. The mechanism of climbing plants is particularly noticed, and some curious plants are described, the last of which is the "dionea muscipula, an extraordinary American plant. Whether we be yet enough acquainted with the plant to bring every part of this account to the test of repeated and familiar observation, I am unable to say. Its leaves are jointed, and surrounded with two rows of strong prickles; their surfaces covered with a number of minute glands, which secrete a sweet liquor, that allures the approach of flies. When these parts are touched by the legs of flies, the two lobes of the leaf instantly spring up, the rows of prickles lock themselves fast together, and squeeze the unwary animal to death*. Here, under a new model, we recognize the ancient plan of nature; viz. the relation of parts and provisions to one another, to a common office, and to the utility of the organized body to which they belong. The attracting syrup, the rows of strong prickles, their position so as to interlock the joints of the leaves, and what is more than the rest, that singular irritability of their surfaces by which they close at a touch, all bear a contributory part in producing an effect, connected either with the defence or with the nutrition of the plant." *p.* 396, 397.

Chap. XXI. The elements.

The uses of the elements are explained and illustrated in some striking particulars.

Chap. XXII. Astronomy.

Chap. XXIII. Of the personality of the Deity.

The author explains the subject of this chapter in the following manner. "Contrivance, if established, appears to me to prove every thing which we wish to prove. Amongst other things it proves the *personality* of the Deity as distinguished from what is sometimes called nature, sometimes called a principle, which terms, in the mouths of those who use them philosophically, seem to be intended to admit and to express an efficacy, but to exclude and to deny a personal agency. Now that which can contrive, which can design, must be a person. These capacities constitute personality, for they imply consciousness and thought; they require that which can perceive an end or purpose, as well as the power of providing means, and of directing them to their end; they require a centre in which perceptions unite, and from which volitions flow; which is mine. The acts of a mind prove the exist-

* Smellie's Phil. of Nat. Hist. vol I. p. 3

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ence of a mind: and in whatever a mind resides is a person. The seat of intellect is a person. We have no authority to limit the properties of mind to any particular corporeal form, or to any particular circumscription of space. These properties subsist in created nature, under a great variety of sensible forms. Also every animated being has its *sensorium*, that is, a certain portion of space, within which perception and volition are exerted. This sphere may be enlarged to an indefinite extent; may comprehend the universe; and being so imagined, may serve to furnish us with as good a notion as we are capable of forming of the *immensity* of the divine nature, *i. e.* of a Being, infinite, as well in essence as in power; yet nevertheless a person.

"'No man hath seen God at any 'time.' And this I believe makes the great difficulty. Now it is a difficulty which chiefly arises from our not duly estimating the state of our faculties. The Deity, it is true, is the object of none of our senses: but reflect what limited capacities animal senses are. Many animals seem to have but one sense, or perhaps two at the most, touch and taste. Ought such an animal to conclude against the existence of smells, sounds, and colours? To another species is given the sense of smelling. This is an advance in the knowledge of the powers and properties of nature; but, if this favoured animal should infer from its superiority over the class last described, that it perceived every thing that was perceptible in nature, it is known to us, though perhaps not suspected by the animal itself, that it proceeded upon a false and presumptuous estimate of its faculties. To another is added the sense of hearing, which lets in a class of sensations entirely unconceived by the animal last spoken of; not only distinct but remote from any it had ever experienced, and greatly superior to them. Yet this last animal has no more ground for believing, that its senses comprehend all things and all properties of things, which exist, than might have been claimed by the tribes of animals beneath it: for we know that it is still possible to possess another sense, that of sight, which shall disclose to the percipient a new world. This fifth sense makes the animal what the human animal is: but to infer that possibility stops here, that either this fifth sense is the last sense, or that the five comprehend all existence, is just as unwarrantable a conclusion as that which might have been made by any of the different species which possessed fewer, or even by that, if such there be, which possessed only one. The conclusion of the one sense animal, and the conclusion of the five sense animal, stand upon the same authority. There may be more and other senses than those which we have. There may be senses suited to the perception of the power, properties, and substance of spirits. These may belong to higher orders of rational agents; for there is not the smallest reason to suppose that we are the highest, or that the scale of creation stops with us." *p.* 439, 442.

The proposition that "the great *energies* of nature are known to us only by their effects" is next illustrated, and the author proceeds to expose and confute the false reasonings of many philosophers, concluding thus: "Upon the whole; after all the struggles of a reluctant philosophy, the necessary resort is to a Deity. The marks of *design* are too strong to be got over. Design must have had a designer. That designer must have been a person. That person is God." *p.* 473.

Chap. XXIV. Of the natural attributes of the Deity.

In this chapter we find the following observation. "It is one of the advantages of the revelations which we acknowledge, that, whilst they reject idolatry with its many pernicious accompaniments, they introduce the Deity to human apprehension, under an idea more personal, more determinate, more within its compass than the theology of nature can do; and this they do by representing him exclusively under the relation in which he stands to ourselves; and, for the most part, under some precise character, resulting from that relation, or from the history of his providences; which method suits the span of our intellects much better than the universality which enters into the idea of God, as deduced from the views of nature. When, therefore, these representations

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are well founded in point of authority, (for all depends upon that,) they afford a condescension to the state of our faculties, of which those, who have reflected most upon the subject will be the first to acknowledge the want and the value." *p.* 475.

The topics illustrated are, omnipotence, omniscience, omnipresence, eternity, self-existence, necessary existence, spirituality.

Chap. XXV. The unity of the Deity.

The design of this chapter is to shew the uniformity of the plan observed in the universe which the author exemplifies, and from which he deduces the following inferences.

"Certain, however, it is that the whole argument for the divine unity goes no further than to an unity of council.

"It may likewise be acknowledged, that no arguments which we are in possession of, exclude the ministry of subordinate agents. If such there be, they act under a presiding, a controlling will; because they act according to certain general restrictions, by certain common rules, and, as it should seem, upon a general plan; but still such agents, and different ranks and classes, and degrees of them, may be employed." *p.* 487.

Chap. XXVI. The goodness of the Deity.

This subject is divided into two propositions, which, after ample illustration, are repeated. "First, that, in a vast plurality of instances, in which contrivance is perceived, the design of the contrivance is beneficial: secondly, that the Deity has added pleasure to animal sensations beyond what was necessary for any other purpose, or when the purpose, so far as it was necessary, might have been effected by the operation of pain.

"Whilst these propositions can be maintained, we are authorized to ascribe to the Deity the character of benevolence: and what is benevolence at all must in him be infinite benevolence, by reason of the infinite, that is to say, the incalculably great number of objects upon which it is exercised." *p.* 526, 527.

The nature of the evils we experience is considered in a variety of cases, and shewn to be conducive to advantage. This is followed by proposing the question, "Why, under the regency of a supreme and benevolent Will, should there be, in the world, so much as there is of the appearance of *chance*?" *p.* 540.

In answering this question the author says, "The *appearance of chance* will always bear proportion to the ignorance of the observer. The cast of a die as regularly follows the laws of motion as the going of a watch; yet because we can trace the operation of those laws through the works and movements of the watch, and cannot trace them in the shaking and throwing of the die, (though the laws be the same, and prevail equally in both cases,) we call the turning up of the number of the die chance, the pointing of the index of the watch, machinery, order, or by some same which excludes chance. It is the same in those events, which depend upon the will of a free and rational agent. The verdict of a jury, the sentence of a judge, the resolution of an assembly, the issue of a contested election, will have more or less the appearance of chance, might be more or less the subject of a wager, according as we were less or more acquainted with the reasons which influenced the deliberation. The difference resides in the information of the observer, and not in the thing itself; which, in all the cases proposed, proceeds from intelligence, from mind, from counsel, from design.

"Now when this one cause of the appearance of chance, viz. the ignorance of the observer, comes to be applied to the operations of the Deity, it is easy to foresee how fruitful it must prove of difficulties and of seeming confusion. It is only to think of the Deity to perceive what variety of objects, what distance of time, what extent of space and action, his counsels may, or rather must comprehend. Can it be wondered at, that, of the purposes which dwell in such a mind as this, so small a part should be known to us? It is only necessary therefore to bear in our thought that, in proportion to the inadequateness of our information, will be the quantity in the world of apparent chance." *p.* 550, 551.

A variety of topics upon this subject succeeds, and the author makes

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the following conclusion upon the subjects contained in the chapter.

"I have already observed that, when we let in religious considerations, we often let in light upon the difficulties of nature. So in the fact now to be accounted for, the *degree* of happiness, which we usually enjoy in this life, may be better suited to a state of trial and probation than a greater degree would be. The truth is, we are rather too much delighted with the world than too little. Imperfect, broken, and precarious as our pleasures are, they are more than sufficient to attach us to the eager pursuit of them. A regard to a *future* state can hardly keep its place as it is. If we were designed, therefore, to be influenced by that regard, might not a more indulgent system, a higher, or more uninterrupted state of gratification, have interfered with the design? At least it seems expedient that mankind should be susceptible of this influence, when presented to them; that the condition of the world should not be such as to exclude its operation, or even to weaken it more than it does. In a religious view, (however we may complain of them in every other) privation, disappointment, and satiety are not without the most salutary tendencies." *p.* 570, 571.

Chap. XXVII. Conclusion.

The author enforces investigation by the advantages to be derived from it, and the greater benefits experienced from impression, observing it is one thing to assent to a proposition, and a very different thing to have imbibed its influence. The Doctor believes he shall not be contradicted when he says, if one train of thinking be more desirable than another, it is that which regards the phænomena of nature with a constant reference to a supreme intelligent Author. The last subject noticed is that of the resurrection of the body, with which the work closes thus: "Upon the whole, in every thing which respects this awful, but, as we trust, glorious change, we have a wise and powerful Being (the Author, in nature, of infinitely various expedients for infinitely various ends,) upon whom to rely for the choice and appointment of means adequate to the execution of any plan which his goodness or his justice may have formed for the moral and accountable part of his terrestrial creation. That great office rests with him, be it ours to hope and to prepare, under a firm and settled persuasion that living and dying we are his; that life is passed in his constant presence, that death resigns us to his merciful disposal." *p.* 585, 586.

CXLII. THREE DISCOURSES, I. *On the Use of Books.* II. *On the Result and Effects of Study.* III. *On the Elements of Literary Taste. Delivered at the Anniversary Meetings of the Library Society at Chichester, Jan.* 1800, 1801, 1802. *By the President,* 12mo.

AFTER a brief exordium the author enters upon the subject of his first discourse in the following manner.

"We read either for *amusement*, or for *improvement*, or for *both*: the present question is, how these may be most effectually attained.

"With respect to *amusement*; though the very term implies something rather occasional than habitual, it is extremely desirable that the source of it be not very soon exhausted: the supplies of it, therefore, require some degree of economy in their use: we must not draw on them too often, or too long at a time. Almost proverbially, unhappy are those who live only to be amused: a circumstance from which even the busy may draw a useful lesson of moderation in the pursuit of their amusements. If, therefore, we have not time and opportunity for serious study, and wish to derive amusement from books, we should, unless our intervals for this recreation are very short indeed, have recourse to such books as may supply something besides mere entertainment; something that may gently exercise and strengthen, while it amuses the mind. Books of this description will never tire; they will never produce that cloying effect, that sensation nearly approaching disgust, so often experienced by those who in reading seek for nothing but amusement. I do not know that I can illustrate my meaning more clearly than by adverting to a species of fictitious history, which has lately become fashionable, and in which the imperfection and defects of the

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design have been forgotten in the spirit and success of the execution. The object of the writers of these novels is to lead the reader through a series of unexpected and surprising adventures, and through scenes of astonishment and terror from the beginning of the story to the end. Nice discriminations of character, a conduct and language answerable to such discriminations, and some important moral lesson as the result of the whole, we either in vain look to find; or, if they are to be found, we have not time or leisure to consider or to profit by them: a breathless curiosity alone is raised, which the art of the writer enables him to support to the end of the work, at which, when the reader arrives, the sentiment which principally fills his mind is regret that the entertainment is over, mixed with a vacant, unpleasant, and complicated feeling, made up of restlessness and fatigue, impatience and satiety. Now let any one compare the effect of reading one of the best of this sort of novels, through the whole of which curiosity is stretched to the utmost, and the amusement imparted (considered merely as such) is of the very highest kind, with the state of mind in which he is left by the perusal of an essay or a tale by HAWKESWORTH, JOHNSON, or ADDISON; and he will hardly hesitate a moment which kind of entertainment to prefer: by the latter he will feel his mind braced and fortified, and free to enter with alacrity on any new amusement or employment that offers itself. One principal cause of this difference is, that the entertainment derived from the latter kind of reading is *moderate*; for such is the constitution, both of the animal and intellectual nature of man, that if he wishes to prolong and make the most of his gratifications, *he must avoid excess.*

"The field of amusing literature in this country is extremely ample, the soil rich, and cultivated with great care. If the reader's taste incline him to *poetry*, the harvest is so plenteous, that the chief difficulty will be found in the selection of the fruits. Some of the principal writers of English *periodical papers* have just been mentioned. The superior and almost unrivalled reputation of these has yet left unclaimed a considerable share of praise, which we readily concede to the productions of later essayists, who have been enabled, by their attention to modern manners and newer foibles, to give additional interest to their lucubrations. *p.* 11—15.

In pursuing his subject the author suggests some hints upon the most eligible plan for deriving improvement from books. The advice of Mr. Gibbon, which was that the student, before he entered on any book or treatise of importance, should revolve in his mind the subject, to review all that he knows of it, and with this preparation to begin to read, is noticed, as is also Dr. Aikin's custom of noting down the general impression left on his mind after the perusal of an author. The advantages arising from attending to these plans are exemplified, and the orator, after describing the nature of the memory, and recommending a methodical and systematic arrangement of subjects read in an appendix, gives an example of a common place-book upon a systematic plan.

The plan of the second discourse is founded upon BACON'S division of human learning into three parts, in reference to the three parts of man's understanding. "*History* belonging to the province of *memory*; *poetry* to that of the *imagination*; and *philosophy* to that of *reason*."

On the subject of history, the author unites under one head for consideration natural history and natural philosophy, and shews the beneficial effects of such a study. It is also noticed, that an "exact and profound knowledge of the records of antiquity, and of the earliest history, traditions, and mythology of the most ancient people, and of the most remote regions, has enabled some learned men (among whom Mr. BRYANT and SIR WILLIAM JONES claim the first rank) to confirm by external testimony the truth of the principal facts recorded in the most ancient and the most authentic history extant; I mean that *of the Bible*." *p.* 14.

From this the author proceeds to "another, and an important result from even a superficial knowledge of history, and much more from an intimate acquaintance with it, remains to be considered. Princes and statesmen, intoxicated with the power and influence they actually possess, are extremely liable to dream that they are masters of what they do

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not possess, and accordingly make frequent attempts to produce considerable and permanent changes in the state of society. Vain and presumptuous attempt! these deluded men know not that they are instruments in the hands of a superior intelligence to work out not *their own* designs, but *his*. They mean to produce one effect, and another extremely different is the result; and this is often the case with the few who are actuated by benevolent and public spirited motives, as with the far greater number who act only from the basest and most selfish ones. To give a few instances: the assassination of Julius Cæsar was doubtless in itself a most unjustifiable, treacherous, and cruel deed; yet of the chief actor in that tragedy it has been not more beautifully than truly said,

'This was the noblest Roman of them all:
'All the conspirators, save only he,
'Did that they did in envy of great Cæsar:
'He, only, in a general honest thought,
'And common good to all, made one of them.
'His life was gentle, and the elements
'So mixed in him, that Nature might stand up
'And say to all the world, *this was a man!*'

Certainly, in the part which he took, Brutus had no view but that of restoring, as he thought, the liberty of Rome: but what was the sequel, and in all probability the effect, in a great degree, of this attempt?—the establishment, after a few years, of a tyranny a thousand times more jealous, sanguinary, and odious, than that mild though absolute sway, to a subjection to which Brutus thought death itself preferable.

"To pass from ancient history to events of later date, and from a character of eminent virtue to one of at least equal depravity; we may remark, that the craft, perfidy, and violence which Louis XI. of France employed for the purpose of annexing to his own dominions the valuable territories of the princess of Burgundy, had the immediate effect of throwing them into the possession of the house of Austria. 'Thus Louis' (to use the words of an eloquent historian) 'contributed, far contrary to 'his intention, to raise up a rival 'power, which, during two centuries, 'has thwarted the measures, opposed 'the arms, and checked the progress 'of his successors.'

"One of the most important æras in the history of our own country is the period when Henry VII. allowed his nobility to alienate their estates. Little did this selfish and politic prince think that by this permission he was preparing the way for a prodigious diminution of the regal power, and at length for the suspension of the monarchy itself. As little did his son imagine that the profligate and capricious measures he adopted would lead to the abolition of the mode of worship to which he was devoted, and to the admission of the opinions of the reformed church, which he hated.

"The efforts of the Emperor Charles V. in the earlier part of his reign, to oppose the reformation in Germany, and at a later period of his life to suppress it in the Low Countries, produced an effect exactly opposite to what he intended; as did the more violent and cruel measures of his son, the result of which was the dismemberment and emancipation of some of his most valuable provinces.

"Our own times have witnessed instances of the same kind by no means less striking than those just mentioned; but on this delicate subject it would be improper to enlarge. On the whole, the inference which we must inevitably draw from some of the most important events recorded in the ample page of *history*, is, that *the world is governed, not by the wisdom or the will of man, but by the providence of God.*" *p.* 16—20.

On the subject of theology the author introduces the following remarks.

"The usual division of this subject is into *natural* and *revealed religion*. I confess myself to be of the opinion of those who believe that, in the common acceptation of the phrase, there is properly *no such thing* as *natural religion*; that the crude ideas and superstitious practices of uncultivated nations are only the long accumulated and infinitely varied corruptions of some tradition nearly, it is probable, coeval with the world; and that the form of natural religion, which was so fashionable in this country in the beginning and towards the middle of the last century, is only a faint copy, a dim reflection of the light of revealed truth. Since the period just mentioned, the system of those who reject revelation has u

dergone a considerable change; insomuch that few will now be found to take much interest, either in the general principle, or in the particular doctrines of the *religion of nature*. My present concern is, therefore, only with *revealed religion*, and that I may not altogether exhaust your patience, I shall confine myself to the subject of the *Christian Revelation*.

"I affirm then, without fear of being contradicted by any competent judge of the subject, that *the historical evidences of the origin and first propagation of Christianity, are incontestable*: they have never even been shaken by the most powerful and best directed attacks: the minutest scrutiny into the incidental facts connected with the story, (a kind of test peculiarly delicate and decisive) has only afforded additional confirmation of its truth, while the authenticity of its earliest records has been confirmed by a succession of testimonies far superior, both in number and weight, to what any other writings of equal age, or indeed of any age, can boast.

"That Mr. Gibbon, who from his intimate acquaintance with history, has been justly thought to have perceived more clearly than the generality of unbelievers, the force of this argument, was proportionably impressed by it, appears from his original and elaborate attempt to set it aside. He, as is well known, has ascribed the rapid spread of Christianity to certain causes, which, though he calls them *subordinate*, he manifestly considers as the real and sole causes of the effect: the principal of these are, *the zeal of the primitive converts, the strictness of their morals and discipline*, and *the doctrine of future rewards*. But, as has been most justly observed, this eminent historian 'gives 'no account at all of *the cause* of the 'great zeal of the primitive Christians, of the strictness of their discipline, or how so many persons 'were induced to believe these flattering promises of future happiness, 'so as to live and die in the firm belief of it. Consequently, the great 'difficulty of the ready reception of 'the gospel, and the rapid spread of 'Christianity, without being supported by miracles, remains just as he 'found it, that is, wholly unaccounted 'for.' How far Mr. Gibbon has succeeded in his general attempt to distlit the evidences of Christianity, and in the particular arguments he has adduced for that purpose, is a question which may be safely left to the decision of any competent and impartial person, who will take the trouble of comparing his operations on the subject with what has been said in reply to him by Dr. Watson in his *Apology for Christianity*, and by Dr. Priestley in his *Letters to a philosophical unbeliever*.

"Should any one desire to know what some of the latest and most enterprizing infidels (particularly of the French nation) have attempted on this most untractable subject of the *historical evidences of the Christian revelation*; he may consult the writings of M. Volney, M. Dupuis, and M. Boulanger, in which he will find either an ignorance, or a perversion of the most commonly known facts that will astonish him, together with a degree of absurdity and intrepidity (if that be the proper word) far more characteristic of an unsettled and disordered mind, than of even the semblance of sound reason and argument." *p.* 49—53.

CXLIII. ORIGINAL POEMS AND TRANSLATIONS; *particularly Ambra. From Lorenzo de Medici. Chiefly by* SUSANNA WATTS, 8*vo*.

THE contents of this collection are—Ambra, from Lorenzo de Medici—Sonnet, from ditto—Sonnet, from Card. Bembo—Flight to Fairy—German Drama—Quadrille—A Forlorn Stranger—Pope's Prologue to Cato imitated—The Lark's Hymn—Prologue for the Theatre. Botany Bay—Rhymes in praise of Rhyme—General Prologue—Autumnal Scene—Love Song—Provincial Prologue—Complaint of the Genius of Flowers—Canzonette from Metastasio—Cantatas, ditto—Prologue.

As the principal poem, Ambra, does not so well admit an extract, we present our readers with two or three of the shorter pieces.

SONNET *from Lorenzo.*

"Full oft my mind recalls, with tender care,
And memory ever shall preserve the trace
The vest that wrapt her form, the very place,
When first I gaz'd, enraptur'd on my fair!
How then she look'd, thou, Love! art aware,

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For by her side thou kep'st with faithful pace:
Her beauty, virtue, gentleness, and grace,
No fancy can depict, no tongue declare:
O'er her white robe no shining tresses fell;
So sun-beams sporting on the Alpine heights,
Spread o'er the snow in many a golden ray;
But ah! the time, the place, I spare to tell;
'Tis *Paradise* where'er her foot alights,
And when her beauties shine abroad 'tis *day*." p. 27, 28.

" PROLOGUE. *At the the opening of the Theatre at Botany Bay.*

" From distant climes, o'er wide spread seas we come,
(Though not with much eclât, or beat of drum)
True patriots all; for be it understood,
We left our country for our country's good;
No private views disgrac'd our generous zeal;
What urg'd our travels, was our country's weal;
And none will doubt, but that our emigration
Has prov'd most useful to the British nation.

But you enquire, in us whence springs this rage,
' To strut and fret our hour upon the stage?'
Could aught, within our former practice, teach,
Talents like ours, dramatic fame to reach?
List, list, Oh list, before this court I plead,
Our claim well founded to theatric meed.

He, who to midnight ladders is no stranger,
You'll grant will make an admirable *Ranger*;
To seek *Macheath* we have not far to roam,
And sure in *Filch* I shall be quite at home;
Unrival'd there, none will dispute my claim
To high pre-eminence, and unequal'd fame.
As oft on *Gadshill* we have ta'en our stand,
' When 'twas so dark, you could not see your hand;'
Some true-bred *Falstaff* we may hope to start,
Who, when well-bolster'd, well will play his part.
The scene to vary, we shall try in time,
To treat you, now and then, with pantomime;
Here light and easy Columbines are found,
And well-try'd Harlequins with us abound;
From durance vile our precious selves to keep,
We oft had recourse to the flying leap;
To a black face have sometimes ow'd escape,
And Hounslow heath has prov'd the worth of crape.

But how, you ask, can we e'er hope to soar
Above these scenes, and rise to tragic lore?
Oh! we have forc'd, too oft, th' unwilling tear,
And petrify'd the heart with real fear;
Macbeth a harvest of applause will reap,
For some of us, I fear, ' have murder'd sleep.'
His lady too, with grace, will dream and talk;
Our females have been us'd at night to walk;
While *Shylock*, thirsting to extinguish life,
With ready hand will whet the murderer's knife:
Sometimes, indeed, so various is our art,
An actor may improve and mend his part;
' Give me a horse,' bawls *Richard*, like a drone;
We'll find a man would help himself to one.

Grant us your favour, put us to the test;
To gain your smiles we'll do our very best,
And, without dread of future turnkey *Lockits*,
Thus, in an honest way, still *pick* your *pockets*." p. 84—87.

" RHYMES IN PRAISE OF RHYME.

" Though we must own, poetic diction
Too oft delights to deal in fiction;
Yet this is certain, honest rhyme
Will tell plain truth at any time,
And in one word will oft say more,
Than the best prose could in a score,
A few plain cases we shall state,
To free this matter from debate.

Mark you yon glutton at a feast?
And what says rhyme? he calls him—*beast*;
See you yon drunkards swilling wine?
Rhyme in a moment names them—*swine*;
When Flavia, not content with four,
Adds a fifth husband to her store,
Rhyme *thinks* a word, but speaks no more;

What wants that senator who blusters,
And all his tropes and figures musters,
Against the man who rules the steerage?
Rhyme whispers in your ear—*a peerage*.
What makes yon patriot strain his lungs,
And bawl as loud as twenty tongues,
To prove his country's dire disgrace?
Rhyme smiling says—*a place, a place*.
When priests above seek their abode,
Yet love to loiter on the road,
And still on lords and statesmen fawn,
Rhyme shakes his head, and whispers—*lawn*.

Which is the nymph, who, soon as seen,
Is hail'd through Europe, Beauty's Queen,
Before whose charms the fairest fade?
Rhyme gently sighs—the *British maid*.
Which is the man, whose daring soul
Conducts in war, from pole to pole,
His country's proud triumphant car?
Rhyme shouts aloud—the *British tar*." p. 88, 89.

As the two last pieces were not written by the fair authoress herself, but by a gentleman, we select the following to give a fuller spe-

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cimen of her abilities, we shall select a passage from the "autumnal scene," describing a storm, in which an allusion is made to Miss Linwood's beautiful picture of the Gleaner.

"One beauteous girl, amid th' affrighted train,
With calmer footsteps pac'd the delug'd plain;
An orphan, whom, her little stores to share,
A village matron train'd with tender care.
How fair the little maid, her mind how sweet,
Each rustic tongue would o'er and o'er repeat;
'Twas her's to charm, in sober talk or play,
Joy of the grave, and darling of the gay!
The rural sage, as at his cottage door
He sat and mus'd on pleasures then no more,
Lov'd to behold the gentle listener near,
And win with story long her youthful ear:
While as th' alluring tales her mind engage,
Her tender features wear the thought of age.
No sports her young companions joy'd to taste,
Except her frolick smiles the gambol grac'd;
But now, subdued by terror's potent pow'r,
They left their partner in the dang'rous hour.
Trembling she sought a shelt'ring spot to gain,
Safe from the beating of th' o'erwhelming rain.
At length, o'ergrown with tangled brushwood round,
A shady bank the little wand'rer found;
Here her faint limbs she rests—high o'er her head,
Its rich embow'ring boughs an oak outspread;
The bloom grows fainter on her lovely cheeks,
Yet her mild look a patient rev'rence speaks;
One trembling hand grasps half her grainy prize,
Half, drop'd beneath her feet, forsaken lies;
One folds her mantle o'er her shiv'ring form,
While her blue eye, upturn'd, surveys the storm.

It pours around—the driving clouds and rain
In one dim hue conjoin skies, trees, and plain;
Oft the rude blast assails her features fair,
Tossing with cruel rage her golden hair—
Rain-drops and hail in drifts successive beat,
Cold, keen, and pointed on her unshod feet;
Sedate she sits—she fears, but not despairs;
Her tender breast a magic corslet wears;
There innocence has fix'd her hallow'd seat,
And taught the heart with holy hope to beat.

Ah! what, when nature thus terrific lours,
And, aweful, wakes her elemental pow'rs;
When danger, clad in horrors, from his hand
Hurls the dire bolt, and darts the fiery brand;
When all creation, in a pause, attends,
And dread destruction from on high descends:
Ah: what can still the tort'ring throb of fear,
But the sweet hope that GUARDIAN POW'R is near?
That HE who rules the *storm*, will deign to spread
His heavenly buckler o'er the *guiltless* head?"
p. 99—102.

CXLIV. PITT *and his* STATUE; *an Epistle to the Subscribers: also Lord B— and his Motions, &c. &c. By* PETER PINDAR, ESQ. *4to.*

OUR readers are pretty well acquainted with this eccentric writer and his style, which does not improve in delicacy. The following, in that respect, is the most unexceptionable passage we can select, and it might be thought inattentive wholly to pass over a writer once so popular; and whose writings might afford innocent entertainment, could he separate his wit (which is genuine and poignant) from indelicacy and profaneness.

Prok Impudentiam.

AN ODE.

"Pretending *love* for his *dear* country,
Not love for his *dear self* and *dear relations*,
Pitt came, with all the family effrontery,
And took possession of the highest stations;
Began of politics the game;
Gambled and lost;
But who must answer for the cost?
Not *he*, indeed!—a *duck*, confounded lame,
Not *unattended*, waddling—no—the nation
Sent after him her *warmest exertion*.

How like the *gambler!*—betting *high*—
A thousand on the spinning dye!
For *him*, poor dev'l, a large amount!—
He lost—but how must he account?
'Well!' quoth the fellow, 'Gemmen, *bid away*,
'For curse me if I've got one doit to *pay!*'

Pitt brings to mind—a father to his son:
'Tom, you are going into trade;
'A handsome fortune may perhaps be woe;
'Perhaps you fail, don't be dismay'd,
'And let your *modesty* ambition stifle;
'So do not be a *bankrupt* for a *trifle*."

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CXLV. HINTS *for the Improvement of Trusses, intended to render them less inconvenient, and to prevent the necessity of an Understrap, with the Description of a Truss of easy Construction and of slight Expence, for the Use of the labouring Poor. By* JAS. PARKINSON, *Hoxton. (Pamp.)*

IT is not our province to pronounce upon the merit of improvements like the present, but the benevolent design of the inventor in laying open his plan to the public, instead of seeking private pecuniary to himself, deserves honourable mention, and induces us to give our readers his sentiments on that subject, from his preface.

"So much is it the practice to have recourse to patents, to secure to the proprietor the emoluments of any discovery, of real or pretended utility, in relieving the diseases to which the human frame is subject, that if no apology be necessary, yet some explanation may be proper, why it has not been had recourse to in the present instance. The circumstance which renders this explanation almost unavoidable is, that the public has been long in the habit of estimating the value of all such discoveries, by the profits which their proprietors derive from such exclusive patents. Why this practice has not been here adopted will be, perhaps, best shewn by stating the writer's sentiments respecting exclusive patents, in any case where the discovery respects the mitigation, or the removal of disease.

"He considers then, that advertised nostrums, be their forms what they may, are divisible into those which may possess a considerable power over the animal system, or those which cannot possibly influence it in the least, excepting so far as they may affect the imagination.

"With respect to the former of these, it cannot surely be difficult to obtain almost universal assent to the proposition, that such an indiscriminate application of a powerful medicine, as must take place with every advertised nostrum, must certainly sometimes kill. Let its curative powers, in certain states of the body, be admitted to their utmost extent, its mischievous effects, in opposite states, must be admitted also just as far.

"Grant that *James's Fever Powder*, as well as similar antimonial preparations of the shops, will effectually remove certain febrile diseases, if employed on the first days of their attack; when, perhaps, profuse discharges of every kind are demanded, and when every vessel is acting with preternatural force. But in the latter stages of these diseases, when the power of almost every vessel has been exhausted by the efforts of the disease, when debility has impaired the action of every organ, and when the thread of life, worn almost away, requires to break it but the smallest shock, should a nostrum of herculean powers be employed? In a word, at the moment when life depends on the employment of the most invigorative remedies, must not death inevitably result from the adoption of that which will rapidly reduce the little remaining strength of the patient. With the danger of similar misapplication must all powerful nostrums be employed; since the circumstances, under which they are delivered to the public, cannot but lead to their indiscriminate adoption.

"With respect to those nostrums which do not really possess any power, except some transient influence on the imagination, the proprietor of them may say, that although they cannot remove, or even mitigate, disease, yet, on the other hand, it cannot be possible that they shall destroy; and that, therefore, he can do no harm by restricting their use by a patent: and as to the various arts employed to obtain their sale, he will say, that all he has to accuse himself of is, the adopting the common practice of those around him, in trying how far he can dip his hand in his neighbour's pocket. Whether this kind of defence will be admitted, when his own conscience is disposed to judge him; or whether, in the inferior courts, he might not, with his whole fraternity, be liable to punishment for obtaining money, under false pretences, is not the object of the present moment to determine; it will only now be attempted to ascertain, whether or not the public is not, in every such instance of deception, most seriously injured.

"However strong may be the propensity to employ nostrums, the disinclination to take physic generally prevents all but such as are really ill from having recourse to them. But being really ill, a medicine of some

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efficacy is necessary, and if this be withheld, the disease is allowed to proceed, and, perhaps, to acquire a force which, afterwards, no means may be sufficient successfully to oppose. Whatever, therefore, prevents the early employment of the necessary remedies, and thereby allows the accumulation of disease, must be highly detrimental, and must, in many cases, occasion the most fatal consequences. In this way, any nostrum, however innocent in itself, which prevents the adopting of proper means for the early opposing of disease, becomes as certainly destructive as if it had in itself possessed the most noxious properties. Under this description of course must be placed the whole tribe of things in various forms, which are said to act by certain mystic or talismanic powers, or, at least, by such powers as common sense does not acknowledge.

"But it may be said, that the nostrum possesses uncommon efficacy, and can hardly ever be misemployed. Allow then that its qualities are so distinctly marked, that in no case whatever can it be misapplied; and that it possesses such specific and curative powers, that one of the most dreadful maladies with which mankind is afflicted is sure to yield to its powers whenever they are opposed to it. It may be asked if any objection can be made to such a nostrum? Undoubtedly the objection to its existence as a nostrum must ever exist, in proportion to its excellency, and to its power of doing good. In proportion to the greatness of any blessing should be the exertions of every human being to promote its diffusion. He who opposes this principle from sordid selfish considerations, must be totally void of humanity, and not mindful that the moment may arrive, when the agonies he himself may suffer, may teach him grievously to lament his having sacrificed the ease and comfort, perhaps the lives, of many at the shrine of avarice.

"Contrivances by which the conveniences, or the luxuries of life are increased, may, perhaps, be considered as fair articles of pecuniary speculation, and of individual exclusive advantage. But ought the necessaries of life to undergo such a species of monopoly? Certainly not. Legislators have seen the baneful consequences, and have, therefore, enacted prohibitory laws, and have subjected those who infringe those laws to severe punishments. But certainly that man is much more deserving of reprobation, who, possessing a knowledge of the means by which a painful, and hitherto fatal disease may be stopped in its career, unfeelingly beholds it spreading its devastation, far and wide; and instead of anxiously seeking to diffuse the blessed antidote, wherever the disease exists, limits it within the small range of a patent: and exerts himself, only to prevent its beneficial influence from extending to any one, who may not possess the power of purchasing it of him, at the price which he has affixed to it.

"Possessing these sentiments respecting the reservation of exclusive property, in those discoveries which conduce to the preservation of life, and the diminution of disease, it was sufficient, to believe it possible, that the present little improvement might, eventually prove beneficial, to produce such a publication of its description, as might prevent any one assuming the principle as their discovery, for the purpose of obtaining an exclusive patent. By stating this, however, it is not meant to arrogate the merit of a very important discovery; it is merely offered as a *hint*, which may probably suggest means of relief, easy of acquisition, in a disease in which, if these or similar means be omitted, a fatal termination may be expected to occur. A hope is also entertained that the principle, capable of being farther extended, may, under the attention of the ingenious mechanic, or even the patient himself, be so modified, as to be applied to the construction of an instrument, still more simple and more efficacious than any which have been, as yet, adopted."

CXLVI. THE LIFE OF MOSES; *designed for the Amusement and Instruction of Youth. By a Lady.* 12mo. *stitched.*

THE preface informs us, that the authoress of this little piece "is young, and in adversity; scarcely yet entered her twenty-second year, she has drank deep of the fountain of human affliction, nor has hitherto been permitted to refuse the bitter draught of keen disappointment." *Pref.* i.

The Life of Moses is divided into

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ive books, the first of which thus introduces his history.

"It was at the close of a sultry eastern day, and the sun, having dipped his fiercest rays in the great river Nile, appeared to be serenely retiring to his evening's couch, when Jochebed, the wife of Amram, with trembling hands, committed a small ark, composed of bulrushes, to the flags by the river's brink. Will you wonder that she did it with trembling limbs and streaming tears, when I inform you that this little ark, or basket, contained her infant son, a child of three months old, whom the cruel decree of a merciless tyrant, Pharaoh king of Egypt, compelled her thus to expose. Suspicious to the last degree, he feared the fruitful increase of the Hebrews, and had therefore commanded, that all their male children should be destroyed, as soon as born.

"Torn from the arms of their mother, who had given them existence at the manifest hazard of her own, no regard was paid by the savage executioner, to the fond parent's anguish; her loud complaints, her piercing cries, and ceaseless intreaties, are all in vain; her child is barbarously murdered, and she left inconsolable. This was no doubt the cruel fate of thousands; and as a last effort to avoid these pangs, Jochebed consigned her infant to this watery bed. She had hid him three months in her habitation; but that being any longer impracticable, she now determined to cast him unreservedly, into the more immediate hands of the God whom she worshipped; therefore, throwing herself on her knees, she again recommended this beloved object to the divine protection, and then, with reluctant pace and weeping eyes, slowly withdrew to her own abode, having first placed her eldest daughter at a convenient distance, to watch the fate of the precious deposit.

"The evening was mild and beautiful, insomuch that it induced the royal princess Thermuthis, after bathing, to prolong her accustomed walk.

"The grand display of aqueous beauty, which the river Nile presented, was a subject peculiarly interesting to this noble personage, and she contemplated with inexpressible delight its glassy bosom, when unruffled by the boisterous winds, as was now the case. Though surrounded by attendants, she had retired in the frame of her own mind, and was pensively musing on the scene around her, when, approaching nearer the water's edge, she perceived an object in the flags that attracted her notice; on which she desired one of her women to bring it near, and with her own hands putting aside the rushes that covered the top of this seeming basket, what was her astonishment on beholding a beautiful infant, which the short journey from the river's bank had discomposed! As though sensible of its forlorn situation, the babe wept; and as the hand of Thermuthis rested on the side of the bark, this deserted little one, with eager grasp, clasped her finger, and stretching forth the other hand, seemed to implore compassion, with the pathetic eloquence of tears. 'Doubtless,' (exclaimed the princess, recovering from her surprise,) 'this is one 'of the Hebrews' children, which my 'father's decree has obliged them to 'abandon! Behold! in what moving 'terms the dear little one intreats 'protection.' Thermuthis possessed none of her father's cruelty; no disposition so open to the calls of distress as her's; and she thus continued, 'Nor shalt thou, sweet babe, 'supplicate in vain; lost to thy natural parents, from henceforth Ther-'muthis will be thy mother, cherishing thee with fond maternal care. 'I accept the charge heaven has assigned me, and from this moment 'consider thee as my son. But in 'thy future prospects I forget thy present wants.' Then addressing her attendants she added, 'Be it your 'care immediately to seek a nurse of 'the Hebrew women, to whom I may 'intrust my foundling, for that support he now requires.'—Scarcely had the words escaped her lips, when Jochebed's daughter, having seen the child in the princess's arms, was returning to inform her mother, and receive her further instructions. She was observed by one of the female train, who acquainted her mistress that a Hebrew girl passed by, and desired leave to call her, as it was possible she could tell them of a nurse for the little stranger.

"The thought was approved of, and the girl, obeying the summons with a low obeisance, waited the princess's commands, who interrogating her on the subject in question, she modestly answered, 'that perhaps her 'mother would be glad of the charge;

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'and as she lived near, if her high-'ness would give permission, she could 'send her directly to receive her or-'ders.' Upon which Thermuthis, bidding her make haste, said, she would stay on the spot till her mother arrived.—It did not require many minutes for Jochebed to hear the story; and, directed by her daughter, she soon appeared before the princess, who, presenting the child, enquired if she was willing to accept the office of his nurse? adding, that finding him deserted by the river side, she had adopted him as her son; should therefore expect the utmost attention to be paid him, for which she would give proportionable wages, and desiring he might be brought to the palace at least once a week, for her satisfaction that he was doing well under her care. 'Moreover,' said she, 'his name shall be called MOSES, 'because I drew him out of the wa-'ter.'

"With inward joy Jochebed agreed to the conditions, and all points being settled, the amiable princess returned to the palace, and the happy mother to her humble abode, where, prostrating herself before the God of Jacob, she poured forth the rapturous effusions of a grateful soul, now in possession of its warmest wishes; then clasping the infant Moses in her arms, what a tide of maternal felicity rushed on her heart! Never had she experienced such exquisite joy; no, not even when told, as the reward of her pains, that a man child was given to her; for then it was tinged with poignant anguish, lest the cruel decree should rob her of this dear-bought jewel. Now! he was restored to her, she could press him to her bosom without the allay of fear; protected by the royal princess, she had nothing to apprehend; and it is only a mother that can participate her present emotions—description fails and I close a scene too affecting for representation.

"Can you suppose the amiable princess Thermuthis slept the worse, for having performed so beneficent an action? Oh, no! say rather, that the repose of conscious benevolence affords peculiar blessings. Soft were the poppies shed around the couch of this compassionate female; her slumbers sweet and gentle, rendered pleasant by the most agreeable visionary images, in which she beheld her little charge advanced to regal dignity, and herself respected and caressed as the means of his promotion. Sleep on, illustrious damsel! may the choicest blessings of indulgent heaven rest on thee, and thy humanity be its own reward!—Far unlike the disturbed repose of thy cruel father, who, possessed of arbitrary sway, found that even the throne and royal diadem could not command that balmy rest, which, perhaps, was enjoyed by his meanest subject, unfettered with those shackles that bound their imperious sovereign. For when those venomous reptiles, (strangers to peace) suspicion, jealousy, and cruelty, wind themselves within the folds of a regal vesture, they fail not to gnaw with intense anguish the entrails of its unhappy wearer: then even the splendid pomp of royalty becomes its own punishment, and the softest pillow is planted with thorns, which wound the head that presses its inviting surface." *p.* 1—5.

Upon the flight of Moses from the land of Egypt the following reflections are introduced.

"We have hitherto seen Moses only as the favourite of Providence, in the court of one of the greatest potentates of the earth; beloved and reverenced by those who could do his virtuous and glorious actions justice; nor till now had the despicable head of envy or malice dared to shew itself; blessed with the gifts of fortune and of fame, enjoying the affections of the best of parents, and often happy in their society, he had scarcely a wish ungratified, and was possessed of every felicity that could render life desirable.—Now observe the painful reverse; deprived of his dearest relatives—banished a kingdom where he had merited only applause—unattended, and almost without the common necessaries of subsistence, behold him flying for his life, and uncertain whether all his precautions might not end in destruction. Alas! what a picture does Moses present, of the little dependence there is to be placed on worldly prosperity, when even the smallest breath can level our brightest hopes in the dust, covering us with confusion and dismay! What reliance can be placed upon such fleeting shadows, that mock us with the appearance of substance, holding out to our view the most alluring colours, and promising ex-

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tensive bliss—inviting our incautious footsteps to follow, with eager earnestness, those retreating bubbles, that at length burst in cruel disappointment, and miserably overwhelm the too credulous expectant of proffered, but false felicity. Where can an unhappy being, thus imposed on, and then cruelly deserted, expect to find support against this accumulated load of wretchedness, much less a competent recompence of real and substantial happiness, in exchange for the airy phantom? Say, can human philosophy, with all its high attainments ransacked to the utmost—will it afford the demanded blessing, and properly fortify the mind of man to bear up against the most adverse turns of fortune. Alas! how have its boasted excellencies failed here; and the utmost it could arrive at, in the greatest stretch of human woe, has been in a cowardly and impious manner, forcibly to rush out of a life become any longer insupportable.—Will benumbing insensibility shield us from the dreaded evil? Ah, no! often has it been seen, that even the most callous breast is not proof against accumulated disasters; and that heart which had been steeled against a fellow-creature's pangs, has deeply, powerfully felt its own. Whither then shall we turn? whither seek, and where find a shelter from the furious storms of life? whither should we go indeed, but to that omnipotent Protector, who holds out a sure refuge and defence, a never failing resource, an inexhaustible supply of every benefit, and a more than adequate balance for the loss of every worldly good? Moses now in a peculiar manner experienced the value of this impregnable fortress; and though destitute, forlorn, and friendless in a visible sense, yet the God of his fore-fathers was with him in the dreary desert, supporting and comforting his weary soul, rendering the barren path he trod easy and pleasant, and even the wild unfrequented wilderness a fertile plain. So well did his heavenly guardian console and animate his fainting spirits with joyful prospects of never-failing bliss, when he should have exchanged this state of trial and useful probation for a blessed immortality, where undisturbed he would through all eternity bask in the sunshine of supreme, inexpressible felicity, and find the trifling troubles of this transitory life amply compensated for, and swallowed up in one large boundless ocean of seraphic rapture. These are consolations peculiar to the heirs of immortal life; nor can the grovelling worldling, surrounded with all its vanities, for one moment taste the ineffable satisfaction arising from this source, the sure and certain knowledge, that we shall awake to happiness beyond the silent grave." *p.* 33—35.

Many incidents are introduced in this little book, furnished by the imagination of the authoress: "not one of which," it is observed in the preface, "but *might* have occurred."

This work terminates with the departure of Moses from the family of Jethro to return into the land of Egypt, and for the subsequent part of his life the reader is referred to the Sacred Scriptures.

CXLVII. THE FRIEND OF WOMEN. *Translated from the French of Bourdier de Villemont.* By ALEXANDER MORRICE. *Thin* 8*vo.*

THIS work, dedicated to her Royal Highness the Princess of Wales, commences with a short introduction, which is followed by thirteen chapters, the subjects of which are stated in the following division of the subject. The author writes,

"I shall enquire relatively to the rank they hold among us; what is the kind of study and occupation that belongs to them; of their particular pleasures, among which are ranked luxury and dress. I shall, then, proceed to some reflections on love, marriage, and the education of children. I shall, as I go along, treat of the domestic government that naturally belongs to women, and finish with a small picture of their virtues, less uncommon than it pleases some persons to give them credit for. My object is, in few words, to offer to the observation of women, truths, which custom seems desirous of proscribing. If sometimes they have contributed to multiply our wanderings, it is frequently reserved for them to reclaim us. Women can do every thing they dare to undertake: those who have sufficient elevation of soul to preserve this advantage over us, revenge

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themselves for our pride by an inestimable benefit; and their charms only become more powerful over those men who deserve this name." *p.* 11.

The chapter on the rank of women in society begins with the observation that, "those who only consider women as beautiful figures placed here for embellishment and pleasure, have but a very imperfect idea of them. . .

"Women have quite another destination: they are created for a more noble purpose than being held up to public shew. Their charms are but the promise of more enchanting qualities. To reduce them merely to beauties, is degrading them, and almost levelling them with their pictures. They who possess beauty only may make an agreeable figure in a chair of state, and decorate a drawing-room. They are agreeable to look at (to speak literally) but it is necessary that women should possess something more than mere beauty, to derive all the advantages from the intercourse with them, that we have a right to expect." *p.* 12, 13.

The author argues upon the proposition that, each sex should be improved by the other, and observes, "If men possess a more vigorous mind, it is that they may more effectually assist towards the happiness of those who possess one more delicate. But one sex was never formed to be the oppressor of the other: the close intercourse between them renders their advantages mutual, and the ridiculous debates of superiority are a kind of injury done to nature, and a want of acknowledging its benefits.

"We are born the friends of women, *and not their rivals*, still less their tyrants.

"To reduce them to slavery, is to use that strength against them which is given us to defend them, and rob society of what forms its sweetest charm: it becomes insipid, if we banish from it that part of the human race which is most proper to animate it." *p.* 15, 16.

The pernicious and disgusting customs of the East are noticed and reprobated: and on the means by which the favours of women have been obtained, the author observes, "It costs less, in the present day, to obtain the good graces of this sex.

"It is not the greatest intrepidity, or elevation of soul, that makes men favourites with the women: *little attentions*, minute compliances, and a servile imitation, is sufficient to become a favourite.

"Women, thrown by us into a vortex of continual dissipation, for which they are not made, have contracted a relish for frivolity, and have made it the *ton*. They have so long enslaved the men to their caprices, that they find themselves confounded with them in the same labyrinth.

"Luxury having quite effeminated all, if I may be allowed to say it, the contrast placed by nature between the sexes has disappeared, and the one can only find in the other a weakness capable of augmenting its own." *p.* 17, 18.

After stating the influence of women, the first chapter is closed with the following observation: "Let them then learn that beauty merits our homage no further than as it accompanies a lovely soul. Nature hardly ever clothes any thing with charms but what is useful—a fair fruit is rarely a poison: thus a lovely woman of a vicious disposition is a monster in nature." *p.* 22.

In the second chapter, which is on the studies suitable to women, the author proposes the question. "But what are the objects to which women can reasonably apply themselves?" and in his reply says, that "among all the sciences which exercise the wonderful activity of the human mind, there are but some few that are within their reach." *p.* 25.

Theology is considered as an unsuitable study for them; and the following subjects are recommended; "physic, history, painting, music, and poetry."

On the occupations of women it is observed, "labour is a law of nature, the observance of which adds to the fame and happiness of human beings.

"Rank, fortune, sex, *nor any reason*, can make it be dispensed with; and nothing is more deserving of contempt than that languor of the soul which inclines it to fly from itself. To do nothing is, as far as they can, to sink into non-existence." *p.* 33.

In this chapter is introduced the following description of a woman of fashion: "What is called a woman of fashion (Ha! who does not form one of that number in the present day?) gets up not very early in the

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morning, passes the rest of it at the toilette, or often receives visits in a dishabille more than gallant. After dinner they dress for the play or the promenade; go from thence to glitter at a supper, and return to sleep at a late hour, in order to run the next day the same equally useless career." *p.* 34, 35.

Cards are reprobated as childish, and, from their occupying time which ought to be engaged in active employment, as prejudicial to health.

The unavailing attempts to remedy the consequences of idleness are noticed. It is remarked that, "to fly from the black vapours which idleness causes, are there then no other means than plunging into folly? Yes, without doubt it is a wise medium, but which is seldom sought for: we may divide our beauties into idlers and madcaps, nearly the same as they divide them into fair and brunettes.

"They who preserve themselves from pining, too frequently give themselves up to a dissipation which makes them parade to excess, and long for every thing they see. Whims succeed each other rapidly, and keep them in continual motion: it is a new trinket they are mad after; sometimes it is a dog or a parrot they are charmed with; a set of china equally engrosses their regards. Their minds, always filled with new trifles, have not a moment's relaxation; and in an habitual leisure they complain of not being able to enjoy a single instant.

"'It is thus,' as an antient writer said, 'that life is passed away without doing any thing at all, or in doing every other thing but what should be done.' I wish the ladies I am treating of would take a whim of putting down on paper an exact account of every thing they have done through the day, to be laid on their toilette every night; they would see that they are in the predicament I speak of—that they either do nothing, or attend only to trifles.

"In a word, it is necessary there should be a real daily employment: the body should have its task as well as the mind, &c." *p.* 38, 39.

Employment is recommended by the following examples: "Homer speaks to us of princesses who took upon them the economy of their households and the care of their servants, and also made the clothes of their husbands and family.

"He describes Andromache to us as employing herself in works of embroidery: Helen made rich carpets, which she also embroidered. The celebrated Penelope and her web are well known.

"Terence, Virgil, and all the authors as well sacred as profane, agree as to the active and laborious lives of women; and even at Rome, in its most corrupted times, Augustus, from the account of Suetonius, wore no other clothes than those made by his wife or his sister.

"It was even a custom in the last century for women to employ themselves in useful works. The half of our ancient nobility were not contented with employing only some part of the day in ingenuity: there may be seen in France many mansions in which the whole furniture has been worked by the lady of the house.

"There are always sufficient examples to quote for the encouraging women to activity. The Germans, that wise nation, who have least degenerated from the antient manners, have preserved in their women that love for work that they themselves possess. In all the German courts, the princesses work assiduously among their ladies, and do not blush at being employed about domestic concerns—but they would blush to be found idlers. As they do not think women have the shameful privilege of doing nothing, they think that the love of employment is a virtue which sets off the others, and which does honour to their sex even upon a throne." *p.* 40, 41.

In the chapter on domestic government the author observes, "Man is the arm; he bears the weight of labour: but the woman is the eye; she watches over every thing, at all times: it is through the keenness of her sight that it is reserved for her to perceive every thing that is for the benefit of the family. What cares are there not daily required for the details of the table, of lodging, and company? What a continual attention to bring up her children properly, and to govern them according to their dispositions! The daughters are early associated by the mother in her duties; and her example is an excellent in-

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structor for them. A daughter who has assisted in making the charms of a private life predominate in her father's house, will consequently make it reign in that of her husband. And it is thus that the race of careful and attentive wives are perpetuated." *p.* 125.

Toward the close of the work a sketch of the life of Madame Maintenon is given.

The foregoing extracts, which we consider as some of the best parts of the work, will, we think, enable our readers to form their opinions of its merits.

CXLVIII. PHILARIO AND CLARINDA. *A Warning to Youth against Scepticism, Infidelity, and Vice. By the late Rev.* JOHN THOROWGOOD. 12*mo.*

THE preface to this little book informs us that it was written before the author had reached his *twentieth* year, and that he would not consent to its being printed during his life. It consists of six letters, addressed to one who is introduced to our notice as his revered tutor, father, and friend: and contains the principal circumstances in the life of Philario.

Philario is represented as when very young to have obtained the friendship and esteem of a pious family, in which was the amiable and lovely Clarinda, who soon made an impression of affection upon Philario's heart: upon the first communication of his sentiments to Clarinda he meets with a repulse: several conversations are related, in which he gained no satisfactory reply. Receiving intelligence that he must prepare to remove to London, his mind was filled with anxiety, because the "place he possessed in the esteem of Clarinda was so uncertain, and his situation respecting her was so precarious."

Upon the eve of his setting out for London he renews his professions of the sincerity of his love, and earnestly solicits to be made acquainted with her sentiments towards him. After many arguments used by Clarinda to enforce the propriety of keeping them secret from him, he at last "wrested a confession from her, that a mutual passion had long retained the possession of her soul." In this conversation she seems to anticipate what afterwards actually took place.

Apprehending the circumstances described in this volume are too often realized, we would join in the design of the pious author and Editor to warn against the evils which are here deprecated, and present to our readers Philario's account of himself upon his arrival in London, and of his subsequent defection. This is his language. "I held vice, at least the overt acts of it, in the utmost abhorrence.—The company and amusements of the gay part of mankind were the objects of my contempt and aversion, and as I could not discover wherein the pleasures of wine and madness, of splendor and gaiety, of luxury and extravagance, consisted, I experienced not the least inclination of enrolling myself in the number of their votaries.—My happiness centered in the improvement of the mind: books, and instructive, rather than diverting company, were my unfashionable amusements.—I was unacquainted, nor did I desire to be acquainted, with the polite arts of dissimulation and gallantry. Sincerity, and an ingenuous frankness, composed my native disposition, and prevailed in all my conversation." *p.* 56, 57.

Prior to the corrupting of his mind, his affection for Clarinda continued to prevail in purity and ardour; but after his mind was influenced by the principles of infidelity, the reverse took place.

Philario's principles were corrupted by a young man, son to a gentleman of peculiar worth and excellency, distinguished by his fine sense, solid understanding, and amiable deportment, with whom he had contracted an acquaintance. The uncommon abilities of this youth made Philario desirous of cultivating an intimacy with him; for although, when in the company of his dissolute associates, he abandoned himself to vice and debauchery, yet he demeaned himself with so much caution, art, and dissimulation in the presence of his friends, that they readily believed him to be what they wished him. By crafty measures he contaminated Philario's mind; for the author writes, "Sensible that if he pulled off the mask, and at once manifested him-

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self in his proper colours, I should start back with terror at the hideous appearance, he made his approaches slow, but sure; imperceptible, but effectual. Sometimes he would largely descant (and oh! how ingenuously) on the excellence and dignity of human nature.—Sometimes he chose for his topic the native beauty and sublimity of virtue, the natural odiousness and deformity of vice, and the little necessity there was that one should be enforced, or the other prohibited by an external law, since they were such in their own nature, that no obligation could be superadded duly to respect them, superior to the natural sense of every unprejudiced mind.—Sometimes he would vehemently declaim on the superstitions and the prejudices of mankind—the irrational absurdities of the enthusiast—the illiberal tenaciousness of the dogmatist—the narrow and confined ideas of the various sects and parties of mankind, and then with what applause would he crown the present philosophic age, in which men had dared to spurn the ignominious claim of authority, and assert their native liberty and freedom of enquiry.—On these, and similar topics, his reasonings were new to me, nor was I capable of discerning the pernicious tendency of his harangues.—His discourses were ingenious; they carried the appearance of sublimity, and liberality of thought; nor did he make any open attack on the received doctrines of religion; he left them to consequences.—Can it then be a subject of admiration that I, an unexperienced and an unguarded youth, innocent and unsuspecting, fell a victim to his superior and watchful power and address? More effectually to debauch my principles, he directed me to many of those writers, who were in the same interests, and whose works were calculated to promote the same design.—I began with the elegant, the engaging *Shaftesbury*, and terminated my studies of this kind, with Hobbes and Spinoza *.—That all his hopes of success might not depend on my want of penetration, he now called in dissipation and pleasure to his assistance, and at once endeavoured the subversion of my principles and my morals.—To accomplish this scheme, more actors were necessary: he therefore introduced, and warmly recommended me to his associates, who had before received a proper account of me to direct their behaviour in my presence.—These all united to initiate me in the gay amusements of the town, to intoxicate me with pleasure, and to accustom me to folly and dissipation.—Company, and good company, they told me, was absolutely necessary for him who would know the world; and a constant attendance upon the theatres was indispensable for him who would acquire the justness of pronunciation, a taste for fine writing, elegance of language, and the beauties of poetry. With specious pretences, and with plausible reasonings, they prevailed on me to accompany them to all places of public resort; and by degrees, by imperceptible degrees, they fully prepared me for every species of vice. While they were thus conducting me in the flowery paths of pleasure, they allowed me no time for reflection, but tortured their invention to entertain me with a constant succession of amusements, leading me from the assembly to the theatre, from the theatre to the opera house, and from thence to every place which afforded the least prospect of entertainment.—When I entered the assembly, or took my seat at the opera, what language can describe the sensations I experienced? The smiling fair, the splendid habits, the sparkling lustres, the harmony of music, the motion of the dance, relaxed the nerves of virtue, and dissolved me in a soft effeminate inability to exercise the severer powers of my mind.—Tuned to harmony, my soul felt the efficacy of music, and became totally obedient to its softest and most melting strains: wholly enervated, passive, and unresisting, I sunk supine, and resigned myself to the impetus of every awakened passion.—Oh! could I speak loud as an archangel's trump, my voice should echo through the nations of the world:—'Fly, ye young, 'for ever fly these fatal shores, nor 'ever listen to the syren's song!' But not to be tedious, I found myself inseparably attached to my companions, who at length laid aside re-

* The above was written thirty years since, or some modern *philosophers* would, doubtless, have been added to the list.

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straint, and entertained me and each other with laughter and ridicule (their most potent weapons) on the subject of religion, which they represented to be a foolish superstition, calculated only to influence the minds of the weak, the credulous, and the pusillanimous.—I loved their company; I became incapable of reflection, and by a constant course of dissipation and folly, at length became as vain and as wicked as themselves, and surrendered myself up to every kind of speculative and practical evil.—It was, indeed, a considerable time before I could stifle the reproaches of conscience; but I took the most effectual methods not to be incommoded with its admonitions.—My peace and serenity consisted in being a stranger at home, and in being never unemployed; so that when foreign and public diversions denied their aid, I called in plays, novels, and romances to my assistance, and by an assiduous attention to these means, with a constant care to avoid every opportunity of thinking, I at length became hardened in impiety, and boasted in the superiority I had attained over the sentiments of humanity, and the prejudices of education; and thus by hasty strides, I arrived at the summit of profligacy.—Those of my former friends, whose acquaintance I thought in any respect advantageous, I sometimes visited, but was ever provided with an excuse for making my visits short.—However, I had so much profited under the lectures and examples of my tutors, that I found no difficulty in these visits, to imitate the language and deportment of the virtuous, and to conceal the total change that had taken place in my sentiments and disposition.—Amongst these I wore a mask; but in other company I became a professed advocate for infidelity, and with the utmost effrontery ridiculed every thing of a serious nature.—It is true it was not without considerable difficulty that I divested myself entirely of my native modesty, which for a long time not easily permitted me to express myself in an indecent or profane manner; but as I deemed it a sheepish bashfulness, and an unmanly timidity, I at length, by dint of resolution, and sometimes with the assistance of wine, so entirely overcame it, that there was scarcely any thing infamous, which I could not utter or perform without a blush.—But instead of polluting my paper with the repetition, or of offending your eyes with the recital of my crimes, suffice it only to say, that I became totally abandoned, and indulged myself, without remorse, in every criminal gratification." *p.* 68—77.

In proportion as the influence of his religious instructions was overcome by the seducing arts of his companions and their principles, did Philario's affections for Clarinda abate, and his letters to her bore evident marks of coolness and indifference, on which account she wrote to him the following letter:

"SIR,

"It was once very apparent that you really distinguished me from the rest of my sex with a supreme affection.—I was then (as now) conscious that there was nothing in me that merited such a degree of regard, and was astonished to find that you invariably persisted in your professions; but at length induced by such professions, seconded by my own wishes, I believed you sincere, and was ready to imagine that there might be something in me capable of inspiring your love.—Deluded by these imaginations, I at length (though not without great and visible reluctance) resigned my heart to your custody, and fondly flattered myself that I should never have reason to repent of the trust, so great was my confidence in your integrity: but alas! I only flattered myself, and therefore I was deceived.—Yet even in those hours, when I reposed the greatest confidence in your virtue, I was not without some prognostications, without some apprehensions of the event that has now taken place.—You know with what earnestness, with how many tears, I frequently entreated you, without reserve, to inform me of the real situation of your heart, nor wantonly sport with professions which would have so intimate a connection with my future happiness or misery.—You are a witness of my endeavours to convince you that you were mistaken in me; yet still you persisted:—still you declared your love in yet stronger terms—I repeat not this to reproach you: no, I must do you the justice

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to believe that you was then sincere, that you spoke the real dictates of your mind at that time, though you have since withdrawn your affection.—Yes, you love no more!—My own fond heart laments your inconstancy for its own sake; but my whole soul joins in the mournful lamentation on *your* account, since you violate so many sacred engagements, break so many solemn vows, and involve yourself in so much guilt.—Near as your peace and happiness lie to my heart, how shall I rejoice if you can discover any method to exculpate, or at least to extenuate, your fault. For my own part, all I shall say is, that I have entirely resigned myself to bitter reflection, and unhoping sorrow.—As I do not purpose to trouble you in future; may I now be permitted to expostulate with you on your present conduct? I am not led by conjecture, or by uncertain report, when I say, I know you cannot justify it to your own conscience: how then can you act in opposition to the dictates of that faithful monitor, to the remonstrances of that guardian of your virtue? Once you trod and delighted in the paths of religion, and surely nothing but a fatal delusion can have prevailed on you to forsake them.—I need not inform you that happiness is inseparably connected with innocence, and that, if you forfeit the latter, you cannot hope in treading the giddy maze of voluptuous pleasure to possess the former.—Oh! let me entreat you to consider from whence you are fallen, and repent.—Possibly I may never see you more; perhaps I shall never more be favoured with the least instance of your esteem; yet I shall ever be concerned for your happiness, and it will engage my warmest wishes, even in preference to my own. Influenced by this sincere regard, I must once more earnestly entreat you to reflect on the inevitable consequences of your present conduct.—Adieu." *p.* 84—88.

To which Philario replied.

"MADAM,

"I am persuaded you are entirely of my opinion, in thinking that a similarity of sentiment, as well as of disposition, ought to lead the way to every matrimonial connection; and therefore as you and I very widely differ in these respects, it cannot be a subject for surprise, that I decline renewing those professions, with which I prematurely troubled you. I frankly acknowledge that there was a time when you were not indifferent to me; but at that time my powers were contracted, my ideas were few, imperfect, and confined, agreeable to the limited sphere in which I ranged in the pursuit of knowledge.—Swayed by the prejudices of education, and influenced by 'all that the priest and the nurse had 'taught,' I trod in the same narrow path with the uncultivated vulgar, nor ever thought it lawful to take one step out of the common road.—While such were my sentiments and my conduct, it was little astonishing that I regarded you with some sort of admiration; as it is, now I view things in a very different light, that I wonder at my weakness in so doing.—I own, I blush to think, that I so long continued sunk in the depths of superstition, although at the same time I cannot but express my satisfaction at finding myself placed in a new world, and in being capable of viewing things in a different point of light.—I rejoice in being capable of discerning, that the terrors of an hereafter, the Acheron and the Styx of the poets, the paradise of Mahomet, and the future state of the Christians, are equally the children of imagination, and the illusive chimeras of a disordered brain; and that they are all the offspring of enthusiasm, or the instruments of priestcraft, to keep the world in subjection.—While my ideas of things are thus different from your's, it is by no means strange that an intimate connection can no longer subsist between us; and this I apprehended to be a full answer to your complaints.—But really I must say, that no professions I ever made afford a just foundation for the freedoms you take, in pretending to reprove my present, or to direct my future conduct.—Such liberties, I must own, appear unwarrantable, and as little becoming you as they are agreeable to me; for I now inform you I stand in no need of a tutor, but esteem myself perfectly capable of directing my own conduct—I nevertheles remain your well-wisher,

PHILARIO."

p. 89—92.

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Philario is represented to have continued to tread in the same destructive paths for about six months after he had written the above-mentioned letter, till, in consequence of a midnight debauch, he says, "I was seized with a violent fever, which in a few days brought me to the gates of death, and presented to my astonished view the terrors of an offended Deity, and the dreadful punishment prepared for such sinners as myself.—Instantly conscience, arrayed in all its horrors, flew in my face, and pierced my despairing soul with inconceivable agonies.—In a moment I forgot all my sophisms, and all those specious arguments against the immortality of the soul, the existence and the justice of the Deity, of which I had so vainly boasted in the day of health and prosperity.—Too deeply were these doctrines imprinted on my breast; too strong was the evidence arising from my present sensations to permit me for a moment to doubt their truth.—Oh! with what pangs did they now rend my bosom! How often did I wish they were not realities; but ah! I wished in vain.—I could not presume to look up to the Most High; nor dared I offer up one petition to his throne, but in the utmost agony lay tossing on my bed.—Sometimes my ingratitude to Clarinda, and my breach of so many solemn vows and protestations, distressed my soul: and sometimes my apostacy, my profanity, and notoriously flagitious conduct, filled me with anguish. Reflections, sometimes, on the felicity I had once enjoyed, at other times on the happiness of which I might now and for ever have been the possessor, had it not been for my own folly, drove me to distraction. Frequently was I tempted by some violent means to put an end to my existence, but the dread of the eternal punishment which awaited me in the world of spirits restrained my hands: and now, as if my misery was not complete, or as if there was something yet wanting to render me exquisitely wretched, a letter was brought me in one of the intervals of my disorder, which, on casting my eye on the superscription, I knew to be from Clarinda.—Breaking the seal with apprehension, yet with eagerness, I read these words:——'To 'convince you that no interested motives influenced the writer of this 'epistle thus to trouble you, know that 'at the moment in which you will 'peruse it, she is no longer an inhabitant of earth.—Such measures has she 'taken, that it will not reach your 'hands till by your unkindness, inconstancy, and apostacy from the 'paths of virtue, she is descended to 'the silent mansions of the grave.'

"When I had read these lines, unable longer to sustain the weight of such accumulated miseries, my senses forsook me, and I instantly sunk down in a swoon: nor was it till after a considerable time that the assiduities of my surrounding and astonished friends re-called my flitting spirits, and retrieved me from the arms of death. By their sedulous care I was restored, but a delirium immediately seized my brain, and without intermission retained its seat for the space of several days.—At length nature, exhausted by such strong and long continued agitations, became too weak any longer, in so violent a manner, to exert herself, and I recovered the exercise of my rational faculties: my reason returned; but alas! it only returned to render me more sensible of my misery.

'A bitter change, severer for severe!'

When I recollected what had happened, I earnestly requested to be permitted to read the remainder of the letter, which had been productive of such consequences, to which my friends at length, but not without reluctance, consented. It thus proceeded.

"Yes, Philario, from the borders of the grave I now address you! and surely that solemn circumstance may be expected to add wait to my exhortations. When you peruse these lines (if, indeed, you will think them worthy your perusal) I shall be totally divested of all that care and solicitude which now possess, or rather prey on my heart, and shall for ever be delivered from every thing that might interrupt celestial bliss.—No more will anxious sorrow; no more will piercing grief disturb my repose; but ineffable joy and satisfaction will for ever reign in my breast. Yet while I continue an inhabitant of this globe, I cannot forbear attempting your recovery, or expressing my anxious wishes for your restoration.

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know the greatest, the last concern that will employ my departing spirit, will be your present melancholy and deplorable situation.—Ah! where is that lovely youth whose engaging qualifications, whose conspicuous virtues, whose manly sense conspired to render him the object of universal delight, and attracted my warmest affection? Ah! where is he whose delight, whose glory, whose chief pursuit was virtue, and in whose breast virtue's attendants, cheerful peace and tranquil pleasure, constantly resided?—'If thou art he, but ah! how 'fallen!'—permit me to ask, if it be possible for you to reflect on that period of innocence and peace, without regret?—Or does not the hateful comparison of the present with the past fill your soul with distress and anguish? Oh under what fatal delusion do you lie! By what madness are you actuated? Soon, very soon, that period will arrive when you shall know that virtue and religion are something more than nominal: with rapid speed is that moment hastening when you will need no arguments to convince you of their reality, and of their dread importance.—Do I say it is approaching? the moment is arrived: for I am confident that you cannot even *now* examine your own heart with impartiality, without being constrained to acknowledge the justice of these admonitions. And will you not yield to this examination? or will you continue to shut your eyes to the light that beams around you, till it be too late? Oh! Philario, my dear Philario, awake! The drops that now bedew my cheeks should be increased to floods, could I believe my tears, or my entreaties, would prevail on you to return.—I confess (and I may now without reserve confess) that I most tenderly love you.—My affectionate concern for you has brought me to the borders of the grave, and in all probability will, in a very few weeks, consign me to the dust. Can I then be supposed to offer improper advice? or does not my affection merit this small return? Only, (it is all I ask) only spend one hour in serious reflection. Permit your heart to answer, and it will say—'I dare not.' How then will you dare to present yourself before the tribunal of heaven, polluted as you are with crimes too flagitious and too notorious to admit of the least palliation or excuse? My heart bleeds at the prospect of the soul-rending agonies you must shortly undergo, either in this world, when conscience shall be awakened, or inevitably in the next, when your eyes shall be no longer blinded, and when a full conviction of guilt shall sink you into the depths of absolute despair. Oh! may the former be speedily your severe but salutary, your painful but beneficial experience.—I pity you, I mourn for you, I pray for you; and if the exercise of reason be granted me, my last, my expiring breath will be spent in an earnest petition for the restoration of the lost, the undone Philario!—With tears I lament that you ever knew me, since our acquaintance has been productive of such baneful consequences, and since the violation of the vows and promises you have so solemnly and frequently made me so greatly swells the list of your crimes, and will hereafter fill your soul with such deep distress: yet so well I love you, that I earnestly wish the anguish of this distress may speedily invade your bosom.—Oh! could I but hear before I die this pleasing, this happy intelligence—'that you repented,'—then should I depart in peace.—This one admonition will I give you; this single word of advice will I offer for your serious attention. When the recollection of your multiplied and enormous transgressions shall overwhelm your soul, let me intreat you not to give way to despair, for there is mercy even for the vilest and the most abandoned of sinners.—At present, perhaps, you may be unable to see the reason and the propriety of this admonition; but if you preserve this paper till God be pleased to awaken you, you will know it is not without cause I am apprehensive of such an event, and that it is not without reason that I forewarn you of such a danger.—But to close: though I am sensible that a letter, and especially such a letter as this, from one so little esteemed as I am, must be tedious and disgusting, yet I rely on the information it contains for a pardon and excuse, for it brings with it the intelligence (perhaps the grateful intelligence) that I shall no more intrude on your scenes of gaiety—that I shall no more interrupt your pleasures—nor ever more assume the ungrateful liberty of reproving your

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conduct; but yet remember, if this letter fail of producing any salutary effect, and if you can peruse it without emotion, it will add to the enormity of your guilt, render you more inexcusable, and at the day of judgment be a witness against you.—The only hope with which I close life, and with the expression of which I will terminate this epistle is, that you may be so visited by divine grace in this world, that when you take your leave of it I may be permitted first to welcome you to the etherial mansions; for I die animated with the brightest hopes of being admitted, through the merits of my all gracious Redeemer, into the presence of my GOD, where boundless streams of bliss for ever flow; and surely it will be an addition even to *celestial* bliss to be permitted to hover round your dying pillow—to watch the decays of nature—to breathe in gentle whispers divine consolations—with rapture to guide you in your flight through the planetary and starry regions, and to introduce you into the empyreal heavens, and the presence of your GOD! Till that blissful day—Adieu!"

"Had this letter reached my hands a few days sooner, I should have regarded it as nothing but enthusiastic extravagance; but my present circumstances taught me to feel the force and significance of every sentence.—'And is she gone?' cried I.—'Ah! 'what prayers did the dying saint 'pour out for me!—And could she 'indeed forgive the inconstancy, the 'ingratitude, the perjury of the 'wretch who prematurely hurried 'her to the grave!—Not only forgive, 'but could she pray and plead, and 'weep for him? Amiable goodness! '—Nor have her prayers been offered 'up in vain; I am indeed awakened; 'but alas! it will never be permitted 'her to welcome me to the seats of 'bliss; my guilt has been too aggra-'vated, my crimes have been too 'atrocious!' These, and such as these, were my soliloquies, the genuine reflections of a soul, on which the light of truth began to dawn; but the sequel of my melancholy narrative must be the subject of another letter" *p.* 94—108.

It was deemed necessary for Philario to retire into the country for the restoration of his health; he unexpectedly meets Clarinda, and a complete reconciliation takes place; the happy death-bed of Clarinda is described, and Philario, under remorse of conscience, retires from the world and gives himself up entirely to melancholy and gloom.

CXLIX. POEMS. *By* FRANCIS WRANGHAM, M. A. *Member of Trinity-College, Cambridge, large 12mo.*

THIS work contains two poems, the first on the Restoration of the Jews, and the second on the Fall of Babylon, to which are added several smaller poems.

On the Restoration of the Jews the poet briefly notices the principal circumstances attending Israel's introduction, and then describes their degeneracy and punishment thus:

"As some tall vine, whose blushing fruitage glows
Beneath the lustre of the noon-tide ray,
Long ISRAEL flourish'd; 'till, by gradual shade
Darken'd to deepest crimson, guilt provok'd
Th' OMNIPOTENT's accumulated ire,
And urg'd his bolt. Upon the double throne
Sat rash rebellion, ever prompt to burst
From duty's guidance: *Sion's* dames were fair,
But frail as fair; such, ALBION, thine (if thine
Rightly the bard hath noted) mirror taught
To roll th' obedient eye, and court the glance
Of staggering triflers, or with zoneless waist
Rouse the lascivious fire: there avarice ground
The face of indigence; the slanderer there
Wove the false tale; and rob'd devotion, paid
The homage of the lip, intent with prayer
To mask or hallow crimes. Then GOD's wak'd wrath,
Gigantic and impatient of delay,
Sped its vast vengeance from the eastern sky:
Onward by *Jordan's* stream in mournful line
The exiles move, with oft-reverted look
Sadly solicitous once more to view
Deserted *Salem*; ere her lessening hills
With dubious image cheat their earnest sight:
The haughty *Babylonian* stalks around,
And in proud mockery taunts the patriot tear." *p.* 8—11.

The miseries experienced by the Jews in consequence of their rejection of the Messiah are recounted, and the accomplishment of prophecy upon

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Egypt, Babylon, and Tyre thus described:

" Past is the fame of *Egypt*, whose pale son
Fast by the midnight lamp, with learned toil
Skilful to wind the hieroglyphic maze,
Por'd on the treasur'd page, by double fate
Denied to future times. With prone descent
Great *Babylon* is fallen; amid the dust,
Vainly inquisitive, the traveller pries
In fruitless search where Syrian BELUS rear'd
His idol form: no human trace around
Informs his doubtful step; no friendly tone
Breaks the disastrous silence. At the hiss
Of serpents haply rustling through the brake,
As parch'd by tropic fire and wild with thirst,
Their sanguine eye-balls flash, his sinking heart
Beats with thick fear: meanwhile the bittern moans
In hollow-sounding note; and the lone owl,
Dusky and slow, with unauspicious scream
Adds horror to the gloom. Beneath the waves
Old *Tyre* is whelm'd, and all her revelry:
Those hosts, who barter'd ISRAEL's sons for gold
(The traffickers of blood) no more renew
Th' abhorred merchandize; no more with glance
Of keen remark compute the sinew's force,
Or weigh the muscles of their fellow-man.
" And thou, bethink thee, ALBION, ere too late,
Queen of the isles and mart of distant worlds,
That thou like *Tyre* (with hands as deep in blood
Warm from the veins of *Africa*, and wealth
By arts more vile and darker guilt acquired)
Shall meet an equal doom. The day will rise,
If justice slumber not, when those proud ships—
The grace at once and bulwark of thy coast,
That now 'mid baffled tempests range the globe—
Unequal to a foe so oft engaged,
So oft subdued, shall through their yawning sides
Receive the victor main; and in the abyss
Thy cliffs shall sink, their chalky tops alone
Extant above the brine: While as from far
Across the wintry waste the seaman views
The humid net outspread, his piteous heart
Piteous, though rugged) sorrows o'er thy fate." *p.* 15—17.

The return of the Jews is thus represented:

' And see! they come! Survey yon sweeping bands;
Countless as *Persian* bowmen, who beset
Freedom exulting on her *Attick* rock,
When Asia rous'd her millions to the war,
And sunk in all her pomp before the foe,
Her vengeance fondly doom'd. With ranks as full,
But with more prosperous fates and purer joys
Than swell the warrior's breast, their destined march
The HEBREWS bend, from where *Hydaspes* rolls
His storied tide, or cleaves with holy prow
Th' *Atlantic* main, whose conscious surge reveres
Its buoyant load. No *Spaniard* plunderers they,
Allur'd by gold (whom will not gold allure?)
With dauntless foot to traverse new-found realms,
And plunge the wondering savage in the mine,
Where, guiltless then, the unsunn'd mischief slept:
No mad crusaders, by the *Roman* priest
Baptiz'd Invincible, with impious zeal
To combat HALI's turban'd race; and wade
A second time to *Palestine* through blood:
But call'd by GOD, or from the western stream
Of *Plate*, or where *Ganges* pours his urn,
In love-knit league they throng. With guardian hand
MESSIAH, erst their nation's deadliest hate,
Guides the returning host; and high in air
Waves the bright ensign of the cross, that once
Led on th' imperial Christian to the fight,
And to his shrinking legions gave the field.
" Separate no more their tribes: his sceptter'd pride
JUDAH resigns; and LEVI's hallow'd sons
Renounce the ephod, prompt in earlier times
To purge the public stain: for now they own
Their SHILOH come; nor longer, idly vain,
Assert the useless privilege of birth."
p. 24, 25.

On the destruction of Babylon, in describing the devastations made by the conquering army, we notice particularly the following passages:

" Now yield those gods, whom prostrate realms ador'd:
Though gods, unequal to a mortal sword!
In aweless state th' unworshipp'd idols stand,
And tempt with sacred gold the plunderer's hand." *p.* 42.

" Now stoops that tower, from whose broad top the eye
Of infant science pierc'd the midnight sky;
First dar'd mid worlds before unknown to stray,
Scann'd the bright wonders of the milky way;

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And as in endless round they whirl'd along,
In groups arrang'd, and nam'd the lucid throng:
Nay, in their glittering aspects seem'd to spy
The hidden page of human destiny!
Vain all her study! in that comet's glare,
Which shook destruction from its horrid hair,
Of her sage train deep-vers'd in stellar law,
Not one his country's hapless fate foresaw;
No heaven-read priest beheld the deepening gloom,
Or with prophetic tongue foretold her doom."
p. 43.

This poem concludes with the following warning:

"And thou, *Augusta*, hear 'in this thy day;'
For once, like thee, lost BABYLON was gay:
With thee wealth's taint has seiz'd the vital part,
As once with her, and gangrenes at the heart.
Profusion, avarice, flying hand in hand,
Scatter prolific poisons o'er the land:
The teeming land with noxious life grows warm,
And reptile mischiefs on its surface swarm:
Like hers, or deaf or faithless to the vow
Of honest passion are thy daughters now:
With well-feign'd flame th' obedient maidens wed,
If wealth or birth adorn the venal bed;
Then ere a second moon, more fixed than they,
With changing beam the jointur'd brides survey:
Madly they fly where appetite inspires,
Dart the unhallow'd glance, and burn with real fires.
"Thy sons like hers, a fickle fluttering train,
Th' illustrious honours of their name profane;
Stake half a province on the doubtful die,
And mark the fatal cast without a sigh:
Their heavier hours th' intemperate bowl beguiles,
Wakes the dull blood, and lights lascivious smiles;
Then in the stews they court th' impure embrace,
Drink deep disease, and mar the future race.
Far other BRITONS antient *Gallia* view'd,
When her dead chiefs the plains of Crecy strew'd;
Proud of such heroes, and by such rever'd,
In that blest age far other dames appear'd:
Blest age, return; thy sternness soften'd down,
Charm with our better features and thine own!
Come; but resign those glories of the field,
The gleaming falchion and the storied shield;
Renounce the towery menace of thy brow,
Which frown'd despair on vassal crowds below;
And true to order, and of all the friend,
To varied rank unvarying law extend.
Ah! in the snowy robe of peace array'd,
Led by the virtues of the rural shade,
Return, and let advancing time behold
Regenerate man, and other years of gold.
"Then shall no feuds our triple realm divide,
No traitor point the dagger at its side;
But each with patriot toils his hours shall crown,
And in his country's welfare find his own."
p. 44—49.

The date on the title page is 1795, for which the author, in his preface, assigns the reason that the greater part of the poems were published the latter end of that year.

CL. JOURNEY INTO SOUTH WALES, *through the Counties of Oxford, Warwick, Worcester, Hereford, Salop, Stafford, Buckingham, and Hertford, in the Year* 1799. *By* GEORGE LIPSCOMB, *Esq*, 8vo. *Embellished with an engraved Frontispiece of the Fall of the Mynach.*

TO give our readers an idea of the nature of this work, the following extract from the preface may suffice.

The author writes. "Although I cannot boast of having enjoyed many opportunities, or much leisure, for antiquarian researches, nor of having minutely illustrated the history of any of the places mentioned in that book, I flatter myself that the strict veracity every where observed in the descriptions, and the attention with which I have endeavoured to discriminate between the truth of history and the legendary impositions of romance, have rendered my publication at least as respectable in the rank to which it belongs, as those which are placed on the same shelf of the library: and while its Author aspires not to the dignity of an *historian*, he has the satisfaction of being conscious that he has here and there, suggested a hint, not unworthy of being attended to, by those who walk in that distinguished path; and that there is nothing contained in his performance which was intended to feed credulity, or countenance error." *p.* xii, xiii.

The work is divided into three eight chapters: the first of which

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contains observations "On the Effects of the different Dispositions of Travellers.—On Wit and Learning misapplied.—On Ill Humour.—On Criticism, with a Word to the Reviewers."

After shewing the advantages of a serene temper, and not to allow anticipation in travellers, the author writes. "With regard to the effects produced in descriptive writing, from the possession of superior learning and wit, I think it may be said, that the *proper* application of wit can alone afford entertainment; the rational display of learning can alone effect improvement; for authors, who have enjoyed all the advantages of profound learning, superadded to the brilliancy of the most poignant wit, have, not unfrequently, bordered on pertness, and sometimes soar into the gloomy regions of scholastic dulness.

"Wit changed into satire, or twisted into pertness, becomes despicable. Learning, applied to childish subjects, or distributed at random, sinks into contempt. They are then the fair game of criticism, and deserve to be exposed to everlasting ridicule." *p.* 3, 4.

A severe censure is introduced here on *Peter Pindar*, and the author proceeds thus. "Wit, then, to be agreeable, and to afford entertainment, should be directed by good humour: and learning, to be useful and instructive, must serve the cause of truth and promote the practice of virtue. Wit must be devoid of keen severity, and learning of ostentatious pedantry." *p.* 5.

The influence of the peculiar temper, habit, and nature of the accustomed studies of a traveller upon his observations are noticed; and the author closes his animadversions with the following remarks: "He who drives from *Dover* to the *Land's End* in search of the best fish, should not dare to call this travelling; and yet how often do we discover, that the only taste which is displayed in two or three hundred pages, is that of *port wine*, and the only addition made to the general stock of knowledge, is a catalogue of sign posts, and a detail of a bill of fare.

"It is of very little consequence whether the *Black Bull* or the *Marquis of Granby's Head* afforded the choicest dinner, or whether my Lord This, or Sir John T'other, slept more soundly at the *Bugle Horn* or the *Star and Garter*; whether the mutton was better roasted at the *Blue Boar* or the *Golden Lion*; or the eels better fried at the *Dog and Pincushion* or the *Pig and Carrot*. A man must be ill employed to travel only to eat, because, in general, this may be done more conveniently at home; but his time is thrown away to a still worse purpose if he plagues the world with a publication of his gormandizing adventures." *p.* 8, 9.

Some severe reflections on the conduct of the Reviewers finish this chapter.

The second chapter describes the author's journey from London to Oxford in a stage-coach, at which place he quitted it and walked on to Woodstock, where, meeting with a funeral, he notices the manner in which the service of the church is sometimes read, and from the negligence of the officiating clergyman, which he describes, offers the following remarks.

"No man can read *well* who does not possess some degree of judgment, who has not some little understanding of the subject and the language; but I am sometimes at a loss to know how it can happen for a person ever to read at all, without obtaining at least sufficient knowledge of the subject, and sufficient acquaintance with the language, to make him read much better than *even clergymen* often do.

"If their lordships the bishops would be pleased to pay some attention to this very necessary and commendable qualification, as well as to the acquirement of Greek and Hebrew learning, I cannot help thinking that they would do more to prevent secessions from the established church than will ever be effected by the most florid harangues, or the most logical arguments against 'heresy and schism.'

"The finest language, the most exalted sentiments, and even the soundest piety itself, unaided by propriety of elocution, will produce but little effect on the minds of a mixed congregation; while the sublime truths of the Holy Scriptures, and the excellent Liturgy of the Church of England, when delivered with that serious energy by which they ought

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to be enforced, can scarcely fail of making a due and lasting impression.

"Far be it from me to depreciate the necessities and the advantages of the learned languages; but I hope I shall be pardoned by the reverend bench in suggesting, that the prevalence of a careless and inattentive habit of reading the service of the church is really one great cause of the number of dissenters, or rather seceders from the church. All men cannot judge of the learning of the clergy, but there are few so ignorant or unfeeling as not to distinguish between a good reader and a bad one." *p.* 26, 27.

In the third chapter the account of the journey is continued to Stratford on Avon, where the author made the following observation. "It too frequently happens that a man's poverty is as insurmountable a bar to the good opinion of his neighbours, as to his advancement in life. Of this remark I had an ample illustration at *Stratford*. The story is very short, and simply this.

"Having an inclination to be present at divine service, I made some enquiries respecting the afternoon preacher, but received such a forbidding account of the clergyman, that no other excitement but that of curiosity could possibly have induced me to have become one of his auditors. I went, however, and though with no design '*to scoff*,' certainly with no very fervent hope of improvement,—but how happily and agreeably I was disappointed, this sentence shall be a lasting testimony.

"The language and sentiments of the preacher soon recalled my attention, and rivetted it upon the sacred truths which issued from his lips with irresistible force. The discourse was every thing which it ought to be;—it was plain, correct, and intelligible!—it was nervous, classical, and impressive! I know not whether it came *from* the heart, but every one of the congregation must have felt that it reached *to* it—which is, I believe, the best proof we could have of the sincerity and earnestness of the preacher. I found afterwards that this clergyman was *poor* and *unfortunate*: had he been rich and ostentatious, the 'scribes and pharisees' of *Stratford* would have 'praised and 'adored him' as readily as their God." *p.* 37, 38.

The journey is then pursued to Hereford, and the author notices the following places as he proceeds: Alcester; Ragley; Droitwich, and salt springs; city, cathedral, and bridge of Worcester; Severn's famed meads; Malvern village, hill, and bath; Morton Castle; Ledbury; Firzons; Stoke Court; Mordeford; and Fownhope.—The Man of Ross is also introduced with eulogiums by Pope and Goldsmith; history of the Dragon of Mordeford, and of other dragons, legendary tales, the first of which was communicated in consequence of our traveller enquiring the reason for a painted figure of a dragon upon the wall of Mordeford Church; Hereford cathedral, monuments of the prelates, and scite of the castle close the eighth chapter. We meet with the following account of Hereford.

"*Hereford* is not a populous town: there is no manufactory yet established here; the inhabitants are in consequence poor and idle; they are said to be proud too; and it is certain that pride often accompanies idleness and cathedral churches." *p.* 82.

From Hereford, passing Foxley, the beautiful eminence called Lady Lift, the village of Lyon's Hall, Eywood, the seat of the Earl of *Oxford* and Earl Mortimer, and the extensive encampment called *Wabley* or *Weobley* Ditches, our traveller arrives at Presteign, and gives us the following description of the inhabitants of the country.

"The *Welch*, bold, free, quick, and ardent, are a brave, generous, and hospitable people: prone to anger; but though vehement in their animosities, neither malicious nor implacable.

"The commonalty still preserve the character of our *British* ancestors; 'robust and hardy; their nerves 'strung by the energy of toil, and 'their blood purified by simplicity of 'diet;' and as *Diodorus Siculus* observed, 'they are simple in their 'manners, and equally void of cun-'ning and wickedness'." *p.* 89, 90.

Walking in the church-yard of Presteign, the author introduces the following anecdote of a fifer in the *Radnorshire* militia.

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"The poor fellow, after more than fifty years spent in the service, had obtained his discharge, with the benefit of a *Chelsea* pension: he was journeying towards his native hills, and within sight of the town of *Presteign*, not half a mile from his home, he perished in the snow!

"The morning had seen him, blythe as the lark of summer; it was greeted by the melody of his pipe; —the evening closed upon him, a bleak and stiffened corpse.

"Poor *Tom* had once scraped together a few shillings—the œconomy of a soldier! and in order to do so had nearly starved himself: he fell sick, his life was despaired of:—the surgeon told D—s, the most generous hearted officer in the service, 'poor *Tom Rogers*,' is dying:—the nurse went further; 'he is dead,' said she. D—s gave a last glance at the honest fifer, and thought it possible that the thread of life might yet be spliced: he thought that a latent spark might yet exist, and knowing that, if he was dead, the remedy he was about to try could do no mischief, forced some *brandy* down his throat. He recovered, and lived to thank his benefactor. 'God bless your honour,' said he, 'and I hope if ever I die again, it 'will be by your honour's side, and 'that you will not let me be buried 'without trying another drop of 'brandy'."

"Three years rolled away; the generous D—s left the regiment, went to reside at Presteign, and was accidentally one of the first spectators of the poor man's fate: but life was now completely extinguished, and every effort to recover him was ineffectual.

"Farewell, honest soldier! may the green turf lie lightly on thy head." *p.* 93—95.

The author repeatedly writes with high approbation on the manners of the Welch people, and while at this place remarks,

As I strolled through the fields near *Presteign*, and climbed the neighbouring hills in search of prospects, it frequently happened to me to meet with some rustic wanderers, who were either following their kine, tending their flocks, or collecting dry sticks to feed their evening fires; and this gave me abundant opportunities of remarking the difference between the simple untainted manners of the Welch peasantry, and the impertinence of large towns. Here every body is unaffectedly civil; and, what is more, disinterestedly so: no naked clamorous children running in your way, and vociferating for halfpence till they deafen you with importunity.

"In one of my walks, a turnpike gate, through which I was to pass, happening to be shut, while I was lifting up the latch that fastened it, a neat old woman, who collects the toll, came out, with many curtesies and apologies, that she did not see me, or I should not have had the trouble to open the gate myself. This anecdote may appear trivial; but where can it be matched in the countries which call themselves polished? If this was not *politeness*, tell me, ye disciples of *Chesterfield*, what is?" *p.* 96, 97.

The journey is prosecuted through New Radnor and Pennybont to Rhyader-gowy, observing by the way Radnor Castle, a remarkable cascade, and Llandegles Wells. At Rhyader the author is again gratified with the obliging conduct he experienced. He says, "A good-humoured *Welch* girl was the only attendant, who, though she understood scarcely one word of *English*, manifested that docility of temper, and assiduity to please, which is the superior accomplishment of her station, and which I am happy to have established in my remembrance as the general characteristic of the *Welch* nation.

"Blush, ye sons of luxury, and votaries of refinement! ye who think that insolence is wit, and rudeness courage! learn of the wild inhabitants of the mountains that generosity of sentiment, which prompts intuitively to oblige, and far excels in its intrinsic value the brightest gems of polished refinement.

"Here we were regaled with an excellent supper. A couple of very fine roasted fowls, a ham, a large dish of veal cutlets, a piece of cold roast beef, and excellent tarts; for all which, *including* about a quart of strong beer *per* man we only paid *one shilling* each.

"Tolerable fare! for what a certain traveller has captiously denominated a miserable place.

"At *Rhyader* we observed a building of some size used as a dissenting meeting house. On the door was

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pasted a prospectus of the Bible, in the *Welch* language; from which I infer that the literature of this part of the country is chiefly in the hands of the dissenters, as well as in *England.*

"This remark may, perhaps, require some explanation, or at least there may be a few critics who will be inclined to cavil at it. To these I shall only observe, in the very words used by a respectable publisher in *London* some time since, 'The clergy 'of the church of *England* are, in 'neral, too rich, too proud, too ig-'norant, or too lazy to attend to the 'business of compilation'." *p.* 114, 115.

The travellers cross the Wye, and enter upon the mountains, which are succeeded by desert ground and bogs and immense precipices. They also pass a lead mine, and enter upon the estate of Mr. Johnes, at *Hafod,* concerning which the author writes,

"To speak of *Hafod* as a connoisseur, there is a great deal to admire and to praise, and, perhaps, a little to disapprove.

"My expectations, I will candidly acknowledge, had been greatly raised by the several descriptions which I have read of this place; and although some of those expectations were disappointed, it is rather to the honour of the grounds than to their discredit.

"So much stress has been laid on the rarity of the scene, and the striking contrast between it and the rugged aspect of the surrounding country, that I had begun to suppose the *chef d'œuvre* consisted in creating astonishment and feeding surprise, by a display of highly finished ornaments, and laboured decorations.

"So far from its being a place entirely different from the genius of the country, I consider its greatest merit to arise from its consistency, and the suitableness of the arrangements to shew some great natural beauties to the most striking advantage.

"Although we admire taste as the handmaid of art, she has a better claim to our regard as the sister of simplicity; a relationship which is, perhaps, seldom so readily discovered as at *Hafod.*" *p.* 127, 128.

After viewing this delightful place, the benevolence of the proprietor is recorded, and taking leave of *Hafod,* the travellers proceed on the road towards Aberystwith, noticing the falls of the *Mynach* and the *Rhyddol.* Plinllimmon Hill next engages the attention of the author; but he had not the felicity of visiting its summit in a clear day; as when he was at the top he observes, "we were involved in 'clouds and thick darkness,' and even when this pressure was in some degree lessened, and they receded a little from the cap of the mountain, we had yet between us and the nether world a sea of clouds rolling at our feet, which completely obstructed the prospect." *p.* 154, 155.

The following account of the guide's cottage, who accompanied them to the top of Plinllimmon, is given:

"The inside of this hut was a melancholy specimen of poverty, filth, and idleness, there being scarcely a pane of glass in the small window, which, if entire, would have admitted only a few rays of light—not a chair to sit on,—nor, in short, one single comfort to cheer the wretched existence of its miserable inhabitants.

"A fire of turf indeed there was, which nearly produced suffocation; but such a picture of wretchedness I scarcely ever beheld. And yet this man should not be accounted poor, for he told me he had more than a hundred sheep on the mountains, and no rent to pay." *p.* 155.

"Aberystwith is the next place noticed, from whence the travellers pass on to Aberayron, through the village of Aberath, the neatest, most rural, and interesting," says the author, "I saw in *Wales.*" *p.* 167.

"The women throughout the northern part of *Cardiganshire* were dressed in blue jackets, with petticoats of the same colour, and sometimes the addition of a blue rug over the shoulders. About the middle of the county their appearance began to vary. The blue mantle gave place to white, and in a few instances to red ones: and as we approached nearer the town of *Cardigan* the number of the former diminished, and of the latter increased.

"In the vicinity of *Aberath,* we saw some of the worsted, of which these mantles are made, just after it had undergone the process of dying.

"It is to the singular appearance of the females of this country, thus adorned, that they ascribe the sudden panic with which the French invaders were struck, when they had

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effected a landing at *Fishguard* Bay. M. *Tate*, who with a handful of men was bold enough to expose himself and his feeble train to certain and inevitable destruction, and audacious enough to suppose himself capable of holding, or at least of assuming a post to which the disaffected might resort, and where they might make a stand till fresh assistance and additional succours could arrive from *France*, having gained the summit of a lofty eminence near *Fishguard*, was astonished at the military appearance of the opposite hill, which he soon beheld covered, as he thought, with soldiers, but who were, in fact, only a host of *Welch* women, prompted, some by courage, some by curiosity, and others by apprehension, to reconnoitre the enemy; but these *Cambrian Amazons*, having on their red mantles, struck a terror into the *French*, whose general immediately waited on Lord *Cawdor*, commanding officer of the military force stationed nearest to the spot, and surrendered himself a prisoner at discretion." *p.* 168, 169.

On the road to Cardigan the scite of a British encampment, called *Cartell yn Dolig*, is noticed, as also the bridge, castle, and market at *Cardigan*. On the road to *Newcastle*, the river Teivy and an ancient castle are described. Arriving at *Carmarthen*, the bridge, castle, and church engage attention, and notice is taken that Merlin was born here, A. D. 480. Upon viewing the ruin of the castle in this place, the author enters into the following reflections: "The county goal occupies part of the scite, and its entrance is handsomely built of hewn stone, with iron gratings; and over the door are the horrid but appropriate decorations of immense chains and fetters.

"A row of very mean houses stands on the south side, and within the area of the old castle, the miserable abode of penury and wretchedness; a change great and awful.

"The proud lord, whose very menials shone in the gaudy trappings of splendid pomp, reclined himself within these walls. The gilded couch was perfumed to receive him; the minstrel attuned the harp to 'sounds of 'sweetest melody;' and all the soft contrivances of ease and luxury await his slumbers, and invite him to repose. 'Here he praised the trembling lyre, 'and listened to the songs of heroes!' "Where are now these delights? Where now are these 'appliances?' The half starved mendicant and needy cottager extend their rigid or enfeebled limbs on the squalid bed of misery and indigence: the whistling wind is the dismal music of their midnight hour; and the straw pallet or the rushy bed the place of their repose.

"The gay delights, the festive merriment, the splendid pageantry, are fled for ever!

"The mighty warrior, proudly indignant of affronts, and scarcely submitting to the pre-eminence of kingly power, here quartered the arms of liberty with those of courage, and native freedom shone in every action.

"The scene is now reversed: the captive in the dreary dungeon, loaded with fetters and oppressed with chains, is doomed in silent solitude to expiate his crimes, or sinks the miserable victim of obdurate creditors, torn from the kindred arms of love and duty by the relentless violence of those to whom the tender mercies of the law have yielded him a sacrifice." *p.* 184, 185.

The journey is pursued through Abergwilly, Llandilo-vawr, Llandovery, Trecastle, Llannspddyd, Brecon, Hay, and Kington, from whence the travellers return to Presteign. The different objects worthy of attention on the road are noticed.

The travellers proceed to Ludlow by Mortimer's Crofs and Richard's Castle, a place of great antiquity, "but now contains only one object worthy of the travellers notice."

"Beneath the castle is a well, which contains immense quantities of the bones of frogs, and although it has been several times cleansed, they are soon found in as great numbers as before. This happens in spring and autumn, and it has been conjectured that the coldness of the water first killed the frogs, and then destroyed and dissolved the flesh: an experiment has been made to discover the truth of this, by tying a living frog in the water; but no such effect was then produced. This experiment, however, is no farther conclusive than as it disproves the power of water to destroy life; for it may possibly happen that this water possesses the peculiar property of dissolving the flesh of dead animals, although it has no effect on

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the same species during life." *p.* 232, 233.

The journey is then pursued to Ludlow, in which place the castle is the principal subject of attention, with an account of the court of marches, which, says the author, "was a fit instrument, in the hands of a politic prince, for subjugating the independance of the nobles, as well as for checking the growth of the first seeds of freedom, and suppressing the dawn of liberty among the people." *p.* 254.

Upon the dissolution of this court the subsequent reflections are added. "At the revolution it was found expedient to dissolve the authority of the court of marches, which was accordingly done by an act of parliament, as a 'great grievance and oppression to the subject, an intolerable burden to the principality, and 'a means of supporting arbitrary 'power.'

"Thus the iron yoke, which had so long galled the neck of the subject in these parts, was at length broken; and every true patriot must exult at the downfal of an authority, which had been only exerted in fupport of tyranny and oppression.

"He will walk around these desolated walls, and triumph in their decay. His exultation will not be interrupted by any circumstance of personal injustice having been occasioned by their fall, nor damped by the reflection that the rights or the comforts, even of a single individual, have been sacrificed.

"Triumphant liberty and the incalculable advantages of impartial justice, have succeeded to a scene of arbitrary, capricious, or vindictive punishment. The rights of possession and of inheritance are now respected, where the will of the tyrant was before the only law.

"Innocence no longer trembles at the merciless tribunal of an unjust judge; but commits her cause with honest confidence, to the faithful and unbiassed decision of an impartial jury."

"Guilt, clothed in the robe of greatness, or shielded by the influence of wealth, no longer rears its head with presumptuous security; no longer screens itself from deserved punishment, under the splendid veil of rank; nor defies the authority of the law with the sword of power.

"Moulder ye dreary prisons! once the abode of the oppressed! Perish ye gorgeous palaces, once the seat of the oppressor! and as ye slowly descend into oblivion, may the decaying fragments of your tottering walls teach succeeding generations how to value the blessings of that *glorious liberty*, which was founded for them, on your ruins, by the wisdom, and cemented with the blood, of a brave and virtuous ancestry.

"And as we venerate that wisdom, which was so nobly exerted, and revere that sacred blood, which our forefathers have so copiously and gallantly shed, for the benefit of their posterity: let us watch over the precious treasure which they have committed to our charge, with the most anxious solicitude;—let us guard it from every secret encroachment!—let us preserve it from every public attack; and, having experienced the happiness and benefit of possessing it ourselves, let us determine to hand it down to our children's children, with its lustre unsullied and its energy unimpaired! That neither the tumult of factious inquietude, nor the rage of party zeal, nor the ambitious designs of corrupt ministers, may at any time restrain the free exercise of all those civil and religious rights, for which our forefathers fought and died; nor abridge that liberty which has been purchased by so dear a sacrifice." *p.* 258—261.

"The corporations of this country, as remnants of the feudal system, and as bodies of men privileged above their fellow subjects, for very often imaginary reasons, or, what is still worse, for mean and unbecoming submissions to arbitrary power, for servile attachment to the worst of men, in the worst of times, have been regarded with a jealous eye ever since liberty began to be rightly understood, and duly estimated among us.

"The innumerable abuses which have been cherished in these hotbeds of aristocracy, call loudly for the attention of the legislature; and while every possible degree of vigour is given to the executive government, by strengthening the hands of administration, when extraordinary powers are really necessary, the wisdom of parliament is deeply concerned in preventing, by salutary regulations, the pernicious effects of that uncontrouled authority, which, in many corporations, is lodged in unworthy

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hands, and too often exerted to the prejudice, rather than the benefit of the community; for however men may differ in determining the measures of civil obedience to sovereign power, they must all agree in detesting oppression and tyranny as contrary to the proper ends of government, which is confessedly designed for the protection and security, and not for the destruction of mankind.

"City luxury, feasting, and extravagance, though so common as to have become proverbial, and notwithstanding *they* have *no direct tendency* to increase the comforts of the poor, or promote good morals in the world, are not the worst abuses to which corporations are subject: for to say nothing of undue influence and bribery at elections, of unfair patronage, and the impolicy, as well as injustice of submitting the interests of *the many* to the absolute controul of *a few*, it is to be feared, that not only the revenues of estates which are vested in some corporations for the public advantage, but that the income of charities placed under their guidance and direction, for the comfort of the poor, are sometimes applied to the use of individuals, whose meanness tempts them to pilfer, and whose situations screen them from punishment." *p.* 261—263.

After visiting Stoke Castle and Downton, our travellers proceed to Dudley, taking particular notice of the castle, of which the author says, "Once, perhaps, might this proud dwelling frown over the vast expanse, in all the sovereignty of feudal pre-eminence. Her mighty lords here assembled their vassals and dependants; and from these courts issued the dread sentence of arbitrary punishments to all around them.

"The winding glade was fertilized for them, and the wild native of the forest bled for them *alone*. Nobles here cringed in mean servility, or expiated the debt of fealty in galling chains and dreary solitude.

"How varied now the pleasing scene! A prospect wide extending of industrious opulence! No proud, oppressive, or vindictive baron now rules these plains; but industry wields her sceptre in security and peace. Diligence and integrity support her throne; wealth and honour are her attendants. By her the gloom of poverty is dissipated; and the miseries of want are driven from the land: and, where was formerly seen the profusely decked table of one great and boasting peer, thousands of frugal but of cheerful boards now smoke with the homely but sufficient fare of the mechanic and the manufacturer."

'Tis industry supplies
'The little temperance wants; and rosy
'health
'Sits smiling at the board.' *p.* 287, 288.

The next place noticed is Birmingham, from whence, after an excursion to Shenstone's Leasowes, the travellers proceed to Warwick, where, in visiting the castle, the author makes similar reflections to those already extracted, and pursues his journey through Buckingham, Doddershall, Wotton Underwood, Long Crendon, Aylesbury, Aston, Clinton, Tring, Berkhampstead, King's Langley, Stanmore, and Watford, to London.

This work is enriched with appropriate reflections upon most of the objects met with in the course of the journey, as the extracts we have given testify.

CLI. AN HISTORICAL ACCOUNT *of the Discovery and Education of a Savage Man, or of the first Developements, Physical and Moral, of the young Savage caught in the Woods near Aveyron, in the Year* 1798, *by* E. M. ITARD, *Physician to the National Institution of Deaf and Dumb, Member of the Medical Society of Paris, &c.*

"A CHILD, about eleven or twelve years of age, who had been seen some time before in the woods of Caune, in France, looking after acorns and roots, upon which he subsisted, was met in the same place, towards the close of the year 1798, by three sportsmen, who seized upon him at the instant he was climbing a tree to evade their pursuit. They conducted him to a neighbouring village, and put him under the care of an aged matron; from whom, however, before the end of a week, he contrived to escape, and fled to the

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mountains, where he wandered about during the severity of a most rigorous winter, clad only in a tattered shirt. At night he retired into solitary places, approaching, as the day advanced, the neighbouring villages; and in this manner he passed a vagrant kind of life, till the time in which, of his own accord, he sought refuge in a dwelling-house in the Canton of St. Sernin. Here he was retained and taken care of for two or three days, and from thence was sent to the hospital of St. Afrique, afterwards to Rhodez, where he was kept for several months. During his abode in these different places, he appeared to be always equally wild, impatient of restraint, and capricious in his temper, continually endeavouring to get away, affording materials for the most interesting observations, which were collected by a person worthy of the utmost credit, and which I shall not fail to relate in those parts of the following Essay where they may be most advantageously introduced. A clergyman, distinguished as a patron of science and general literature, conceiving that, from this event, some new light might be thrown on the moral science of man, obtained permission for the child to be brought to Paris. He arrived there about the end of the year 1799, under the care of a poor but respectable old man, who, being obliged to leave him soon after, promised to return, and be a father to him, if, at any time, he should be abandoned by society.

"The most brilliant but unreasonable expectations were formed by the people of Paris respecting the *Savage of Aveyron*, before he arrived. Many curious people anticipated great pleasure in beholding what would be his astonishment at the sight of all the fine things in the capital. On the other hand, many persons eminent for their superior understanding, forgetting that our organs are less flexible, and imitation more difficult, in proportion as man is removed from society, and the period of his infancy, thought that the education of this individual would be the business of only a few months, and that they should very soon hear him make the most striking observations concerning his past manner of life. Instead of this, what did they see?—a disgusting, slovenly boy, affected with spasmodic, and frequently with convulsive motions, continually balancing himself like some of the animals in the menagerie, biting and scratching those who contradicted him, expressing no kind of affection for those who attended upon him; and, in short, indifferent to every body, and paying no regard to any thing.

"It may be easily imagined that a being of this nature would excite only a momentary curiosity. People came together in crowds; they saw him, without properly observing him; they passed their judgment on him, without knowing him; and spoke no more on the subject. In the midst of this general indifference, the administrators of the National Institute for the Deaf and Dumb, and its celebrated Director, did not forget, that society, in drawing to herself this unfortunate youth, had contracted towards him indispensible obligations which she was bound to fulfil. Entering, then, into the hopes which I had conceived from a course of medical treatment, they determined that he should be entrusted to my care." *p.* 13—18.

Mr. Itard now formed a plan for the education of this youth under the following heads:—

"1st. To attach him to social life, by rendering it more pleasant to him than that which he was then leading, and, above all, more analogous to the mode of existence that he was about to quit.

"2d. To awaken the nervous sensibility by the most energetic stimulants, and sometimes by lively affections of the mind.

"3d. To extend the sphere of his ideas, by giving him new wants, and by increasing the number of his relations to the objects surrounding him.

"4th. To lead him to the use of speech by subjecting him to the necessity of imitation.

"5th. To exercise frequently the most simple operations of the mind upon the objects of his physical wants: and, at length, by inducing the application of them to objects of instruction." *p.* 33, 34.

The sequel of this little book relates the result of his plan of instruction, which answered his most sanguine expectations.

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CLII. RELIGION, *its Importance, the chief Distinctions of it, and the Superiority of the Christian Religion to all others. By* WILLIAM DALGLEISH, D. D. *Minister of Peebles, thin* 8vo. *boards.*

THE nature and design of this work is thus expressed in the short preface prefixed to it.

"This treatise has for its subject the most useful of all the sciences, Religion. Its infinite importance is demonstrated, that men may have that regard to it which they ought.

"The imperfection of natural religion, and gross corruption of it over the heathen world, and the consequent necessity of divine revelation, are clearly evinced. The probability of such a revelation, and the evidences by which it must be attested, are stated; the authenticity of the sacred scriptures, in which it is preserved, is shewed, and the truth of the Jewish and Christian dispensations is invincibly established. In the course of these disquisitions, all the principal religions in the world, collected from their chief teachers into the most luminous point of view, are fairly exhibited in themselves, and in comparison one with another, that mankind may at once know them, and form a just judgment of them. The author only requests of all men, into whose hands this little treatise may come, that for their own sakes they give it a fair, a full, and a serious examination. It may, through the blessing of God, serve as an antidote to that irreligion, infidelity, and false philosophy, which of late have been attempted to be diffused over many nations, and among all classes of men. It may be of use to those who travel into foreign countries, and have occasion to converse with men of different religions: and it will furnish to all a rule whereby to judge of every religion; and to Christians, the strongest recommendation of their own, as being not only the true religion, but also the most perfect dispensation of it that ever has been given by God to men." *Pref.*

The introduction to this work notices, that among all the sciences which can employ a rational mind, the noblest in itself, and the most important to man, is Divinity: observing, that the general sources from whence we derive its sublime and most interesting knowledge are two: "That natural reason with which God hath endued us, and those divine revelations which he hath seen proper to give us. Both are rays from the same Father of lights, from whom cometh down every good and perfect gift; and, when justly perceived, must always be consistent with each other. Both are given us for the same general purposes, and jointly conduce to them; reason suggesting to us the first principles of religion, and enabling us to judge of the evidences and meaning of divine revelation; and revelation confirming the dictates of reason, and giving us much necessary and useful instruction, which, by our unassisted reason, we could not have acquired. Divinity, so far as it is discoverable by human reason, we denominate natural religion; and, as enlarged by divine revelation, we call it revealed. Christianity comprehends both, and both in their highest perfection, and is therefore the noblest dispensation of religion ever given by God to man. To explain and confirm this most excellent religion in its essential parts, and these in their natural order, and to recommend the proper improvement of them, is the important design of the following books. As a proper introduction to them I shall,

"I. Shew the infinite importance of religion to man.

"II. State the chief parts of natural religion, and the very imperfect knowledge of them over the heathen world.

"III. Demonstrate the insufficiency of natural religion as a rule of faith, and guide to salvation and eternal happiness, and the necessity of divine revelation to supply its defects.

"IV. Represent the probability of such a revelation, the internal characters it must possess, and the external evidences by which it must be attested.

"V. Evince the genuineness and purity of the sacred scriptures, in which God's revelations to mankind have been recorded and preserved.

"VI. Prove the divine authority and the truth of the Old Testament.

"VII. Illustrate the purity and superior perfection of the Christian Religion.

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"VIII. Confirm, from miracles and prophecy, its divine origin.

"IX. Exhibit the Mahometan religion, its errors and impostures.

"X. Direct to the proper improvement of the subject."

In the third chapter are the following observations:

"Even when men's natural notions and sentiments of religion are right, yet, unless strengthened by divine revelation, they want that high evidence, authority, and power, which are necessary to give them their practical influence on the temper and conduct. That religion may have its proper effect upon mankind, its truths, which shew its obligation, must be not only clear, but unquestionably certain. The laws which prescribe our duty must be not only full, but authoritative and commanding. And its sanctions, which enforce it, must be strong and impressive. All this the light of nature does, but does feebly and imperfectly, and needs the aids of divine revelation to strengthen its weakness and supply its defects. Reason in the human mind is rather a rule than a law, and derives its best light and influence from its being clearly conformable to the supreme reason, the mind of God. Conscience is an inferior lawgiver and judge appointed by God in the breast of man, and receives its highest authority from God, and its fullest direction and energy from the laws of God. The mind has often some knowledge of the truths of religion without firmly believing them, and feeling their importance. The conscience, rightly exerted, dictates what is right, but by wrong principles may be perverted, and by evil passions disregarded and controlled. The heart naturally desires, and the will chuses happiness; but through ignorance or depravity we often prefer our inferior to our supreme felicity. The perfect rule of religion, therefore, must be not only clear and right, but authoritative and forcible. But nothing can give such authority to religion, such certainty to its doctrines, such obligation to its laws, and such force to its sanctions, as its evident divinity. For no light can be so clear and strong, as a direct emanation from the infinite source of light. No truth can have such convincing evidence as an explicit declaration of the God of truth, who neither can be deceived himself, nor can deceive others. No laws can so direct and strengthen the conscience, and bind every rational creature so strongly to every duty, as the express laws of God, our Creator and Lord. And no sanctions can so powerfully prompt men to universal holiness, and deter them from all iniquity, as the promise of eternal happiness to the righteous, and the threatening of eternal misery to the wicked. Divine revelation, therefore, must ever be the supreme rule of religion, exhibiting it in all its parts with the greatest clearness and certainty, and enforcing it with the highest authority and influence? So God himself, in all his dispensations of religion to mankind, hath plainly signified, and wise men in all nations and ages have acknowledged. The first dispensations of religion were given by God to Adam and to Noah, to be conveyed by them to their posterity. The doctrines, laws, and institutions delivered by Moses and the prophets, Christ and his apostles, were received from God, and delivered by his accredited messengers to mankind for their religious instruction. The heathen priests, to enforce their religion, taught that it was authorized by their gods, or by responses from their oracles as directed by their gods. To procure obedience to their laws, Minos, King of Crete, gave out to his subjects that he received his laws from Jupiter; Lycurgus, lawgiver to the Spartans, that he received his laws from Apollo; and Numa Pompilius, King of the Romans, that he received his laws and religious institutions from the Nymph Egeria; and Mahomet, to give credit to his religion, pretended that it was sent down to him from God by the Angel Gabriel. It was from want of certainty and authority no less than of purity, that the heathen religion was of so little efficacy; for strong recommendations of it the characters of their gods could not possibly give. In like manner the small influence that natural religion has on deists, who reject divine revelation, and on all who do not seriously believe it, is but too evident. And this lamentable truth, both heathen philosophers and infidels have been forced to acknowledge." p. 42—43. This is followed by two quo-

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tations, one from Cicero, the other from Hume.

The contents of the chapters will inform our readers of the subjects introduced in this work, and the extract we have given will enable them to form an idea of the author's method of treating them.

CLIII. THE HOLY BIBLE, &c. *Published for* JOHN REEVES, *Esq. Nine Vols. Royal 4to.—Ditto Royal 8vo. Six Ditto Crown 8vo.*

THE peculiarities of these Editions will be best understood by the following extracts from Mr. Reeves's Preface, which at the same time will be found not uninteresting to our readers.

"The design of this publication is to provide the public with an edition of our Church Bible, which, according to what appears to be the taste of the present time, may be deemed a more convenient book for reading, than any of the Bibles now in use.

"It has ever seemed to me a just cause of complaint, that while every English book, of any character, has had the advantage of being printed in various forms and sizes, to suit the different tastes of readers, The Holy Bible has been still printed in no other form, than that of one single book, which from the bulk of the contents must necessarily make an unhandy and inconvenient volume, even if printed in a small type. All other books that are of any length, and are in much request whether for instruction or amusement, are divided into convenient volumes, and generally have bestowed upon them the advantage of a larger print; from which it may reasonably be concluded, that this is a prevailing taste; and that for a book to have readers, it must have these recommendations. It appeared to me, that the readers of the Bible were entitled to every accommodation of this sort; and further, that it was an experiment worth trying, whether persons might not be attracted, by such means, to the reading of the Bible. Such sentiments as these suggested to me, to put to the press an edition of the Bible in separate volumes, that would make a manual, commodious for perusal, like the editions of our best English books.

"There still, however, appeared to me another obstacle to the Bible being generally read, with the same degree of facility and satisfaction as other English books; and that arose from the division of the matter into chapters, and more particularly into verses. This very often interrupts the current of the sense; it sometimes misleads with a false appearance, as if it presented for a complete sentence, or aphorism, what is only the fragment of a narrative, or the sentence of an argument, both of which suffer, by such mutilation.

"This manner of subdividing the matter of a book into small verses, is peculiar to the Bible; and it is the abuse of a contrivance, that was designed for another purpose, the history and progress of which is worth considering.

"The sacred books, whether Hebrew or Greek, came from the pen of their writers, and were in the hands of those for whom they were originally composed, without any division of this sort. The first need of any thing like such a division, was after the Babylonish captivity; the Jews had then mostly forgotten the original Hebrew; and when it was read in the synagogue, it was found necessary to have an interpretation into Chaldee for the use of the common people. To make this interpretation intelligible and useful, the reader of the Hebrew used to pause at short distances, while the interpreter pronounced the same passage in Chaldee; such pauses became established, and were marked in the manuscripts, forming a sort of verses, like those in our present Bibles. This division into verses was confined to the Hebrew Scriptures, and to the people for whose use it was contrived; no such division was made in the translation of the Seventy, nor in the Latin version; so that the Bible used in the Greek and the Western churches, was without any such division, either in the Old or New Testament.

"It was, however, found necessary, in after times, to make a division and subdivision of the sacred books; but it was for a very different purpose; it was for the sake of referring to them with more ease and certainty. We are told that Cardinal Hugo, in the 13th century, made a

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concordance to the whole of the Latin Bible, and that for this purpose of reference, he divided both the Old and New Testament into chapters, being the same that we now have. These chapters he subdivided into smaller portions, distinguishing them by the letters of the alphabet; and by those means, he was enabled to make references from his concordance to the text of the Bible. The utility of such a concordance brought it into high repute; and the division into chapters, upon which it depended, was adapted along with it, by the divines of Europe.

"This division into chapters was afterwards, in the 15th century, adopted by a learned Jew, for the same purpose of reference, in making a concordance to the Hebrew Bible. This was Rabbi Mordecai Nathan, who carried the contrivance a step further; for instead of adhering to the subdivisions of Cardinal Hugo, he made others, much smaller, and distinguished them, not by letters but by numbers. This invention was received into the Latin Bibles, and they make the present verses of the Old Testament. In doing this, he might possibly have proceeded upon the old subdivisions long before used for the interpretation into Chaldee. We see, therefore, that the present division of the Old Testament into chapter and verse, is an invention partly Christian, and partly Jewish, and that it was for the sole purpose of reference, and not primarily with a view to any natural division of the several subjects contained in it.

"The New Testament still remained without any subdivision into verses, till one was at length made, for the very same purpose of a concordance, about the middle of the 16th century. The author of this was Robert Stephens, the celebrated printer at Paris. He followed the example of Rabbi Nathan, in subdividing the chapters into small verses, and numbering them; and he printed an edition of the Greek Testament so marked. This division soon came into general use, like the former one of the Old Testament, from the same recommendation of the concordance that depended upon it; and Latin Testaments, as well as Bibles, were ever after distinguished into chapters and verses.

"It remained for the translators of the English Bible to push this invention to an extremity. The beginning of every chapter had been made a fresh paragraph in all the printed Bibles; but the verses were only marked by the number, either in the margin, or in the body of the matter; such minute sub-divisions did not then seem fit to be made into distinct paragraphs. But the English translators, who had fled to Geneva, during the persecution of Queen Mary, and who published there a new translation, famous afterwards under the name of the Geneva Bible, separated every one of the verses, making each into a distinct paragraph. This new contrivance was soon received with as much approbation as the preceding; and all Bibles, in all languages, began to be printed in the same manner, with the verses distinguished into paragraphs; and so the practice has continued to the present time. A singular destiny, to which no other book has been subjected! For in all other works, the index, or concordance, or whatever may be the subsidiary matter, is fashioned, so as to be subordinate to the original work; but in the Bible alone, the text, and substance of the work is disfigured in order to be adapted to the concordance that belongs to it; and the notion of its being perused is sacrificed to that of its being referred to. In consequence of this, the Bible is to the eye, upon the opening of it, rather a book of reference than a book for perusal and study; and it is much to be feared, that this circumstance makes it more frequently used as such; it is referred to for verifying a quotation, and then returned to the shelf. What book can be fundamentally understood, if consulted only in such a desultory way! Those who extend their reading, but still regulate their efforts by the chapters, are not more likely to see the scriptural writings in the true view." p. i—v.

"The whole of the Bible, whether prose or metre, is divided in this edition into sections, without any regard to the present chapters and verses. These sections are intended to conform to the divisions of the several subjects; and it is hoped they will exhibit the whole of the Bible in an order, system, and coherence, which will throw new light upon every part of it. To make way for this sectional division, I have been obliged to dis-

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card the arguments of the chapters; but I have done this with the less scruple, because they do not appear to me to be a part of the original work; for the translators, after they had completed the revision of the text, by the joint and several labours of the whole body, delegated to two only of their number the office of making arguments to the chapters. Later editors have, no doubt, observed this, and have for that reason taken liberties with these arguments, adding to them, or diminishing them, according to their fancy; in some late editions from the Cambridge press, the arguments of the chapters are reduced to a single line. With this history, and these examples before me, I felt less difficulty in rejecting the arguments intirely, and substituting for them the sectional heads, and the marginal abstracts; thinking that these will be found to do more than compensate for the loss."

(To be concluded in our next.)

CLIV. INSTRUCTIVE SELECTIONS, *or, the Beauties of Sentiment, being striking Extracts from the best Authors, Ancient and Modern, in Prose and Poetry, on a great Variety of Subjects, Divine, Moral, Literary, and Entertaining, on a new methodical Plan; also Definitions, with a List of the best Books on the principal Subjects, and the Names of the Authors annexed to the Extracts. By the Rev.* G. G SCRAGGS, *Master of a Boarding School at Buckingham, 2 Vols. 12mo. 2d. Edit.*

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—Temperance—Temporizing—Time —Truth—Understanding—Virtue—Wit—Women and Youth."

In each volume, there are a few articles written by Mr. Scraggs, one of which follows, with one of the selections:

"HOW TO REDEEM TIME.

"To redeem time is a duty incumbent on all, and especially to real Christians, but to do it properly requires, great activity and self-denial. One of the first rules is to begin with God, by praying to him every day in order to bless us, the next is to guard against indolence, by being perpetually employed; and another rule is, to do every thing by a regular plan and a pleasing variety in the order of it, and another is to avoid trifling pursuits and trifling company, and never to defer any thing which may be done immediately; and lastly to rise early and go rest in good time, by these means we may live long in a short time, do much business, and improve our minds rapidly, if blest with a common share of understanding and bodily health."

The following will shew Mr. Scraggs's judgment in selecting:—

"Sincerity or sincereness is the very opposite to hypocrisy, and consists in all respects, (but especially in religious matters,) in doing every thing from a good motive, and in the most open and fair manner, without the least disguise or cover.

"True sincerity is opposed to craft and deception, but not to wisdom and prudence; it is not the simplicity of the weak, but the candour of a good and enlarged mind, of one who scorns deceit, because it is base, and who seeks no disguise, because he needs none to hide him; the path of truth and sincerity supplies us with an openness of character, which displays a generous boldness, and yet caution is strictly consistent with sincerity."

"Deceit is truly odious, for it is an imitation of Satan; it degrades parts and learning, obscures the lustre of every accomplishment, and sinks us into contempt; with an hypocrite one artifice leads to another, till at last he is left entangled in his own snares; an hypocrite may for a time be fortunate, but he cannot be happy, his conscience must fill him with fear, and his evening of life will be embittered by the greatest distress of mind."

"The hypocrite shews the excellency of real religion by attempting to appear as possessing it, but it is generally the fate of such an one in the end to lose his power, and keep his enemies."

"Aquinas calls hypocrisy 'the 'counterfeiting of virtue,' for the hypocrite is like a mountebank or a stage player; he is not what he appears to be, indeed he is a meer shape or apparition, and hath no spiritual life to act from; he is a rotten post gilded over, or like the painted grapes that deceived the living birds, or the beautiful apples of Sodom, with this motto, 'No further than 'colours,' touch them and they moulder into dust. Hypocrites are like turning pictures, which have on one side the image of a lamb, and on the other side a wolf; and they also may be compared to trumpets which make a noise, but are hollow within. But to be more particular, an hypocrite is more studious to enter into religion, than that religion should enter into him; he is zealous in little things, but cold and remiss in the most important; perhaps he will not swear, but will lie, and secretly defame, if not defraud, his neighbour. The hypocrite may like Herod pretend to worship, but it is only to answer his wicked purposes; like Jezabel he may keep a fast, but it is only to dissemble; or, like Absalom, to colour his treason he may pretend to have a religious vow. Many make religion a cloak to cover their pride and ambition; like Jehu they say, come and see my zeal for the Lord, when at the same time it was zeal for the kingdom; he made religion hold the stirrup while he got into the saddle and possessed the crown. Jehu is long since dead, but his spirit is in many who condemned his conduct. In Mat. xxiii. Christ pronounces seven woes on hypocrites; and when the Holy Spirit would aggravate the place of torment, he calls it the place of hypocrites, as if hell itself were created and prepared principally for hypocrites."

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ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

Remarks on the Monthly Review.

SIR,

IT was formerly thought to be lawful in war, to poison the sources on which an enemy depended for the allay of his thirst. Among the few signs that our age presents of improvement in morals, may justly be reckoned the detestation in which such a practice would *now* be held. Yet I know not anything more resembling it than the means which are used by some of your contemporaries, to infuse the venom of *infidelity* into the minds of the public. Sometimes the obscurest insinuations, sometimes the most palpable falshoods, are employed by *reviewers*, to shake the belief of their numerous readers, either as to the general truth of Christianity, or as to its most important doctrines. An instance of the latter kind obtrudes itself upon my notice in the Monthly Review for August, page 388. In professing to criticise Mr. Maltby's Illustrations of the Truth of the Christian Religion, the Reviewer refers, in a manner remarkably studied, to the Deity of Christ, as the object of his enmity and contempt. Having quoted a passage from Rousseau, he adds, "This comparison brings to our recollection an expression used by Mr. Maltby in his fourth chapter, where he speaks of Jesus as appearing in a more offensive light to those who rejected him, because *they* thought it 'glaringly 'absurd' to *deify a malefactor*. We do not conceive that such a thought ever occurred to them, nor that they ever suspected that his warmest friends would be guilty of such a 'glaring ab-'surdity.' They rejected him on other grounds."

What the grounds might be, on which, according to the Reviewer, Christ was rejected by unbelievers, we are left to conjecture. He conceives, however, that such a thought (as that of Christ being worshipped as God by his disciples) never occurred either to Jews or Heathens; for of these classes alone consisted the *primitive* unbelievers. He conceives also, that they never suspected that the warmest friends of Jesus would (at any future period) be guilty of such a glaring absurdity. These conceptions imply, as matter of course, that we have no record worthy of credit that represents Jesus as having been understood by his opposers to claim divine honour, or his disciples as having ascribed it to him. Lest the effrontery with which the Reviewer broaches conceptions arising from such a principle as this, should stagger the faith of some weak Christian, or harden the heart of some sceptical noviciate, I wish, through the medium of your department for correspondence, to caution the unwary against so bold an attempt to impose upon their understandings.

What opinion the Reviewer entertains of the writings which compose the New Testament, I cannot conjecture, except it be that they are absolute forgeries. I know that persons, who, with the Reviewer, deny the Godhead of Jesus Christ, have avowed that they did not rely upon the *opinions* of either of the apostles, or of Christ himself. The Monthly Reviewer however, goes much farther than this: he wholly discredits their *statement of facts*. Let your readers judge between him and the apostle John. The latter asserts, that, when the Jews attempted to stone Christ to death, and were asked by him the reason of their conduct, they replied, "because that thou, being man, makest thyself God." ch. x. 33. The Reviewer, nevertheless, "conceives that such a thought never occurred to them." If so, the apostle John must have asserted as a fact, what was a mere fiction of his own invention; for he writes as an eye-witness of what he relates.

It was after Jesus had been crucified as a malefector that John wrote his Gospel; yet he begins it with asserting, that the same word who became flesh, "was God." ch. i. 14. Those of your readers who pay attention to their Bibles, will not stand

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in need of other quotations that might be adduced from the various writings of the same apostle, and of Paul, Peter, &c. Can it be supposed, that they did not in preaching, as in writing, set forth Christ as God, both to Jews and heathens? Yes, the *Reviewer* assumes it as a foundation for *his* conceptions, that they never were, nor "would be, guilty of such a *glaring absurdity*."

No student of ecclesiastical history is ignorant that the younger Pliny, when Proconsul of Bithynia, applied to the Emperor Trajan for directions how to act toward the Christians. The letter which he wrote on this occasion, has been handed down to us, and forms the 17th of the 10th book of his Epistles. Its authenticity has, I believe, never been disputed, except by the Reviewer: but *his conceptions* require that this testimony of an enemy to Christianity should be regarded as a forgery, equally with the Gospel. Communicating to Trajan the result of his inquiries from the Christians, Pliny writes; "*Adfirmabant autem, hanc fuisse summam, vel culpæ suæ, vel erroris, quod essent soliti, stato die, ante lucem convenire, carmenque Christo, quasi Deo, dicere secum invicem,*" &c. "They," (that is, the Christians,) affirmed "that they had been accustomed to praise Christ *as God*." This epistle was written a very few years after the death of the apostle John; yet, according to the Reviewer, such a thought never occurred to the Heathens, as that the Christians deified a malefactor; nor did they ever suspect that his warmest friends would be guilty of such a glaring absurdity. In order therefore to admit the conceptions of the Monthly Reviewer, we must reject not only the records which for seventeen centuries have been held sacred by Christians, but those likewise which have been regarded as authentic equally by Christians, Heathens, and Deists, through the same period of time.

Can we attribute the *glaring absurdity* of the Reviewer's conceptions to his *ignorance* both of the New Testament and of profane writers? I would rather do this, than charge him with publishing what he *knew to be false*. Leaving his motives to the decision of HIM *who knows what is in man;* I hope that this paper may prove a salutary admonition to some readers of the Monthly Review; that whatever deference they pay to the Reviewer's sentiments on works of *imagination*, they may be careful, where *religion* is at stake, not to commit their understandings or consciences to such "blind leaders of the blind."

I am SIR,
Yours.
DIKREUNETES.

FOREIGN LITERARY INTELLIGENCE.

AMONG the numerous productions to which the press gives birth, we view with a degree of pleasure and satisfaction the great number of English publications which are not only translated by eminent scholars, and published with every advantage of paper, print, and embellishment; but are also reprinted in the English language in a tolerable correct manner. Among these we witness the entire works of Hume, Gibbon, Robertson, Adam Smith, Blair, Adam Ferguson, Lord Kaimes, &c. &c. of which the greatest number have issued from the press of Mons. Tourneissen, at Basil, in Switzerland.

Among the late publications on the continent we find a third edition of Bloomfield's Farmer's Boy, at Leipsic; a cheap edition of Blair's Lectures on Rhetoric, and an excellent edition of Cox's Travels in Switzerland, with a map containing the latest additions, and six views. This edition, which makes three octavo volumes, has a great sale at Paris, and has not only the notes and observations of the French edition, but has likewise a catalogue of books relating to Switzerland arranged in a systematic order, and brought down to the present time.—The catalogue of books annexed to the London edition has been found very erroneous.

In the German language there has lately appeared an octavo translation of Dr. Garnet's Tour in Scotland, from the press of Mr. Bohn, at Lubeck.—A Voyage by the Spaniards to the South Seas, with some new accounts of Otaheite, in one volume octavo, with a tail piece and a small chart.—An Abridgment of Captain

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Cook's Voyages, with coloured plates, which proves an excellent school book.—Dr. Mavor's Compendium of Natural History, and a third number of Mr. Julius Klaproth's Asiatic Magazine, printed at Weimar.

In the school department, Mr. Pappleton, the author of the French Guide, with the assistance of Mr. Bettac, of Altona, has produced a grammar for Germans to learn English, which is likely to supersede all others—those of King, Arnold, &c. have been found very defective—The German is a mixture of the high and low language, and the English is inelegant as well as ungrammatical.

Campe, the bookseller at Hamburgh, has been at great pains in bringing forward a work, which is likely to prove a standard for the acquiring the German or English Language, with a collection of idioms; it is entitled German and English Dialogues, upon the plan of Perrin's Elements of French and English Conversation.

Mr. Remnich, *Licentiate*, well known as a translator of languages, announces that his Commercial Dictionary, in nine languages, of which eight parts have already appeared, will be completed in October.

A picture of Madrid, and a picture of Lisbon are among the recent productions of Germany.

A very singular work has made its appearance at Hamburgh, which has no bookseller's name affixed to it—it is entitled, Characteristic Traits of the now reigning Monarch of Prussia, Frederick William the 3d, supposed to have been written by Mons. de Held, during his confinement in the fortress of Colberg, and formerly a prisoner in the fortress of Spandaw—Application having been made to the Senate of Hamburgh, they have put a stop to its circulation.

Brigadier General Hanson, who resides in Hamburgh, has announced the prospectus of a work on Knighthood, which will be printed in the English language, and ready in October; it will make two octavo volumes, and is to be dedicated, by permission, to the Hero of the Nile.

Didot, the spirited proprietor of the Stereotype press at Paris, has as yet published no other English works besides Sterne's Journey—Lady Montague's Letters—The Vicar of Wakefield, and the Fables of Moore and Gay; these, which are printed on five different papers, to suit the libraries of the prince and the peasant, have a very extraordinary sale all over the world. Among the latest of his publications we find the long expected Essais de Montaigne.

Mr. Birman, an eminent landscape painter of Basil, has executed some picturesque views for the new edition of Mr. Bridel's tour in Switzerland, of which the first edition appeared in 1782.

Gessner, the poet, will be immortalized by his publication of two volumes, by his family, which will, with the two former ones, complete his works in four volumes, quarto, with frontispieces, vignettes, &c. drawn and sketched by himself.

The booksellers of Holland, who formerly supplied the English universities, through the medium of the London booksellers, with Greek and Roman classics of the best editions, now find them very saleable, and consequently equally scarce—the orders they have sent into Germany, France, &c. where sales take place, are very numerous.

A handsome obelisk has been erected on the ramparts at Hamburgh, to the memory of their late professor of commerce, John George Birsch—on each side are suitable inscriptions, and his bust in bronze.

At Amsterdam, a complete edition of Buffon, in French, making 38 vols. in quarto, with 1300 plates, is announced for publication.

Hamburg. B.

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A COMPLETE

LIST OF NEW PUBLICATIONS IN OCTOBER,

Sold by T. WILLIAMS, STATIONERS' COURT, and W. CLARKE, NEW BOND STREET.

*** *By a New Regulation at the Stamp Office, the Names of the respective Publishers cannot be inserted, without each Article being paid for as a distinct Advertisement.*

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A Statistical Account of the Population and Cultivation, Produce and Consumption of England and Wales, compiled from the Accounts laid before Parliament, and the Reports of the Board of Agriculture. By B. Pitts Capper.

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5. Scurvages Nosologia, 5 Toms, 2l. 6s.

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9. Homernach Antiken gezeichnet von Teschbein, mit erlaiternden Anmerckungen von Heyne, I—IV. heft, large folio, 8l. 14s.

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THE

MONTHLY EPITOME,

FOR NOVEMBER, 1802.

CLV. ON THE STATE OF EUROPE, *before and after the French Revolution, being an Answer to L'Etat de la France à la Fin de l'An VIII. By* FREDERICK GENTZ, *Counsellor at War to his Prussian Majesty, &c. &c. Translated from the German by* JOHN CHARLES HERRIES, *8vo. Boards.*

THE introduction by the Translator occupies 121 pages, and begins with a description of the work to which this volume contains an answer, which was written by Citizen Hauterive; Mr. G. says, "The work itself betrayed its origin throughout. It was every where marked by the most inveterate enmity to this country; and was evidently written with a view to convert the nations of the continent to the same sentiment. It announced and explained a variety of plans, for the gratification of the envy and hatred which it intended to excite; and it ought rather to have been called, A Dissertation on the Necessity and the Means of ruining England, than an Examination of the State of France." *p.* i, ii.

And again, "*L'Etat de la France*, is one continued attack, direct or indirect, upon the rights and interests, the credit and conduct, of Great Britain. No argument, no semblance of an argument, has been left untried to criminate her politics, and to detract from her character." It is needless to anticipate Mr. Gentz's observations on this general scope of Hauterive's work; he has condescended to analyze some of the charges against a nation, to which he is himself a stranger; and nothing more is necessary to confute them." *p.* v, vi.

It then proceeds to review the rise and progress of a confederacy, called the Armed Neutrality; and gives a history of the events which have revived the subject from the year 1752, when the Prussian minister presented a memorial to the court of Britain, on account of some Prussian vessels having been taken and condemned as lawful prizes, for covering the ships and goods of the enemy then at war with Great Britain, till the convention between his Britannic Majesty and the Emperor of Russia in 1801. This is intended to refute an observation in Hauterive's book, contained in the following passage.

" 'I have mentioned the maritime 'preponderance of England; the con-'sciousness of her superiority has given 'rise to pretensions which the relative 'weakness of other powers has per-'mitted her to enforce as rights; 'whence two distinct maritime codes, 'the one acknowledged by all Europe, 'the other insisted on by England 'alone.'

"To impute consummate ignorance to the writer of such a passage, would be to carry lenity too far. He was writing for the French government, and of course possessed better information. Though it be easy to guess the object, it is very difficult to conceive the assurance necessary for asserting *that the maritime law insisted on by England, is one that she has set up in consequence of her naval superiority.*" *p.* x, xi.

In the course of this history, the translator plainly evinces that cabinets are influenced by selfish principles, while they profess to act for the general good. Circumstances will cause them to express different principles, and to adopt a different practice to that for which they had for-

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merly contended, this is instanced in the conduct of the court of Sweden.

"How far the parties to this league were actuated by that sense of justice held forth in all their public declarations on the subject, may be easily seen from the conduct of one of them in the very first instance of its becoming a belligerent power, and, of course, entitled to exercise the right which it had opposed when England was in that situation. This happened in 1790, when a war broke out between Sweden and Russia. We have seen that the former of these powers was particularly active in the project for abolishing the practice of searching neutral traders, and confiscating the property of an enemy found on board. But that was at a time when Sweden was a neutral, and England a belligerent power. The case was now reversed; England was at peace, and Sweden was engaged in war. And behold, the full value of the right which had lately been contested, its justice and validity, were now acknowledged and maintained by Sweden. English vessels navigating the Baltic, and bound to the ports of Russia, were detained and visited by the Swedish cruisers, whose government even increased the list of contraband, so lately and so loudly complained of, by the addition of some articles (money and provisions, for example) till then not included in it." *p.* xxvi, xxvii.

A few other topics are then added, and Mr. Gentz's work is thus described.

"Mr. Gentz has divided the following work into three parts: the two first will be found interesting to the general politician; the last is particularly so to the English reader. The first part treats of the state of Europe before the French Revolution; the second describes the effects of that event, and the condition in which the continent has been left by the war to which it gave rise; and the third is a dissertation on the present relations of France to her friends and enemies. The fourth chapter of this last division is an inquiry into the complaints which have been so generally and so loudly urged on the continent against what has been strangely called, the "commercial tyranny of the English." Mr. Gentz has here displayed the falsehood of the opinions concerning the nature and origin of our commercial superiority, which have been industriously circulated by our rivals, and too easily adopted by ignorance or envy among the nations whom it was intended to excite against us. It will not be denied, that a refutation of such opinions is highly important to our interests; and it is obvious that the arguments on our side must in this case acquire considerable weight from the country and character of the person who has undertaken the cause of truth and justice. It must be remembered that it is a *Prussian* writer, entirely unconnected with England, and unbiassed by national prejudice, or views of party, who vindicates the character of Great Britain, and exposes the folly of regarding her wealth and power as detrimental to the prosperity, and incompatible with the security of the rest of Europe." *p.* xcii, xciii.

To the introduction the following articles are added. Copies of the articles agreed upon by the respective courts interested in the convention between his Britannic Majesty and Emperor of Russia. And the following tables are also subjoined:

General Total of the Population of England and Wales, returned to Parliament in pursuance of an Act 41 Geo. III.

	Houses.			Persons.		
	Inhabited.	By how many Families.	Uninhabited.	Males.	Females.	Total.
England	1,467,870	1,778,420	53,965	3,987,935	4,343,499	8,331,434
Wales	108,053	118,303	3,511	257,178	284,368	541,546
Army, Navy, &c. . .	—	—	—	469,188	—	469,188
Convicts on board the hulks	—	—	—	1,410	—	1,410
Total . .	1,575,923	1,896,723	57,476	4,715,711	4,627,867	9,343,578

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Extracts from the Marriage Registers of England and Wales, from 1785, *to* 1800, *inclusive.*

Years.	Marriages.	Average of 4 Years.	Average of 8 Years.
1785	68,112		
1786	65,772		
1787	66,934	66,630	
1788	65,703		
1789	67,303		68,341 — Peace.
1790	71,270		
1791	69,259	70,053	
1792	72,382		
1793	69,437		
1794	68,457		
1795	65,598	68,285	
1796	69,648		
1797	71,440		70,156 — War.
1798	75,861		
1799	74,172	72,031	
1800	66,652		

LOANS, 1793 *to* 1802 *inclusive.*

	Years.		Sum borrowed.	Rate of Interest.
			£.	£. s. d.
WAR.	1793	—	4,500,000	4 3 4
	1794	—	11,000,000	4 10 11½
	1795	—	18,000,000	4 15 9
	1796	—	18,000,000	4 13 2½
	——	(Imperial)	7,500,000	4 12 6
	1797	—	18,000,000	5 12 6
	——	—	14,500,000	6 7 0
	——	(Imperial)	1,620,000	6 15 10½
	1798	—	17,000,000	6 4 11
	1799	—	3,000,000	5 12 3½
	——	—	15,500,000	5 5 0
	1800	—	20,500,000	4 12 2½
	1801	—	28,000,000	5 5 5½
PEACE.	1801	—	8,500,000	4 16 9
	1802	—	25,000,000	3 18 1½
	——	—	1,500,000	3 16 9

"There would be much to observe on this account, unparalleled in the history of nations, if we were speaking of the resources of Great Britain in general. But our object was only to shew that Hauterive has mistaken the nature of those resources, since he has supposed that at the peace there would be an end of them; that he is ignorant of the foundation of Public Credit in this country, since he has attributed it entirely to the effect of terror and alarm; and that his hopes have been too sanguine, if he has expected to see the strength of Great Britain diminished by a peace with France." *p.* cxx, cxxi.

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The work, as has been noticed in a foregoing extract, is divided into three parts, which Mr. Gentz commences by stating the propositions actually laid down in, or plainly deducible from, the work; he answers and briefly describes his plan, which is to divide his book into "four principal parts: the first of which will be *an Inquiry into the State of Europe, before the War of the Revolution*; the second will treat of the *Situation of Europe during and after that War*; the third will consider the *present Relations between France and the other European Powers*; and the fourth will examine *the internal Constitution of the French Republic*: taking them all, however, in those points of view in which the author has considered them." *p.* 4, 5.

Part II. Of the political situation of Europe, before and at the breaking out of the French Revolution.

Chap. I. contains the inquiry, how far did the treaty of Westphalia establish a system of public law in Europe?

This chapter describes the nations particularly interested in the treaty, and the impossibility of framing a permanent federative constitution.

"The fate of empires is no less subject to vicissitude than that of individuals: owing to the inequality of their respective progress, to the unexpected growth of new branches of industry and power, to the personal and family connexions, and still more, to the opinions, the characters, and the passions of their rulers, there must necessarily happen many changes which no human wisdom can foresee, much less provide against. Each of these changes occasions new wants, new plans, and new pretensions; endangers or destroys the former equilibrium; presents fresh difficulties to the statesman, and renders it necessary to revise the system, and define the respective rights anew. Impossible as it is for the code of laws of any nation to provide for every possible future variation in the character and manners, the civil, moral, and domestic condition of its inhabitants; even so impossible is it to establish an eternal system of public law, by means of any general treaty, however numerous the objects which it may embrace, with whatever care and ability it may have been combined." *p.* 9.

Chap II. How far has the treaty of Westphalia been subverted by subsequent events?

In this chapter the author shews that the circumstances which Hauterive asserts to have infringed on the treaty, have not had such a tendency. And on the subject of the elevation of Prussia, the protestant interest, as connected with the treaty, is observed, and the author remarks, "The differences of religion have lost the importance which was formerly attached to them: the deep shades they cast upon the face of society, a century ago, are now softened down. Opinions and articles of faith, which in former times have armed one half of Europe against the other, are now looked upon with coldness and indifference: the slightest political connexion binds men and states more firmly now than all the professions of religion in the world; and without entering here into any comparison of the merits of what now interests us, and of the objects that formerly used to agitate mankind, and occasion the most important events; it is a truth established by history, that the manners, interests, politics, factions, and enthusiasm, the wisdom and folly of the present, are not those of former times." *p.* 29, 30.

In supporting his argument, that the elevation of Prussia has been productive of a beneficial and not of a pernicious tendency, it is observed,

"But if we take a more comprehensive view of this subject, we shall find ourselves much inclined to acquit even Louis XIV. of the greater part of those reproaches which the short-sightedness of the present age has so abundantly heaped upon him. It was not Louis XIV. but the natural course of things, that produced those great armies—that enlarged system of administration—those extensive political plans. They were necessary consequences of the progress of civil society. In proportion to the advancement of civilization, of industry and riches among nations, the measure of their wants, their desires, their expences, their domestic and public existence, is increased; the sphere of their activity, their propensity to extend their limits, the ambition and the power of their governments, are enlarged. A rich individual has more servants, more houses, more horses, more plans, and more caprices than a poor one:

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a rich and cultivated people have more public institutions, more ministers of state, more soldiers, more luxury, and a greater spirit of enterprise, than one which is poor and uncivilized. This is all in the natural order of things. There may, no doubt, exist in the most opulent nation, a dangerous disproportion between the means and the will; between the strength and the desires of such a people; and, especially, the military force, that great instrument of influence and dominion, may be out of all proportion to its foundation —the population and revenues of the country. But, whatever particular instances may be adduced of the transgression of these rules of proportion, and of the errors of some governments; there was, on the whole, no such disproportion to be seen in general at the commencement of the revolution. The military force had advanced in a degree, and to a state, coinciding with the progress of society. The sudden aggrandizement, the influence, and the example of the kingdom of Prussia, did not push them beyond their just and natural limits. In all human probability, the armies of the remaining nations would have been no smaller, their systems of finance no less complicated, the relations between their efforts and their strength no other than they actually were, had this new meteor never risen in the political firmament of Europe." p. 34—36.

In discussing the commercial and colonial system, the author writes:

"2d. The extension of the commercial and colonial system was not the immediate effect of the avarice or ambition of any particular European state; it was a general, necessary, and unavoidable result of the expansion of the human mind; and every event derived from that source, must be, in some way, compatible with the objects of social existence, and of course with the maintenance and security of a federal constitution and law of nations.

"I am here engaged in the discussion of a particular object, and not writing a general history of human nature. But whoever has thoroughly investigated this subject, will readily allow me, that, in a state of society, the different branches of human activity are gradually and successively developed, each at its proper period; that when agriculture and manufactures have arrived at a certain degree of perfection, the desire of foreign commerce is naturally awakened; that although the object of this propensity may be retarded or accelerated by adverse or favourable circumstances, the persevering activity of mankind will sooner or later accomplish it; that it will at length gain access to distant and unexplored regions, and succeed in its unremitting endeavours to connect all the parts of the earth; that the produce of remote countries becomes a new spur to industry; and industry, so excited, explores and cultivates those lands; so that the productions of new regions operate to increase the activity and to multiply the commercial relations of the old; that this gives new life even to the interior of the more civilized countries, and multiplies the objects of traffic; that industry produces riches, and riches reproduce industry; and thus commerce at length becomes the foundation and the cement of the whole social edifice.

"This is not determined by the presumption or caprice of man; it is founded on the eternal order of human nature, and is the effect of that irresistible impulse, by which every great and beneficial change, every truly universal and important event in the history of mankind, is produced. To this principle we must refer, not only the origin, but the progress and extension of commerce. Hence too the important discovery of America; for we may confidently assert, that it could not ultimately have escaped mankind, had it not been accomplished so early by the adventurous spirit of a few extraordinary and enterprising men. Hence the system of commerce and colonization, with all its actual and possible ramifications and extent. Hence the independence of remote climates, not created nor cultivated for us only, and the new sources of opulence to which Europe is invited by their freedom and independence. Hence too humanity will hereafter derive many invaluable blessings, will behold many a splendid æra, if the free display of this active principle be not checked by blind authority, and if human ingenuity do not aspire to be wiser than Divine Providence." p. 41—44.

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The third chapter investigates the following question:

Did there exist at the beginning of the French Revolution any public law in Europe?

This chapter commences with a view of the internal condition of the nations of Europe before the Revolution. The subject is first treated in a general way, after which the author particularizes the situation of each nation. Russia, Austria, Prussia are each noticed, and the author then proceeds to the following observations upon England:

"The slightest glance at the affairs of the British empire, is sufficient to banish every idea of decay and disorganization. The condition of that kingdom after the American war, was the first complete demonstration of the true principles of the wealth of nations, which had remained so long unknown. The loss of her colonies was the first æra of the lasting and independent greatness of Britain. It was after the year 1783 that she became conscious of her real strength, and clearly understood the true grounds upon which it rested. Until then she had more or less partaken of the errors and misconduct of the rest of Europe, derived from an imperfect knowledge of the system of commerce. She now took the lead of all, in a new career, and upon better principles. The French Revolution, which interrupted the progress of all Europe, undoubtedly confined and retarded the completion of the masterly system of administration adopted in England. It is a phenomenon sufficiently extraordinary, which can only be explained by the history of its government during the preceding ten years, that Great Britain should have been able to maintain itself entire and unshaken in the dreadful war excited by that Revolution. What it might have attained to in a continuance of peace, must be a matter of mere hypothesis; but this hypothesis will receive a place among the clearest political truths from those who have been accustomed to study the true sources of the prosperity and strength of nations." *p.* 79, 80.

The rest of the European nations follow, and this subject concludes with remarks upon the state of France toward the close of the monarchy: the author then proceeds to state the political relations of these countries. In discussing the political relations of Prussia, the author introduces the following remarks on the division of Poland.

"I have already, in the preceding part of this work, expressed my opinion concerning the justice and propriety of that measure. This I once more repeat; and will here distinctly declare my sentiments of that and every similar political proceeding: these are, that the principles of the federal constitution ought to be as sacred in the general system of nations, as the laws in the interior of every state; that no political consideration, whatever its importance, or general utility, can excuse an action manifestly unjust; that justice ought to be the first and prevailing principle in all views of policy, in every possible conjuncture; that the violation of that principle, although it may occassionally and partially, or in its remote or accidental effects, be productive of good, is nevertheless always ruinous in the end; and that no situation, no wants, no declared or secret motives, no future hope, no pretext of private or general interests, can justify such a violation.

"This declaration will, I hope, sufficiently exempt me from the imputation of becoming the defender of proceedings, which, by disguising usurpation in the cloak of justice, by trampling under foot the most sacred principles, and by undermining the credit of all governments in the minds of all people, have brought so many misfortunes upon Europe. But while I thus condemn the *principle* of the Polish partition, I may be permitted to differ widely from those opinions of its *consequences*, that prevail among the political writers of the present day, especially with regard to its influence on the balance of power. After attentively considering the subject, I am persuaded the partition of Poland was very far from being prejudicial to that balance; which, in a certain point of view, it even contributed to preserve; and that it has rather been favourable, than adverse, to the maintenance of peace and tranquillity in Europe." *p.* 131, 132.

A vast deal of political, and, as it relates to England and her wars with France, historical information is contained in this chapter, which concludes with general observations.

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Part II. Of the situation of Europe after the French Revolution.

In this part the author examines the principles upon which the coalition against France was formed, and vindicates it.

Part III. Of the present relations between France and the other European states.

Chap. I. contains general observations, which, at considerable length, shew the great preponderance of France in the balance of power in Europe, by her acquisition of territory and strength.

Chap. II. Of the relations between France and her allies.

This chapter concludes thus:

"Ere we discuss the political conduct of France towards her allies, we must at least wait till she has allies. Those who are now honoured with that appellation, are, at best, only her clients. It will be time to speak of the alliances of France, in the true sense of the word, when she shall be connected upon free and equal terms, with one of the greater powers of Europe; one of those which have hitherto maintained their independence. But in the present state of things, may the guardian angel of Europe avert such an event! An alliance of France, preponderant as she now is, with any of the principal powers, would lead to incalculable mischief, would probably be the signal for endless misfortunes." *p.* 276.

Chap. III. Of France and her enemies.

Chap. IV. An enquiry into the principal causes of complaint against the commercial tyranny of the English. First, the navigation act: second, the monopoly of Trans-European dominions: third, the monopoly of British manufactures. These enquiries are thus closed, and with them the work closes.

"I conceive that the foregoing observations have nearly fulfilled the object I had in view. My design was to rectify the prevailing opinion, with respect to the dangers and evils arising from the commercial superiority of England. I flatter myself I have sufficiently proved, that neither the maritime statutes of Great Britain (I speak of her domestic regulations), nor what is called the British monopoly of colonial produce, nor the indisputable superiority of her manufactures, afford any real or just cause of accusation or complaint. In my enquiry into these complaints, I have uniformly adhered to those principles, which every enlightened mind now reverences with unqualified assent; which alone can lead to the perfection of political economy; and from which Europe has to expect the most important improvements in every branch of general welfare. On these indisputable principles, it is evident that what the ignorant multitude, instigated by sophistical declaimers, decry as the commercial tyranny of the English, is in reality a most essential part of the wealth, an active principle of the industry, and a fruitful source of the present and future riches of all nations; that the only method of diminishing the superiority of British industry, which can be recommended or admitted, is the promotion and encouragement of the same activity in other countries, which would benefit the whole without injuring England; and that every project for actually destroying the foundations of Britain's power and commercial greatness, by direct and violent attempts upon it, must ultimately prove its author an enemy to the general welfare of Europe.

"There is, therefore, nothing in England's commercial system, and in the influence of that system upon the welfare of other nations, which can support or justify the heavy charges brought against her. In her peaceful relations, we see her in constant and perfect harmony with the domestic interests of the social system of Europe. If she have in any way deserved the reproaches of her numerous adversaries, the causes must be sought in other relations; they must be founded on her conduct in war, towards countries not immediately engaged in it; and on the abuse of her well-armed superiority in her oppression of the weak. How far they really are so, will be discussed in a sequel to the present work." *p.* 356—358.

This work contains much information highly interesting to the politician, and entertaining to the general readers.—A few notes are added at the end.

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CLVI. THE EVIDENCE *for the Authenticity and Divine Inspiration of the Apocalypse stated and vindicated from the Objections of the late Professor*, F. D. MICHAELIS, *in Letters addressed to the Rev.* HERBERT MARSH, B. D. F. R. S. *Fellow of St. John's College, Cambridge*, 8vo. *stitched.*

THIS work consists of ten letters, in the first of which the author assigns his reasons for writing them, and particularly for his addressing them to Mr. Marsh. These reasons may be discovered in the following extracts:—"If your annotations had been extended to that part of your author's work which treats of the Apocalyse, the observations, which I now lay before you, would have been rendered unnecessary; for I persuade myself, that if your learned labours had accompanied your author, in his chapter on the Apocalypse, many of the opinions, which he has there advanced, would have received considerable correction." *p.* 2.

"It is my object to engage an author of your ability in a work of this kind, and at the same time to suggest to his consideration observations which have occurred to me; some of which, I trust, may be made subservient to correct those notions which have a tendency to exclude from the canon of Sacred Scripture one of its most important and well attested books." *p.* 3.

The second letter contains the method pursued in this enquiry, which is thus expressed:

"In the following letters, I propose to review the evidence which has been adduced for the authenticity and divine inspiration of the Apocalypse; to add thereto some few collections of my own, and occasionally to make remarks on those observations of Michaelis which tend to invalidate it.

"This evidence divides itself into *external* and *internal*. The *external* is that which is derived from credible witnesses, from the early writers, and fathers of the Church. The *internal* is that which results from a perusal of the book.

"Michaelis appears to be an unfair reporter of the external evidence for the Apocalypse. He seems to have approached it with a prejudice against it, a prejudice occasioned by the opinion which he had previously formed of its internal evidence. For it appears from passages in the first, fourth, fifth, sixth, seventh, and eighth sections of his chapter on the Apocalypse, that he considered the prophecies of this book as still remaining dark and unexplained. He professes that he does not understand them; he declares himself dissatisfied with the attempts of other writers to shew their meaning and completion; and he esteems the contradiction of these interpreters to be more unfavourable to the pretensions of the Apocalypse, than even those ancient testimonies, that external evidence, to which he attributes no preponderance in its favour. Now, as they who appear to themselves to have discovered, in the completion of the Apocalyptic prophecies certain proofs of its divine origin (for a series of prophecy, punctually fulfilled, must be divine) will be disposed to examine the external evidence with a prepossession in its favour; so he who, by examining the internal evidence, has formed an opinion unfavourable to its pretensions, will enter upon the study of its external evidence with that kind of prejudice which I think visible in the writings of this able and learned man. By this observation, I do not mean to detract from the good faith and candour of Michaelis, which I find frequently, and indeed generally displayed even in this part of his work. But a prepossession of this kind is apt to lead a man unwarily into partial views. I have myself experienced both these prejudices with respect to the Apocalypse, and I know the involuntary influence of each. There was a time when I considered the prophecies of the Apocalypse as dark and inexplicable, and its claim to divine authority as rendered very suspicious, by the discordant and unsatisfactory explanations of them. So that, applying myself to the examination of the external evidence of the book, I felt myself inclined to object to it, and to diminish its influence. But, in the progress of my studies, I experienced a contrary bias. A more diligent examination of the prophecies of the Apocalypse, and an application of them to ecclesiastical history, occasioned me to form another conclusion respecting its internal evidence. I began to see that the objection to the

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Apocalypse, derived from its obscurity, was unfounded; and I then reviewed its external evidence, with perhaps, a prepossession in its favour.

"But, in our examination of the external evidence, we ought, so far as human infirmity may permit, to be free from any such partiality; and to forget, for a season, our previous conceptions of the weight of its evidence internal. The two evidences, external and internal, should be kept apart; they should not be suffered to incorporate; each should be considered with reference to itself only: after which separate examination they may usefully and properly be brought together, and be allowed their due influence upon each other.

"Such appears to me the method of proceeding in this inquiry, so as to arrive at a fair and just conclusion. This method has, however, not been usually pursued. The writers, who have presented us with the two kinds of evidence, have not kept them apart. When they treat, for instance, of the external evidence of Dionysius of Alexandria; when they state how far it appears from his writings, that he considered the Apocalypse as a sacred book, delivered down to his time as such from the early fathers of the church; they moreover produce, and under the same head, the criticisms of this writer on the style and manner of the book; which consideration belongs to the subject of internal evidence.

"In the following pages it will be my endeavour to keep these two evidences apart, until they have been separately considered, and may safely be suffered to unite. This method, so far as it can be followed, will tend to prevent the operation of prejudice, and to facilitate the production of truth.

"I shall proceed, first, to the consideration of the external evidence, which is found to establish, or invalidate, the divine authority of the Apocalypse. *p.* 4—6.

The third letter contains the various opinions as to the time when the Apocalypse was written, which the author states to be in 96 or 97, probably, at the beginning of the latter.

In the fourth letter the author proceeds to state the external evidence arising from the testimony of Irenæus, and of other fathers of the church who preceded him; of Ignatius, of Hermas, of Polycarp, of the writer of the epistles relating Polycarp's martyrdom, and of Papias.

Letter the fifth contains the testimony of Justin Martyr, of Athenagoras, of the Churches in Gaul, of Melito, of Theophilus, of Apollonius, of Clemens of Alexandria, of Tertullian, accompanied by a biographical chart, after the manner of Dr. Priestley's, of writers in the early Christian church, who appear to have afforded Evidence in favour of the Apocalypse.

In letter the sixth, the evidence against the Apocalypse, during its first century; the rejection of it by Marcion, and by the Alogi; and their objections, so far as relate to external evidence, are examined.

In letter the seventh, the testimonies of Hippolitus and Origen are considered, with the objections of Caius, and of Dionysius of Alexandria, and of others before him; and animadversions on the conclusion of Michaelis respecting the evidence.

Letter the eighth contains the testimonies of Gregory of Neocæsaria; of Dionysius of Alexandria; his private opinion; of other writers in this century; of Eusebius, and of the fathers in his time and after him; of the reception of the Apocalypse at the time of the Reformation.

The ninth letter introduces the internal evidence respecting the Apocalypse; from the completion of its prophecies; from its correspondence in point of doctrine and imagery with other books of the New Testament: objections of Michaelis answered. True character of the beauty and sublimity discovered in this book; argument thence derived; comparison of the Apocalypse with other books of the same age, pretending to divine original; of Hermas; of the second book of Esdras. Objections arising from the obscurity of the book answered.

In examining the internal evidence the author observes.

"If all, or indeed most Christians, were agreed upon the same interpretation of the Apocalyptic prophecies, this question might be determined by a short and summary proceeding. It would only be necessary to ask—

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Have these prophecies been fulfilled? for, if it be answered in the affirmative, the consequence immediately follows; the prophet was inspired, and his book is divine.

"This criterion may, in some future time, when the apocalyptical prophecies have been more successfully studied, produce sufficient evidence to the point in question. But it cannot be applied at present, so as to produce a general conviction. We must argue from points in which there is a more general agreement. Omitting, therefore, for the present, the important question (which it would take a very large compass to discuss) whether the prophecies have been generally fulfilled or not, we may consider the book independent of this evidence. We may compare the doctrine which it exhibits, the pictures and images which it presents, with those contained in other acknowledged books of divine Scripture.

"To do justice to this topic, would require a regular commentary on the whole book; a particular induction of passages, by a comparison of which with other texts of Scripture, their agreement or dissimilarity would appear, and arguments be derived to determine, whether it came from the same source. This proceeding would be too extensive and voluminous for the sketch I now offer: but, as I am not altogether unpractised in these researches, I feel myself justified in making this general assertion, that, upon comparing the Apocalypse with the acknowledged books of divine Scripture, I have almost universally found the very same notions, images, representations, and divine lights as in other sacred Scriptures; yet not delivered in such a manner as to be apparently copied from other inspired writers, but from some original prototype, the same which these other writers also seemed to have copied. There is, in short, between the writer of the Apocalypse and his predecessors in the sacred office of prophet, that *concordia discors*, that agreement in matter, but difference in manner, which is observed in painters, who delineate and colour in different stations from the same original object; and this will be allowed to be a strong *internal* evidence of the divine original of the Apocalypse. I should feel myself obliged to treat more at large this subject, if much had been advanced by the adversaries of the Apocalypse to deny this fact. The ancient objection made *by some before Dionysius*, that 'the Apo-'calypse is unworthy any sacred writ-'er,' is not now persisted in, and deserves not a particular refutation; it will indeed be refuted in every step as we proceed.

"Michaelis has allowed that the internal structure of the Apocalypse is noble and sublime, that 'the imita-'tion of the ancient prophets is, for 'the most part, more beautiful and 'more magnificent than the origi-'nal; more short, more abounding 'in picturesque beauties.' Whilst I agree with our author in this decision, I would point out the cause of it. It is not to be accounted for from the genius of the writer, (for there is in him no aim at eloquence) he drew simply, nay, with rude outlines, from the heavenly objects before him; they were frequently the same objects from which other sacred penmen had coloured; but they were presented to the writer of the Apocalypse in a more noble attitude and appearance by his divine Conductor.

"The DOCTRINES OF CHRISTIANITY are by no means a principal subject of the Apocalypse; but if we advert to the doctrines delivered in this book, we shall find the same congruity with other apostolical writings. No doctrines are herein taught which are in the least at variance with any divine revelation of the New Testament." p. 63—65.

After amplifying this subject the author adds,

"We may, therefore, truly assert of the Apocalypse, that, fairly understood, it contains nothing which, either in point of doctrine, or in relation of events past or to come, will be found to contradict any previous divine revelation. It accords with the divine counsels already revealed. It expands and reveals them more completely. We see the gradual flow of sacred prophecy (according to the true tenor of it, acknowledged by divines) first a fountain, then a rill, then, by the union of other divine streams, increasing in its course, till at length, by the accession of the prophetical waters of the New Testa-

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ment, and above all, by the acquisition of the apocalyptical succours, it become a noble river, enriching and adorning the Christian land." p. 67.

Concerning the peculiar excellence of the sacred writings it is observed,

"In the word of God there is a grandeur and majesty independent of the accidents of language, consisting in the greatness and sublimity of the things revealed. Men of genius may catch some sparks of this heavenly fire, they may imitate it, and with considerable success; but no one is found so confident in this kind of strength, as to neglect the arts of composition. Mahomet was a man of superior genius; in writing his pretended revelation, he borrowed much from the Sacred Scriptures; he attempted often, in imitation of them, to be simply sublime; but he did not trust to this only, he endeavoured to adorn his work with all the imposing charms of human eloquence and cultivated language; and he appealed to the perfection of his composition, as a proof of its divine original. Such an appeal would have little served his cause in a critical and enlightened age, which would expect far other internal proofs of divinity than what result from elegant diction. The learned of such an age would reject a prophet appealing to a proof which has never been admitted with respect to former revelations; a prophet, who, both in doctrine and in the relation of events, past and future, is seen to contradict, or add strange extravagant conceits to the credible and well-attested revelations of former times." p. 69.

The tenth letter contains internal evidence respecting the question, whether or not the Apocalypse was written by St. John. Dr. Lardner's opinion. Opinions of others. Arguments of Dionysius of Alexandria, under five heads, and answers thereto, and to the objections of Michaelis. Inquiry whether John the Evangelist, and John the Divine, were understood by the ancients to be the same person. Proof, from a passage in the Apocalypse, that it was written by Saint John.—Conclusion.

CLVII. THE HOLY BIBLE, &c. *Published for* JOHN REEVES, *Esq.*

(Concluded from page 629.)

"IN planning this edition, I constantly kept in view the original work of the translators, and the practice of the two Universities in their editions of it; and I have always endeavoured to adapt my design so as to be justified either by one or the other. Wishing to give a plain text, to look like other English books, I was desirous of disincumbering the margin from the numerous parallel passages, that seem to load the page, while they contribute little that is useful to the generality of readers. I found, that these parallel passages were very few in the first edition in King James's time, and that the present number had grown by gradual additions, derived from the industry of successive editors. The much greater part of them, therefore, might be discarded without interfering with the original work; and the Oxford and Cambridge editors have dismissed the whole of them, in some of their late octavo Bibles. This was authority enough for me to do the same; but, in this case, as in that of the arguments of the chapters, I have provided a substitute; for in the notes will be found all the references to parallel passages, which appeared to me necessary for explaining the text. Some might, indeed, be added, that would be of use; but for many of the others, they conduce more to a curious comparison of words and phrases, than to any true illustration of Scripture.

"The other branch of marginal matter appeared to me of a much more important nature; I mean the Hebrew and Greek renderings, as they are called. These are such translations of the original as give another, or a more literal, sense of a word or phrase in the original, which could not properly be introduced into the text itself; these were wisely placed in the margin by the translators, in order to afford additional light to the reader. I considered these, as a real part of the translation, no less than the text itself, and that no Bible was fairly given to the public, that was without them. I have, therefore, retained the whole

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of the Hebrew and Greek renderings in this edition; and I regret that there is any example of disregarding them in others, which, for that reason, I cannot look upon as genuine editions, though coming from authority. Extricated as these renderings are, in this edition, from the heap of parallel passages, with which they are confounded in the quarto editions, they will, I hope, attract the reader's notice, and thus contribute their share towards conveying the true sense of the words and phrases of the original language.

"Such is the plan upon which I have exhibited the text of our Church Bible. For the text itself, I made choice of the Oxford Bible, which was adjusted with great care in the year 1769, and which the university has made the copy in all reprints, ever since. I directed the printers to follow that copy implicitly; and if there is any deviation, even in the punctuation, it is from an error in the press, and not by design.

"To the text of the Psalms I have added, in another column, that of the Psalms in the Common Prayer Book. These two texts are of different characters; the former is nearer the Hebrew, but the latter seems to have less difficulties; those will become still less by a comparison with the Bible text; and the two will reflect a light upon each other, that must make both better understood.

"Although I persuaded myself, that the Bible was more likely to be read, and would be read with more interest, and intelligence, if the text was presented to the reader in the form in which it is disposed in this edition, yet it seemed to me necessary, that the text should be accompanied with some explanatory notes, before it could be said to be upon a footing of equal advantage with other ancient writings. In order, therefore, to make the work as complete as I could, I resolved to compile some short notes both to the Old Testament and the New; I did not feel courage to bestow the same pains on the Apocrypha. The rule I laid down to myself for framing these notes was this; that they should be very numerous, and very short; so that nothing might be passed over that appeared in the least to need annotation; and that no annotation should digress from the text; but, on the contrary, that every note should keep the text closely in view, and should bring the reader back to it, as soon as it had served the purpose of explaining the difficulty that occasioned it. Further, I resolved to keep out of these notes every thing that was learned, or curious, or novel. Formed upon this principle, they aim at nothing, but to give a plain interpretation of Scripture, such as has been known and well received for many years; and, as they are intended for English readers of every class, so both learned and unlearned, I should think, may find something in them that will be useful.

"In giving this new form to the English Bible, I claim little merit to myself beyond that of the labour and expence; the authorship is of a very humble sort; it is that of bringing forward the works of others, and placing them in a situation where they may be more useful to the public. The substance of every thing, that may be thought valuable in this edition, is to be found in books a century old; little of it is mine, but the selecting, adapting, and wording. If there has not always been judgment in the choice, nor every where success in the execution; if I have done too much in one place, and too little in another; I hope allowance will be made for such inequalities, considering that the work is long, and various, and the attempt new." *p.* xi—xv.

CLVIII. ENGLISH COMPOSITION, *in a Method entirely new, with various short contrasted Examples, from celebrated Writers, the whole adapted to common Capacities, and designed as an easy Help to form a good Style, and to acquire a Taste for the Works of the best Authors. By the Rev.* G. G. SCRAGGS. *To which are added, an Essay on the Advantages of understanding Composition, and a List of select Books for English Readers, with Remarks,* 12*mo.*

THIS little work is introduced with an essay on the advantages of understanding composition, in

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which we notice the following remarks:

"As to the ADVANTAGES of understanding composition, much may be gathered from what has been advanced, therefore only a few of the benefits will be considered.

"1. Such a knowledge gives a great insight into any subject, either heard or read. They who do not understand grammar and rhetoric, are liable continually to mistakes. Even supposing that they have quick natural abilities, still, as our tongue is so equivocal they must have very imperfect conceptions. On the contrary, such as know the rules of composition, very soon enter into the meaning of what is expressed in words, and thus errors are detected, and great improvement speedily received. This knowledge also includes such an extensive acquaintance with the meaning of phrases as well as words, with all their corresponding connections, that those who properly understand composition, may be said to be masters of the English language.

"Our reasoning powers are greatly assisted by this knowledge. We are not indeed to expect that it will of itself make profound logicians, but it will be a considerable help for that purpose. Thus, an acquaintance with composition teaches us to analyze that which we hear or read, and to reason upon its beauties or defects. This will lead to further investigations, and so by degrees the powers of the mind are strengthened.

"3. A taste for the beauties of language increases mental pleasures. As the excellencies of nature or art are not much relished by persons of little taste, so it is with respect to a good style. For instance, Addison may be admired by superficial readers, but as they can discern only a few of his beauties, their pleasures from perusing his writings must be small. On the other hand, one who is well acquainted with the properties of good language, discovers many more excellencies in the works of Addison, and consequently receives much more delight from reading them. These remarks are equally applicable to what we hear. Thus, an illiterate serious person may admire a gospel preacher who uses good language, but a hearer of this kind can never receive so much profit and pleasure as gracious learned persons have in hearing such a minister. In these respects we may see that one who understands composition has manifest advantages over those who, though sensible and pious, are without this knowledge.

"4. By using good language, we may add charms to truth. It is well known, that many excellencies on moral and literary subjects are obscured by feeble expressions, but what is worse, the glorious truths of the gospel appear to great disadvantage with mean language. Here perhaps it may be observed, that the Almighty has not owned some ministers who are very correct, while he has abundantly blessed the labours of many who use low expressions. To this it may with truth be replied, that as God is a sovereign, he will bless his word when, and by whom he pleases. None however will dare to say, that this is on account of the mean language which some use: on the contrary, it is likely to suppose, that if such worthy ministers were not to use vulgar expressions, and to endeavour to be more correct, that they would be still more useful. By good language, the author does not mean to recommend any thing like a bombastic style, which is not fit for the press, and much less for the pulpit. Our style may be sufficiently plain, and yet neat or elegant, which is the proper dress for truth of every kind. Some writers have remarked, that it does not stand in need of any embellishments. This is very just with respect to the intrinsic value of truth, but it certainly shines with double lustre, and is likely to do more good when properly ornamented." *p.* xvii—xxi.

This is followed by a select library for English readers with remarks, and the work is then divided into six chapters. The first containing a description of the ten parts of speech, with the rules of syntax exemplified under each: the second contains various contrasted phrases or expressions: the third, divided and transposed sentences: the fourth, the principal figures of speech with contrasted examples at the end: the fifth, short examples of different kinds of good English language; and the sixth, brief directions how to form a suitable style.

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*** In an extract from the preface to *Instructive Selections*, by the same writer in our last No. the word "most" was inserted by mistake p. 629, col. 1. line 8 from the bottom.

CLIX. PUBLIC CHARACTERS *of* 1802, 1803, 8*vo. boards.*

THE characters contained in this volume are Lord Auckland—Dr. Jenner—The Goldsmids—Dr. Vincent—Lord Macartney—Lord Harrington—Archdeacon Paley—Admiral Roddam—Sir Richard Hill, Bart.—Rev. Rowland Hill—Dr. John Law (Bp. of Elphin)—Dr. George Hill—Admiral Sir Roger Curtis, Bart. —Dr. Thornton—Major General Ira Allen—Mr. Thomas Jones, of Cambridge—Dr. Trotter—Rev. Richard Polwhele—Mr. Harris, of Covent Garden—Mr. Christopher Anstey—Mr. William Gifford—Professor Carlyle—Mr. Henry Mackenzie—Dr. Busby—Mrs. Billington—Mr. William Hutton—Dr. William Thomson—Sir William Ouseley—Sir Francis Burdett—Mr. James Watt—Mr. John Palmer, late of the post office—Lord Minto.

The following circumstance in the history of Lord Macartney ought to be generally known, as it reflects the highest honour upon his lordship's character.

"In the space of four years he had so fully evinced his services to be, in the highest degree, useful, to the company's affairs, that, in February 1785, he was appointed to the high and almost imperial office of Governor General of Bengal. This appointment, however, he chose to decline.

"In January, 1786, he arrived in England. And the accounts of his services were so satisfactory to the East India Company, and to all who had in this country, any interest in East India affairs, or any controul over them, that he was again requested to return to administer the chief authority in India. He, however, again declined to accept of this office. Of the additions to his fortune from the emoluments and advantages of his official situation at Madras, he gave an account upon oath, by which it appeared, that even Cicero returned not from Cilicia with purer hands. He had acquired nothing but what fairly arose out of his salary, and from allowances authorized by the court of directors. An example of such abstinence in a place of great trust and high command, was not defrauded of its due praise. It was consigned to remembrance in the records of the transactions of the court of directors. And, a pension of 1,500l. sterling a year was bestowed to reward equally the important services which this illustrious nobleman had rendered to the company, and his great pecuniary moderation. A pension of 500l. a year was, likewise, granted, to reward the services of his friend and secretary, the late Sir George Staunton." *p.* 81—83.

In reading the account of Admiral Roddam, we were highly gratified with the repeated instances of his bravery and fortitude, and we are persuaded our readers will participate with us in perusing the following extracts.

"Captain Roddam served in the Greyhound frigate in Holland, under Commodore Mitchell: he was afterwards ordered to join Admiral Watson at Louisburgh, and was by him stationed at New York three years, from whence he returned to England in 1751, and on the 30th of January, 1753, was commissioned for the Bristol guardship, of 50 guns, at Plymouth, where he served about a year, and in 1755 he was appointed to the Greenwich, also a 50 gun ship, sailed to the West Indies, and was upon the Jamaica station till 1757. At this period, being on a cruize off Hispaniola, on the 16th of March, early in the morning, plying off Cape Cabroon, the Greenwich fell in with four French line of battle ships, two frigates, and a storeship, which the officers and crew of the Greenwich all fully supposed and asserted were merchantmen convoyed by two frigates; but Captain Roddam saw otherwise, and, though late, convinced his ship's company of their mistake, as they proved to be the Tonnant, of 84 guns, commanded by Admiral Bofromont; the Desaunceoe, of 74, Captain Blonal; the Diadem, 74, Captain Rosele; l'Eveille, of 64, Captain Merville; Inflexible, of 64, and the Savage and Le Bronne frigates, with a twenty gun storeship,

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This squadron being to windward sent one of the frigates to reconnoitre, which Captain Roddam perceiving, and finding there could be no chance to escape, used every manœuvre to draw her toward the Greenwich. This ship being painted in the manner of the French, he hoped to decoy the frigate, for which he had prepared men to board, with an intention of sending her immediately to Admiral Townshend at Jamaica, with intelligence of the situation and number of the enemy; but the French frigate soon discovering the Greenwich to be a two-decked ship, made great exertion to shelter herself amidst the French squadron. The Diadem first began firing at nine o'clock, and from that hour till nine at night the Greenwich was incessantly attacked by one or other of the fleet. Captain Roddam again prepared to board the l'Eveille, a 64, being the best sailing ship; but several of the enemy renewing the action at the same time, the Greenwich became so much injured in her rigging, that she was quite unmanageable, which compelled Captain Roddam to relinquish his hopes of boarding. He then called his ship's company together, and told them he had done all in his power to preserve his majesty's ship, but if any of them could point out the French admiral's ship the Tonnant, he thought the Greenwich could yet divert her an hour or two. The officers (of whom the present Admiral Sir James Wallace, then a lieutenant, was one) and the whole ship's company answered, 'They must obey their captain; 'but they had been unceasingly shot 'at for twelve hours, and supported 'an action they believed longer than 'any ship had ever before sus-'tained.'

"At half after nine at night, it being the opinion of all the officers that Captain Roddam had done every thing that could be done for his majesty's service, and that engaging any further could only tend to sacrificing the men; the sixty-four gun ship being then within hail, and the others close a-stern of her, Captain Roddam ordered the colours to be struck: the French ship, l'Eveille, presently hailed Captain Roddam to hoist out a boat and go on board the sixty-four, which he repeatedly refused to do; and finding his interpreter had said "every thing being cut away 'they could not get a boat out,' instead of saying, 'Captain Roddam '*would not*,' he himself hailed, and enquiring if any one on board the l'Eveille spoke English, he was replied to by a voice he knew, a Mr. Giddy, a Danish officer, who had served in the preceding war with Captain Norris in the Prince Frederick. Captain Roddam then told Mr. Giddy he would not go on board the French man of war in his own boat, but *must* be sent for, which, if not complied with, he would hoist the British colours immediately and defend his ship as long as she could swim. The French lieutenant then went on board the Greenwich, and found the men all at their quarters, with lighted matches in their hands, and the greatest order prevailing throughout the ship (of which under like circumstances there had never been a precedent), and which seeming to alarm and surprise the French lieutenant, Captain Roddam told him, 'He had there seen a garrison 'capitulate to a very superior force, 'and ready to renew the fight if the 'French had *not* done as he required.' Captain Roddam was then taken on board the l'Eveille, Captain Merville, who instead of sending for his own bedding, gave him that night one of the ship's-company's cradles, with a dirty rug, which seemed to have been employed in the *last office* for many a poor mariner in the French ship; and Captain Roddam's anxious mind not having allowed him to think of dressing when he struck (which was at that time an invariable custom of the French), he was of course next morning extremely black and dirty, with torn shoes and tattered habiliments, damaged by splinters during the long action; and although he had so feelingly urged and solicited kind treatment for his officers and men, yet had he the painful reflection to know, that all except the lieutenants were put among the foremast men; his purser's clothes were taken off his back, and his steward was kept waiting on the poop without victuals ten hours; every place was broken open and ransacked, though the French lieutenant (who had the key of the bureau, &c.) had given *his word of honour* to the contrary; and the whole crew of the Greenwich were without food. Capt.

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Roddam insisted upon being carried to the French admiral, that he might complain of ill treatment, and was at last summoned to his presence in the uncomfortable habiliments mentioned, and in such a condition, as would have caused a British victor to have blushed at in a prisoner of the meanest rank. Monsieur Bofromont and his countrymen were sparing of every thing but civil speeches, which could neither clothe nor feed Britain's brave tars. Captain Roddam told the admiral that Captain Merville and his officers had acted in so cruel and improper a way in every respect, that they ought to be broke. He was asked what had induced him to hold so unequal a contest, and to refuse to hoist his boat out? he answered, that having very lately heard that an English man of war had been taken by a French line of battle ship and a frigate, and that the captain had been compelled to carry his sword in his own boat to the frigate; but that such a disgrace could not have happened to him, for *his sword so required* should only have been delivered through the body of the person demanding it in a manner so degrading and insulting. Himself and his brave ship's company were taken to Hispaniola, where the governor gave him leave to see his people every day, which after some time was refused by the sentinels on duty. His men enquired with much anxious solicitude if their captain was murdered, as they well knew he would not desert them while he lived; but receiving no satisfactory answer, they seized the guard, armed themselves and sallied forth, demanding their captain, which obliged the governor to send for Captain Roddam and entreat him to quell his men. The captain answered, 'That being a 'prisoner on parole he had no right to 'command, and his unfortunate ship-'mates had been so ill treated by the 'Intendant (*then present*), that had his 'situation been otherwise than it was 'he would certainly have headed 'them.' The governor again desired him to appease his men: to which he answered, 'He believed he could 'still exercise his influence, pro-'vided he was promised proper treat-'ment for them, and permission to 'himself to visit them every day.' On his joining his brave crew they gave three cheers, saying, *Now he* was once more their leader, he knew *what he could do*. His reply referred them to their own knowledge of the great force then at the Cape; but the men still persisting, he added, 'He 'certainly had no right to command, 'being like them a prisoner, and had 'given his parole and word of honour 'to the governor, therefore if they did 'not return to their prison he had no-'thing more to do with them.' Upon this they immediately obeyed, and during the remainder of their stay were much better treated. About two months after they were all embarked with their captain and officers for Jamaica, except one lieutenant, who died at the Cape, and one who remained there, having been wounded: some deserters from other men of war were also put on board the cartel with them; and these deserters dreading the issue of their trials when they should arrive at Jamaica, they induced some of the crew who had belonged to the Greenwich to consent to put them on shore at Port Morant (which is too frequently done in cartels), as the sailors think the landing there prevents their being sent to men of war, and consequently gives them liberty; but Captain Roddam overhearing a lieutenant recommending them to be cautious, went upon deck, expressed his determination not to suffer them to go to any other port, and ordered them to be put on board men of war; to which they submitted in quietness. Upon his arrival at Jamaica, Captain Roddam was tried by a court-martial, in Port Royal harbour. When the court presented the sentence to Admiral Coates, commander in chief, he immediately complimented Captain Roddam, by giving him the minutes of the court, with a request that he would print them, as reflecting great credit on the service, and the British flag; it was accordingly printed at Kingston, in Jamaica." *p.* 136—142.

From the life of the Rev. Mr. Polwhele, we present to our readers the following extract, containing an account of Mr. Polwhele's attack upon Dr. Hawker, Vicar of Charles, Plymouth.

"Mr. Polwhele has also figured a little in theological controversy, against the Rev. Dr. Hawker, a beneficed clergyman of Plymouth. The doctor, it seems, gave offence to our

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author by preaching at several churches during an excursion into the west of Cornwall, in 1779, where his talents as an orator brought him many hearers. This circumstance, in addition to his high Calvinistical sentiments, procured him the honour of a warm expostulatory letter from the Vicar of Manaccan, who charged him both with want of orthodoxy and regularity. It does not appear, however, that the Doctor preached in fields, barns, or meeting-houses; and as to his doctrinal sentiments, it would require some considerable skill to prove them at variance with the articles and homilies of the church. If he exhibited zeal in his tour into Cornwall, and took the advantage of his popularity to 'preach in season and out of season,' we are humbly of opinion that he is more worthy of commendation than of censure: he encroached not upon any man's field of action, and it has not been proved that he intruded into Mr. Polwhele's Parish.

"Dr. Hawker replied in a temperate and truly Christian manner: the Cornish vicar rejoined in a more severe tone than before; and we are sorry to add, that the dispute at length became personal.

"Mr. Polwhele has since published a pamphlet, which we cannot but disapprove as a very unseasonable performance, entitled, 'Anecdotes 'of Methodism,' selected from the long-forgotten work of Dr. Lavington, Bishop of Exeter. No good is likely to be done by such publications, which seem more calculated to make sceptics and libertines than serious Christians." *p.* 265, 266.

CLX. REMARKS *on the Design and Formation of the Articles of the Church of England, intended to illustrate their true Meaning: A Sermon preached before the University of Oxford, at St. Mary's, on Sunday, February* 14, 1802. *By* WILLIAM *Lord Bishop of* BANGOR.

AFTER referring to some of the methods which have been proposed for expounding the Articles, his Lordship proceeds.

"But if reference to the sense of the imposers be neither just in itself, nor practicable, the sense of the compilers, when obtained, will perhaps be thought to be of authority little inferior. If this be allowed, still the method in itself will not be less preposterous, whilst the manner in which it has been frequently practised is open to more objections: for the reference has been most often made, not to the compilers collectively taken, but partially to individuals; to a Cranmer, to a Jewel, to a Ridley, to a Hooper, or to a Nowell: and again, not so much to the actual language of their writings, as to such of their known tenets as have best coincided with the sentiments of those who make the reference.

"Now, although the study of these divines, or of others their contemporaries, will no doubt be attended with many advantages, as it regards the general topics under consideration, and more particularly in the explication and correct meaning of the terms of theology then in use; yet that neither general references to their religious tenets, nor indeed to their actual language, will afford the kind of assistance thus expected from them, will I trust be made evident in the course of these remarks. For the present I will observe only, what is well known, that the Articles were not compiled and completed from the personal opinions of one or two individuals, but were offered for the approbation of convocation, from the aggregate judgment and repeated corrections of many of the most learned divines of the time; and again, that the opinions of these divines individually, taken in their full latitude, are obviously inconsistent one with the other; and therefore, compared and brought together in the interpretation of an Article, would afford no uniform or consistent sense." *p.* 5, 6.

The method here proposed is thus expressed.

"A literal and grammatical construction is enjoined us in this case, that we may not deviate from the ordinary modes of interpretation: and a comparison of the terms used, and the propositions laid down, with the terms and propositions of contemporary compositions upon the same subjects, of course bids fair to throw the clearest light upon expressions, or passages, which may

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otherwise appear obscure, or doubtful.

"Such a procedure, carried on with caution, and an impartiality unembarrassed with antecedent opinions and prejudices, will, it may be supposed, lead to the true sense in the contemplation of those who composed these Articles; and this doubtless will be that of the imposers, and the only sense, in which they are now to be understood and subscribed." p. 8, 9.

The Bishop introduces his own sentiments by a consideration of the different opinions maintained by those who were employed in the formation of the Articles, and argues thus:

"It was natural to suppose, that a temperate discussion of these topics would have a tendency, from mutual explanations and reciprocal forbearance, to induce an approximation of opinions, which would not admit of a closer union. And whilst the extreme positions only of each were found to be irreconcileable with those of the other, it became the dictate of piety and prudence in each to acquiesce in terms, which, if they did not fulfil the wishes of all, afforded yet no positive ground of objection to any.

"Thus the concession required from individuals was not that which gives up to others an opinion against conviction, a concession of tenets, of the truth of which they were assured: the concession was simply in appreciating the value and importance of those tenets: more obviously, a forbearance shewn in not insisting upon those propositions as fundamental points of doctrine, which did not appear to themselves necessarily such, and which to others might not appear to be in themselves just; a forbearance productive of the most desirable ends, mutual edification in procuring a general consent upon the more important topics, and mutual peace in avoiding to excite unnecessary diversities of opinion upon others less essential to true religion.

"To express the doctrines thus agreed upon in terms pointing to the Scriptural authorities on which they rested, would certainly be to meet the approbation of all parties, to whom it afforded at once a statement and a proof.

"In some cases, moreover, it might be expedient to adopt the language of Scripture, and even the exact letter, with a strict and cautious regard not to afford occasion for discussions, which might weaken, or endanger the unanimity so much to be desired.

"Such evidently appears to have been the origin, and such the actual complexion of the Confession comprised in the Articles of our Church; the true scope and design of which will not, I conceive, be correctly apprehended in any other view than that of one drawn up and adjusted with an intention to comprehend the assent of all, rather than to exclude that of any who concurred in the necessity of a reformation; to comprehend, not generally by a purposed ambiguity of language and an equivocal use of terms, but upon the plain and only justifiable condition, expressed in the royal injunctions of a later reign, 'that the meaning of 'each Article be taken only in the 'literal and grammatical sense'." p. 13—15.

This is illustrated by examples, the first of which is on the third Article, from which the Bishop proceeds to the definition of justification, the remarks on which are here subjoined.

"In the Articles published in the reign of Queen Elizabeth, the definition of justification, and the cause and the means of procuring this benefit, are precisely stated; the nature of it is explained to be the being accounted righteous before God; the sole cause of it, the merits of our Lord and Saviour Jesus Christ; the means whereby we obtain it, faith; and we are then referred for more full instruction to the Homily.

"Now it is evident here, that although it was thought safe to enlarge upon the Article of Edward the Sixth, by a more explicit account of the subject, and to reject good works as a meritorious cause, yet it was still a matter of caution, that the real interest, and influence which good works have in our justification, should be passed over in silence. They, good works, in the Homily (on Salvation) referred to, are indeed said to be necessary; but by a prudent and judicious forbearance the question is still left open for the decision of each party, whether, in the opinion of the Calvinist, they are

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required as an evidence only of faith, and an acknowledgment to God for his mercy through Christ; or, with the Arminian, as a condition also of that mercy. The Scripture referred to is the sixth verse of the fifth chapter of the Epistle to the Galatians, 'faith worketh by love.' But whilst both parties allowed good works to be necessary, it was surely wise not to press the point in dispute, when it could not be decided, without offence to great numbers of pious and good Protestants.

"Again, whilst one party considered justification as a high state of grace in the subject, and the highest degree of favour on the part of God; and the other looked upon it more correctly to be simply that state of reconciliation, upon which, as upon a ground-work, man might be enabled with the assitance of the Holy Spirit, to work out his future salvation; this definition, alluding to the words, 'By the obedience of one, many 'shall be made righteous,' with equal consideration to both parties avoids all discussion of their differences." *p.* 16, 17.

The Article of original sin is next considered, from the remarks on which we extract the following.

"Moreover, this *vitium originis*, or original fault, is said to be truly *peccatum*, damning, and even now inducing eternal death upon all who are not born again by baptism and the Holy Spirit; whereas our own Article, leaving out the imputation of Adam's sin, and the penalty here attached to it, eternal death, has adopted only the latter member of the definition, the corruption of our nature, which manifests the defect of righteousness, and the existence of concupiscence: and even this is done with so cautious a regard not to fix the consequences derived from it too strictly, that it hath omitted to subject man, on account of this corruption of his nature, of this defect of original righteousness, or of this concupiscence, to eternal death; an instance of moderation, which cannot but have its weight in the construction or interpretation of this Article with every attentive mind; and the more so, if it be duly observed, that in this instance our church stands alone of all Protestant churches, and hath alone made these deliberate omissions; subjecting man indeed, in the language of the apostle to the Ephesians, to God's wrath and damnation, but leaving these words to be variously interpreted of temporal evils, and of a natural death, the appointed consequence of Adam's sin; or of eternal death, in an exclusion from the presence of God; or of a positive and eternal punishment hereafter, as the reader may decide for himself, upon the words of the Apostle.

"Original sin is indeed likewise said in every one born into the world, *in unoquoque nascentium*, to deserve God's wrath and damnation, however the words be interpreted: but necessarily to understand this word *deserveth*, in the sense of an actual and just desert, would be to neglect a more probable and consistent interpretation: for we learn from the repeated authority of the ablest Protestants, both at home and abroad, that the words *meritus*, *mereri*, *meruit*, and the like, were frequently, and indeed not unusually adopted in a more lax and less correct sense, which implied no more than the attainment, or possession of good or evil: a meaning which, with the subtle distinction between merit of condignity and congruity, had been adopted to avoid the difficulties attending the strict and proper sense of the term. It must however be confessed, that in this one instance there seems to be a designed ambiguity in the term, to which all parties had long been accustomed to resort.

"The sum and substance of this Article will amount, by the ordinary modes of construction, simply to this: That original, or birth-sin, is the fault, or corruption of our nature, in consequence of which man is far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always against the spirit, and therefore in every one born into the world, *it deserves*, *it meets*, or *is subject to*, God's wrath and damnation; that is, to the penalties of the first covenant made with Adam, however they be understood; that this infection of our nature doth remain even in them that are regenerated, whereby the lust of the flesh is not subject to the law of God; and that though there is no condemnation for them that believe and are baptized, yet, according to

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the Apostle, concupiscence and lust hath of itself the nature of sin; doctrines these, which I apprehend, can afford no doubt or difficulty to those who are disposed to receive the subject of their faith from Scripture. It would, indeed, be at once negligent and unjust not to refer the laboured accuracy and correctness of them to the peculiar wisdom of our Church; whilst the Reformed abroad, Lutheran as well as Calvinist, have embarrassed themselves with the imputation, or guilt of Adam's sin, with the want of distinction betwixt the corruption of our nature and the sinfulness derived from it, and with the doctrine of eternal punishment to be inflicted upon all not baptized, and regenerate: whereby the involuntary depravation of human nature is itself made fully and truly sin, and put on a footing with sins which are actual." *p.* 18—21.

The Article of predestination is the last noticed, on which we cite the following observations.

"And here my general view of the design of the Articles will receive considerable confirmation; for whereas every other confession, which notices predestination and election to life, states it expressly and peremptorily to have taken place in the Divine Councils, absolutely and irrespectively, and to have separated persons so favoured, that they might be faithful, not from a prescience that they would through divine grace render themselves faithful; in our Article the question of absolute, or respective, predestination is wholly omitted, the decision of it is in no degree touched upon, nor is it implied in the literal and obvious sense of any expression employed therein. For predestination to life, as there described, may properly be considered in the same light with every divine blessing, promised upon condition; the fulfilment of the condition being foreseen of God, the blessing is predestinated when first annexed in the divine council to the condition." *p.* 24.

"The expressions therefore of 'predestination to life,' and of 'vessels made to honour,' leave the question of respective and irrespective election wholly untouched; whilst with some this predestination will be considered as founded on God's prescience of the future faith and obedience of individuals, and with others, as the first cause of such faith and obedience." *p.* 25.

"Conformable with the omission of this controverted point, is the tacit rejection of a favourite notion nearly connected with it, that of a primary will and determination in God to save *some only* through Christ; as is the reference made to the promises of God, as they are generally proposed to us, and the conclusion, 'that in 'our doings that will is to be followed, which we have expressly 'declared to us in the word of God.' It cannot be doubted, but that 'the 'promises generally proposed to us 'in Scripture' point to that of St. John, 'God so loved the world, that 'he gave his only begotten Son, that 'whosoever believeth in him should 'not perish, but have everlasting 'life.' And when it is said, 'that will 'in our doings is to be followed, 'which we have expressly declared 'to us in the word of God,' it is difficult not to recur to that of St. Peter, 'God is not willing that any 'should perish, but that all should 'come to repentance,' and to that of St. Paul, 'who will have all men to 'be saved.'

"If it be said, that there lies no presumption against the Calvinistic sense of this Article from any such references as these to Scripture, which the Calvinist has been accustomed to reconcile with his notion of election and predestination; I answer, that evident references to these passages of Scripture at least form another difference betwixt the language of our reformers, and that of any others; and that this taken together with their forbearance to state predestination and election as absolute and irrespective, in which also they stand alone, cannot but powerfully contribute to refute the opinion, that the Articles of our church were formed upon strict principles of Calvinism; an opinion, to which it was the attempt of a party to give a public authority in the very reign in which these Articles were agreed upon, by the addition of several new propositions, all of which were said to be either openly asserted, or necessarily deducible from those already authorized. The project, however, was peremptorily rejected by royal authority." *p.* 26—28.

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CLXI. ANIMAL BIOGRAPHY; *or, Anecdotes of the Lives, Manners, and Economy of the Animal Creation, arranged according to the System of Linnæus. By the Rev.* W. BINGLEY, A. B. *Fellow of the Linnean Society, and late of St. Peter's College, Cambridge. In Three Volumes,* 8vo. *Vol. II. Quadrupeds.*

THE following extract from the preface will enable our readers to form an idea of the nature of this work.

"The work, as it at present stands, may, I think, without impropriety, be denominated an *Animal Biography*.—To this end, I have omitted nearly every thing that did not bear an illustration to the character of the animals; and the reader will also observe, that, to render the anecdotes of their manners as interesting and as little interrupted as possible, by matter not immediately relative to the subject, I have in general confined even the descriptive parts of dimensions, colour, shape, &c. to the first ten or twelve lines of the account. I have also left entirely unnoticed all such animals as afforded nothing but this kind of description; for a sufficient account of these is to be found in almost every authentic book of natural history extant; but particularly in Dr. Shaw's elegant and valuable work on general zoology. I am well aware, that the reader may recognize many of the anecdotes: it is impossible entirely to prevent this; but, in order to avoid it as much as possible, I have omitted nearly all those that are the most trite and well known." *p.* vi. vii.

The author immediately after the preface gives a list of the principal works that form the foundation of his volumes.

The work is introduced with some observations on the study of nature, which are closed with the following suitable remarks.

"It would be no inconsiderable improvement to the rising generation, if natural history could in some measure be introduced to their attention, in preference to novels and the usual pernicious books of entertainment. If they could have recourse to a rational source of amusement, rather than corrupt their hearts and bewilder their imaginations with these, the common trash of *circulating libraries*:—Early impressions frequently afford such a stamp to the future character, as to render the proper introduction of them a matter of the utmost importance.—That thoughtless cruelty which we now so frequently observe toward the inferior orders of created beings, would scarcely be known, could we but teach mankind that the same God 'who gives its lustre to an insect's 'wing' ordains with it a right to life and happiness as well as ourselves; and that wantonly to deprive it of these is an offence against his work who formed nothing in vain.—An attention to nature from childhood would also contribute greatly to the happiness of mankind in general, and to that of females in particular, by enabling them to overcome all those fears and vulgar prejudices which have commonly attached to some of the smaller quadrupeds, and to the reptile and insect tribes. They would then possess no greater repugnance towards handling a lizard a beetle, or a spider, than they now do in that of a bird, or a flower.

"It is necessary however to inform them, that they must not be contented merely with reading: the principal use of this is to direct them to contemplations on the objects themselves, and to induce a taste for more minute investigation; but it is from this investigation only that they will be enabled to reap the advantages of the science, and such advantages as books alone do not always bestow." *p.* 24, 25.

Each of the six classes of the animal kingdom are briefly described, as also the seven orders of the first, or class of Mammalia.

After a general description of the ape-tribe, a particular account is given of the Oran Otan, and several instances of its manners are related, which we have observed in works of common use, and therefore omit: but the following curious circumstance we transcribe for the amusement of our readers.

"Père Carbasson brought up an oran otan, which became so fond of him, that wherever he went it always seemed desirous of accompanying him: whenever, therefore, he had to perform the service of his church, he was always under the necessity of shutting it up in a room. Once,

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however, the animal escaped, and followed the father to the church, where, silently mounting on the sounding board above the pulpit, he lay perfectly still till the sermon commenced. He then crept to the edge, and overlooking the preacher, imitated all his gestures in so grotesque a manner that the whole congregation was unavoidably caused to laugh. The father, surprised and confounded at this ill-timed levity, severely reproved his audience for their inattention. The reproof failed in its effect, the congregation still laugh, and the preacher, in the warmth of his zeal, redoubled his vociferations and his actions: these the ape imitated so exactly, that the congregation could no longer retain themselves, but burst out into a loud and continued laughter. A friend of the preacher at length stepped up to him, and pointed out the cause of this improper conduct; and such was the arch demeanour of his animal, that it was with the utmost difficulty he could command the muscles of his countenance, and keep himself apparently serious, while he ordered the servants of the church to take him away." *p.* 46, 47.

In the accounts of the habits and manners of monkies we notice the following:

"Monkies are generally peaceable enough among each other. In extensive, solitary, and fertile places, herds of different species sometimes chatter together, but without disturbance, or any confusion of the race. When, however, adventurous stragglers seem desirous of seeking their fortunes in places where another herd is in possession, these immediately unite to sustain their rights. M. de Maisonpré, and six other Europeans, were witnesses to a singular contention of this nature in the enclosures of the pagodas of Cheringam. A large and strong monkey had stolen in, but was soon discovered. At the first cry of alarm many of the males united, and ran to attack the stranger. He, though much their superior in size and strength, saw his danger, and flew to attain the top of a pyramid, eleven stories high, whither he was instantly followed; but when arrived at the summit of the building, which terminated in a small round dome, he placed himself firmly, and taking advantage of his situation, seized three or four of the most hardy, and precipitated them to the bottom. These proofs of his prowess intimidated the rest, and after much noise they thought proper to retreat. The conqueror remained till evening, and then betook himself to a place of safety.

"Their conduct towards such of their brethren as become captives is very remarkable. If one is chained in their neighbourhood, especially if of the society to which he belonged, they will attempt various means, for some time, to procure his liberty: but when their efforts prove ineffectual, and they see him daily submit to slavery, they will never again, if he should by any chance escape, receive him among them, but will fall upon and beat him away without mercy." *p.* 78, 79.

In the account of the Vampire bat the following instance of its sanguinary habits is given.

"Captain Stedman was, while in Surinam, attacked during his sleep by one of these animals; and as his account of this incident is somewhat singular, and tends to elucidate the fact, we shall extract it in his own language from his narrative. 'I cannot here (says he) forbear relating 'a singular circumstance respecting 'myself, viz. that on waking about 'four o'clock one morning in my 'hammock, I was extremely alarmed 'at finding myself weltering in congealed blood, and without feeling 'any pain whatever. Having started 'up, and rung for the surgeon, with 'a fire-brand in one hand, and all 'over besmeared with gore; to which, 'if added, my pale face, short hair, 'and tattered apparel, he might well 'ask the question,

'Be thou a spirit of health, or goblin damn'd,
'Bring with thee airs of heav'n, or blasts from hell?

'The mystery, however, was, that I 'had been bitten by the *Vampire*, or '*Spectre* of Guiana, which is also 'called the *Flying-dog* of New Spain, 'and by the Spaniards *Perro-volador*; 'this is no other than a bat, of a 'monstrous size, that sucks the blood 'from men and cattle while they are 'fast asleep, even sometimes till they 'die; and as the manner in which 'they proceed is truly wonderful, I 'shall endeavour to give a distinct 'account of it.—Knowing, by in-

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'stinct, that the person they intend 'to attack is in a sound slumber, they 'generally alight near the feet, where, 'while the creature continues fan- 'ning with his enormous wings, 'which keeps one cool, he bites a 'piece out of the tip of the great toe, 'so very small indeed, that the head 'of a pin could scarcely be received 'into the wound, which is conse- 'quently not painful; yet through 'this orifice he continues to suck the 'blood, until he is obliged to dis- 'gorge. He then begins again, and 'thus continues sucking and disgorg- 'ing till he is scarcely able to fly, and 'the sufferer has often been known 'to sleep from time into eternity. 'Cattle they generally bite in the 'ear, but always in places where the 'blood flows spontaneously. Hav- 'ing applied tobacco ashes as the 'best remedy, and washed the gore 'from myself and my hammock, I 'observed several small heaps of con- 'gealed blood all round the place 'where I had lain, upon the ground; 'on examining which, the surgeon 'judged that I had lost at least 'twelve or fourteen ounces during 'the night'." *p.* 95, 96. This is extracted from the Narrative of an Expedition to Surinam.

The sagacity of the rhinoceros is exemplified in the following description of the manner in which it obtains its food.

"Mr. Bruce's description of the manners of the two-horned rhinoceros, is highly worthy of notice. He informs us, that, 'besides the trees, 'capable of most resistance, there 'are, in the vast forests within the 'rains, trees of a softer consistence, 'and of a very succulent quality, 'which seem to be destined for his 'principal food. For the purpose of 'gaining the highest branches of 'these, his upper lip is capable of 'being lengthened out so as to in- 'crease his power of laying hold 'with it, in the same manner as the 'elephant does with his trunk. With 'this lip, and the assistance of his 'tongue, he pulls down the upper 'branches, which have most leaves, 'and these he devours first; having 'stripped the tree of its branches, he 'does not therefore abandon it, but, 'placing his snout as low in the trunk 'as he finds his horns will enter, he 'rips up the body of the tree, and 'reduces it to thin pieces like so many 'laths; and, when he has thus pre- 'pared it, he embraces as much of 'it as he can in his monstrous jaws, 'and twists it round with as much 'ease as an ox would do a root of 'celery, or any such pot-herb or 'garden-stuff'." *p.* 112.

A very long description is given of the habits and manners of that interesting animal, the elephant, exemplified in a number of anecdotes, from which we present the following to our readers.

"A soldier at Pondicherry was accustomed to give a certain quantity of arrack to one of these animals, every time he got his pay; and having one day intoxicated himself, and being pursued by the guard, who wanted to put him in prison; he took refuge under the elephant, and there fell fast asleep. The guard in vain attempted to drag him from this asylum, for the elephant defended him with its trunk. Next day the soldier having recovered from his intoxication, was in dreadful apprehensions when he found himself under the belly of this enormous animal. The elephant, which unquestionably perceived his terror, relieved his fears by immediately caressing him with its trunk." *p.* 145.

"An incident to which M. le Baron de Lawriston was a witness, during one of the late wars in the east, forms another trait of the sensibility of the elephant. This gentleman, from his zeal, and some other circumstance, was induced to go to Laknaor, the capital of the Soubah, or viceroyalty of that name, at a time when an epidemic distemper was making the greatest ravages amongst the inhabitants. The principal road to the palace gate was covered with the sick and dying, extended on the ground at the very moment when the nabob absolutely must pass. It appeared impossible for his elephant to do otherwise than tread upon and crush many of these poor wretches in his passage, unless the press would stop till the way would be cleared; but he was in haste, and such tenderness would be unbecoming in a personage of his importance. The elephant, however, without appearing to slacken his pace, and without having received any command for that purpose, assisted them with his trunk, removed some, set others on their feet, and stepped over the rest with

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so much address and assiduity, that not one person was wounded. An Asiatic prince and his slaves were deaf to the cries of nature, while the heart of the beast relented; he, more worthy than his rider to elevate his front towards the heavens, heard and obeyed the gentle impulse.

"The following instance of the sagacity of these animals, was mentioned to Dr. Darwin by some gentlemen of distinct observation, and undoubted veracity, who had been much conversant with our eastern settlements. The elephants that are used to carry the baggage of our armies, are put each under the care of one of the natives of Indostan, and whilst this person and his wife go into the woods to collect leaves and branches of trees for his food, they fix him to the ground by a length of chain, and frequently leave a child yet unable to walk, under his protection: and the intelligent animal not only defends it, but, as it creeps about, when it arrives near the extremity of his chain, he wraps his trunk gently round its body, and brings it again into the centre of his circle.

"During one of the wars in India, many Frenchmen had an opportunity of observing one of the elephants that had received a flesh-wound from a cannon-ball: after having been twice or thrice conducted to the hospital, where he extended himself to be dressed, he afterwards used to go alone. The surgeon did whatever he thought necessary, applying sometimes even fire to the wound; and though the pain made the animal often utter the most plaintive groans, he never expressed any other tokens than those of gratitude to this person, who by momentary torments endeavoured, and in the end, effected his cure.

"In the last war, a young elephant received a violent wound in its head, the pain of which rendered it so frantic and ungovernable, that it was found impossible to persuade the animal to have it dressed. Whenever any one approached it, it ran off with fury, and would suffer no person to come within several yards of it. The man who had the care of it at length hit upon a contrivance for securing it: by a few words and signs he gave the mother of the animal sufficient intelligence of what was wanted, the sensible creature immediately seized her young one with her trunk, and held it firmly down, though groaning with agony, while the surgeon completely dressed the wound: and she continued to perform this service every day till the animal was perfectly recovered." *p.* 146—148.

"In the Philosophical Transactions, a story is related of an elephant having such an attachment for a very young child, that he was never happy but when it was near him. The nurse used, therefore, very frequently to take the child in its cradle, and place it betwixt his feet, and this he became at length so much accustomed to, that he would never eat his food except when it was present. When the child slept he used to drive off the flies with his proboscis, and when it cried he would move the cradle backwards and forwards, and thus again rock it to sleep.

"A centinel belonging to the present menagerie at Paris was always very careful in requesting the spectators not to give the elephants any thing to eat. This conduct particularly displeased the female, who beheld him with a very unfavourable eye, and had several times endeavoured to correct his interference by besprinkling his head with water from her trunk. One day, when several persons were collected to view these animals, a bye-stander offered the female a bit of bread, the centinel perceived it, but the moment he opened his mouth to give his usual admonition, she, placing herself immediately before him, discharged in his face a considerable stream of water. A general laugh ensued; but the centinel, having calmly wiped his face, stood a little to one side, and continued as vigilant as before. Soon afterwards he found himself under the necessity of repeating his admonition to the spectators, but no sooner was this uttered than the female laid hold of his musket, twirled it round with her trunk, trod it under her feet, and did not restore it till she had twisted it into the form of a screw.

"M. Navarette says that, at Macasar, an elephant-driver had a cocoa-nut given him, which he, out of wantonness, struck twice against his elephant's forehead to break. The boy following the animal saw some cocoa-nuts exposed in the street for sale, and taking one of them up with a

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trunk, beat it about the driver's head, till the man was completely dead. 'This comes (says our author) of 'jesting with elephants'." *p.* 148—150.

The next circumstance which engages our attention is the following account of the escape of a boat's crew from an attack of a herd of walruses.

"In the year 1766 some of the sloops' crew, who annually sail to the north, to trade with the Esquimaux, were attacked by a great number of these animals; and, notwithstanding their utmost endeavours to keep them off, one, more daring than the rest, though a small one, got in over the stern, and after sitting and looking at the people some time, he again plunged into the water to his companions. At that instant, another of an enormous size was getting in over the bow; and every other means proving ineffectual to prevent such an unwelcome visit, the bowman took up a gun, loaded with goose-shot, put the muzzle into the animal's mouth, and shot him dead: he immediately sunk, and was followed by all his companions. The people then made the best of their way to the vessel, and just arrived before the creatures were ready to make their second attack, which, in all probability, would have been infinitely worse than the first, as they seemed highly enraged at the loss of their companion." *p.* 167 This is an extract from Hearne, and it is proper to inform our readers that these animals are sometimes eighteen feet long, and ten or twelve in circumference.

In the description given of the dog-tribe we find the following extraordinary instances of the sagacity, and other traits peculiar to this species.

"'There is a dog, (says Mr. Smellie), at present belonging to a grocer 'in Edinburgh, who has for some 'time amused and astonished the 'people in the neighbourhood. A 'man who goes through the streets 'ringing a bell and selling penny 'pies, happened one day to treat this 'dog with a pye. The next time he 'heard the pyeman's bell, he ran to 'him with impetuosity, seized him 'by the coat, and would not suffer 'him to pass. The pyeman, who 'understood what the animal wanted, 'shewed him a penny, and pointed to 'his master, who stood at the street-'door, and saw what was going on. 'The dog immediately supplicated 'his master by many humble gestures and looks. The master put a 'penny into the dog's mouth, which 'he instantly delivered to the pye-'man, and received his pye. This 'traffic between the pyeman and the 'grocer's dog has been daily practised for months past, and still continues.'

"In the year 1760, the following incident occurred near Hammersmith:—Whilst a man of the name of Richardson, a waterman of that place, was sleeping in his boat, the vessel broke from her moorings, and was carried by the tide, under a west-country barge. Fortunately for the man his dog happened to be with him, and the sagacious animal awaked him by pawing his face, and pulling the collar of his coat, at the instant the boat was filling with water: he seized the opportunity, and thus saved himself from otherwise inevitable death.

"A dog that had been the favourite of an elderly lady, some time after her death, discovered the strongest emotions on the sight of her picture, when taken down to be cleaned. Before this instant he had never been observed to notice the painting. Here was evidently a case either of passive remembrance, or of the involuntary renewal of former impressions.

"Another dog, the property of a gentleman that died, was given to a friend in Yorkshire. Several years afterwards, a brother from the West Indies, paid a short visit at the house where the dog then was. He was instantly recognized, though an entire stranger, in consequence, most probably, of a strong personal likeness. The dog fawned upon and followed him with great affection to every place where he went.

"During M. Le Vaillant's travels in Africa, he one day missed a favourite little bitch that he had taken out with him. After much shouting and firing of guns, in order, if possible, to make her hear where the party was, he directed one of his Hottentots to mount a horse and return some distance in search of her. In about four hours the man returned

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with her on his saddle, bringing with him at the same time a chair and a basket which had been unknowingly dropped from one of the waggons. The bitch was found at the distance of about two leagues, lying in the road, and watching the lost chair and basket: and had the man been unsuccessful in his pursuit, she must unavoidably either have perished with hunger, or fallen a prey to some of the wild beasts, with which these plains abound.

"Mr. C. Hughes, a son of Thespis, had a wig which generally hung on a peg in one of his rooms. He one day lent the wig to a brother player, and some time after called on him. Mr. Hughes had his dog with him, and the man happened to have the borrowed wig on his head. Mr. Hughes stayed a little while with his friend, but, when he left him, the dog remained behind: for some time he stood, looking full in the man's face, then making a sudden spring, leaped on his shoulders, seized the wig, and ran off with it as fast as he could; and, when he reached home, he endeavoured by jumping to hang it up in its usual place." *p.* 197—199.

"During a severe storm, in the winter of 1789, a ship, belonging to Newcastle, was lost near Yarmouth; and a Newfoundland dog alone escaped to shore, bringing in his mouth the captain's pocket-book. He landed amidst a number of people, several of whom in vain attempted to take it from him. The sagacious animal, as if sensible of the importance of the charge, which, in all probability, was delivered to him by his perishing master, at length leapt fawningly against the breast of a man, who had attracted his notice among the crowd, and delivered the book to him. The dog immediately returned to the place where he had landed, and watched with great attention for all the things that came from the wrecked vessel, seizing them, and endeavouring to bring them to land.

"The following is another instance of their docility, and power of observation:—A gentleman, walking by the side of the river Tyne, observed, on the opposite side, that a child had fallen into the water; he pointed out the object to his dog, which immediately jumped in, swam over, and, catching hold of the child with his mouth, landed it safely on the shore." *p.* 206, 207.

"An anecdote related by Mr. Hope, and well authenticated by other persons, shews also that this animal is both capable of resentment when injured, and of great contrivance to accomplish it; and that it is even possessed of a certain power of combining ideas and communicating them to one of its own species, so as to produce a certain preconcerted consequence. 'A gentleman 'of Whitmore, in Staffordshire, used 'to come twice a year to town, and 'being fond of exercise, generally 'performed the journey on horse-'back, accompanied most part of the 'way by a faithful little terrier dog, 'which, lest he might lose it in town, 'he always left to the care of Mrs. 'Langford, the landlady at St. Al-'ban's: and on his return he was sure 'to find his little companion well 'taken care of. The gentleman call-'ing one time, as usual, for his dog, 'Mrs. Langford appeared before him 'with a woeful countenance:—"A-'las! Sir, your terrier is lost! Our 'great house-dog and he had a quar-'rel, and the poor terrier was so 'worried and bit before we could 'part them, that I thought he could 'never have got the better of it. He 'however, crawled out of the yard, 'and no one saw him for almost a 'week: he then returned, and 'brought with him another dog, 'bigger by far than ours, and they 'both together fell on our great dog, 'and bit him so unmercifully, that 'he has scarcely since been able to 'go about the yard, or to eat his 'meat. Your dog and his companion 'then disappeared, and have never 'since been seen at St. Alban's." 'The gentleman heard the story with 'patience, and endeavoured to recon-'cile himself to the loss. On his ar-'rival at Whitmore, he found his 'little terrier; and on enquiring into 'circumstances, was informed that 'he had been at Whitmore and had 'coaxed away the great dog, who it 'seems had, in consequence, followed 'him to St. Alban's and completely 'avenged his injury'." *p.* 213, 214.

Of the spotted Hyæna, the following anecdote is given.

"Dr. Sparrman relates a story of the spotted hyæna, for the truth of which, though he does not altogether

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rouch, is so diverting, that we shall make no apology for introducing it.

One night, at a feast near the Cape, a trumpeter, who had got himself well filled with liquor, was carried out of doors in order to cool and soberize him. The scent of him soon attracted a tiger-wolf, which threw him on his back, and dragged him along like a corpse, and consequently a fair prize, up towards Table Mountain. In the mean time, however, our drunken musician awaked, sufficiently sensible to know the danger of his situation, and to sound the alarm with his trumpet, which he carried fastened to his side. The wild beast, as may easily be imagined, was not less frightened in his turn'. A late writer has observed, that any person but a trumpeter, in such a situation, would doubtless have furnished the animal with a supper." *p.* 232, 233.

In treating of the habits and manners of the Lion, the author introduces several anecdotes, from which we select the following.

"In the reign of King James the first, Mr. Henry Archer, a watchmaker in Morocco, had two whelps given him, which had been stolen not long before from a lioness near Mount Atlas. They were a male and female, and till the death of the latter were kept together in the emperor's garden. He, at that time, had the male constantly in his bed-room, till he was as tall as a large mastiff-dog; he was perfectly tame and gentle in his manners. Being about to return to England, he reluctantly gave the animal to a Marseilles merchant, who presented him to the French king, from whom he came as a present to our king, and, for seven years afterwards, was kept in the tower. A person of the name of Bull, who had been a servant to Mr. Archer, went by chance with some friends, to see the animals there. The beast recognized him in a moment; and, by his whining voice and motions, expressive of anxiety for him to come near, fully exhibited the symptoms of his joy at meeting with a former friend. Bull, equally rejoiced, ordered the keeper to open the grate, and he went in. The lion fawned upon him like a dog, licking his feet, hands, and face, skipped and tumbled about to the astonishment of all the spectators. When the man left the place the animal bellowed aloud, and shook his cage in an ecstasy of sorrow and rage, and for four days afterwards refused to take any nourishment whatever.

"An instance of recollection and attachment occurred not many years ago in a lion belonging to the Duchess of Hamilton: it is thus related by Mr. Hope. 'One day I had the honour of dining with the Duchess of Hamilton: after dinner the company attended her Grace to see a lion, that she had in the court, fed. While we were admiring his fierceness, and teazing him with sticks to make him abandon his prey and fly at us, the porter came and informed the Duchess, that a serjeant, with some recruits at the gate, begged permission to see the lion. Her Grace, with great condescension and good nature, asked permission of the company for the travellers to come in, as they would then have the satisfaction of seeing the animal fed. They were accordingly admitted at the moment the lion was growling over his prey. The serjeant, advancing to the cage, called out "Nero, Nero, poor Nero, don't you know me?" The animal instantly turned his head to look at him; then rose up, left his prey, and came, wagging his tail, to the side of the cage. The man then put his hand upon him, and patted him; telling us, at the same time, that it was three years since they had seen each other, but that the care of the lion on his passage from Gibraltar, had been committed to him, and he was happy to see the poor beast shew so much gratitude for his attention. The lion, indeed, seemed perfectly pleased; he went to and fro, rubbing himself against the place where his benefactor stood, and licked the serjeant's hand as he held it out to him. The man wanted to go into the cage to him, but was withheld by the company, who were not altogether convinced of the safety of the act'."—*p.* 261—263.

The value of the cat, in this country some centuries ago, is thus noticed.

"In the time of Howel Dda, *Howel the Good*, Prince of Wales, who died in the year 948, laws were made, both to preserve and fix the prices of

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different animals, among which the cat was included, as being, at that early period, of great importance, on account of its scarcity and utility. The price of a kitten before it could see, was fixed at one penny; till proof could be given of its having caught a mouse, two-pence; after which it was rated at four-pence; a great sum in those days, when the value of specie was extremely high. It was likewise required, that it should be perfect in its senses of hearing and seeing, should be a good mouser, have its claws whole, and, if a female, be a careful nurse. If it failed in any of these qualities, the seller was to forfeit to the buyer the third part of its value.—If any one should steal or kill the cat that guarded the Prince's granary, he was either to forfeit a milch ewe, her fleece, and lamb, or as much wheat as, when poured on the cat, suspended by its tail, (its head touching the floor) would form a heap high enough to cover the tip of the tail.—From these circumstances we may conclude, that cats were not originally natives of these islands; and from the great care taken to improve and preserve the breed of this prolific creature, we may with propriety suppose, that they were but little known at that period." *p.* 291, 292.

As a proof, that although education may tame, yet it does not destroy innate dispositions to voracity, is instanced in the following account of an ichneumon which had been tamed.

"I had (says M. D'Obsonville, in his Essays on the Nature of various foreign Animals,) an ichneumon very young, which I brought up: I fed it at first with milk, and afterwards with baked meat, mixed with rice. It soon became even tamer than a cat, for it came when called, and followed me, though at liberty, into the country.

"One day I brought to him a small water serpent alive, being desirous to know how far his instinct would carry him against a being with which he was hitherto totally unacquainted. His first emotion seemed to be astonishment mixed with anger, for his hair became erect; but, in an instant after, he slipped behind the reptile, and with a remarkable swiftness and agility leaped upon its head, seized it, and crushed it between his teeth. This essay, and new aliment, seemed to have awakened in him his innate and destructive voracity, which till then, had given way to the gentleness he had acquired from his education. I had about my house several curious kinds of fowls, among which he had been brought up, and which, till then, he had suffered to go and come unmolested and unregarded; but, a few days after, when he found himself alone, he strangled them every one, ate a little, and, as appeared, had drank the blood of two." *p.* 297, 298.

The utility of otters to catch fish is exemplified in the following instances:

"A person of the name of Collins, who lived at Kilmerston, near Wooler, in Northumberland, had a tame otter, which followed him wherever he went. He frequently took it to fish in the river; and, when satiated, it never failed to return to its master. One day, in the absence of Collins, being taken out to fish by his son, instead of returning as usual, it refused to come at the accustomed call, and was lost. The father tried every means to recover it; and, after several days search, being near the place where his son lost it, and calling to it by its name, to his inexpressible joy, it came creeping to his feet, and shewed many marks of affection and firm attachment.

"Some years ago, James Campbell, near Inverness, had a young otter, which he brought up and tamed. It would follow him wherever he chose; and, if called on by its name, would immediately obey. When apprehensive of danger from dogs, it sought the protection of its master, and would endeavour to fly into his arms for greater security. It was frequently employed in catching fish, and would sometimes take eight or ten salmon in a day. If not prevented, it always made an attempt to break the fish behind the fin next the tail; and, as soon as one was taken away, it immediately dived in pursuit of more. When tired, it would refuse to fish any longer; and was then rewarded with as much as it could devour. When satisfied with eating, it always curled itself round, and fell asleep; in which state it was generally carried home.—The same

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otter fished as well in the sea as in fresh water, and took great numbers of young cod, and other fish there." *p.* 322, 323.

The utility of the hedge-hog is thus described.

"The hedge-hog may be rendered, in a very considerable degree, domestic; and it has been frequently introduced into houses for the purpose of expelling those troublesome insects the *Blattæ*, or cockroaches, which it pursues with avidity, and on which it is fond of feeding. By the Calmuc Tartars these animals are kept in their huts instead of cats.

"There was a hedge-hog, in the year 1799, in the possession of a Mr. Sample, of the Angel-inn at Felton, in Northumberland, which performed the duty of a turn-spit, as well in every respect as the dog of that name; ran about the house as familiarly as any other domestic quadruped; displayed a facility till then unknown in this species of animals, and used to answer to the name of TOM." *p.* 389.

The following curious remarks, upon the manners of the beaver, are extracted from the observations of an attentive spectator.

"At the head of one of the rivers of Louisiana, in a very retired place, M. Du Pratz found a beaver dam. Not far from it, but hidden from their sight, he and his companions erected their hut, in order to watch the operations at leisure. They waited till the moon shone pretty bright, and carrying branches of trees in their hands to hide themselves behind, they went with great care and silence to the dam. He then ordered one of the men to cut, as silently as possible, a gutter, about a foot wide, through it, and immediately afterwards to run to the hiding place.

"As soon as the water through the gutter began to make a noise, (says our writer,) we heard a beaver come from one of the huts and plunge in. We then saw him get upon the bank, and distinctly perceived that he examined it. He then, with all his force, gave four distinct blows with his tail, and immediately the whole colony threw themselves into the water and came upon the dam. When they were all assembled, one of them appeared, by muttering, to issue some kind of orders, for they all instantly left the place, and went out on the banks of the pond in different directions. Those nearest to us were between our station and the dam, and therefore we could observe their operations very plainly. Some of them formed a kind of mortar; others carried this on their tails, which served as sledges for the purpose. I observed that they put themselves two and two, and that each of these loaded the other. They trailed the mortar, which was pretty stiff, quite to the dam, where others were stationed to take it; these put it into the gutter and rammed it down with blows of their tails.

"The noise of the water soon ceased, and the breach was completely repaired. One of the beavers then struck two blows with his tail, and instantly they all took to the water without any noise, and disappeared.

"M. Du Pratz and his companions afterwards retired to their hut to rest, and did not again disturb these industrious animals till the next day. In the morning, however, they went together to the dam, to see its construction, for which purpose it was necessary that they should cut part of it down. The lowering of the water in consequence of this, together with the noise they made, roused the beavers again. The animals seemed much disturbed by these operations, and one of them in particular was observed several times to come pretty near them, as if to examine what passed.—As he apprehended that they might run into the woods, if further disturbed, he advised his companions that they should again conceal themselves.

"One of the beavers then ventured, (continues our observer,) to go upon the breach, after having several times approached and returned like a spy. He surveyed the place, then struck four blows, as he did the preceding evening, with his tail. One of those that were going to work, passed close by me, and as I wanted a specimen to examine, I shot him. The noise of the gun made them all scamper off with greater speed than a hundred blows of the tail of their overseer could have done.

"By firing at them several times afterwards, they were compelled to run with precipitation into the woods. M. Du Pratz then examined their habitations, &c.

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"Under one of the houses he found fifteen pieces of wood, with the bark in part gnawed off, apparently intended for food. And round the middle of this house, which formed a passage for them to go in and out at, he found no less than fifteen different cells.—These habitations were made by posts placed slanting upwards to a point, and in the middle was the floor, resting firmly on notches in the posts." *p.* 405—407.

A curious method to clear a house of rats is introduced.

"A gentleman travelling through Mecklenburg about thirty years ago, was witness to a very singular circumstance in the post-house at New Hagard. After dinner the landlord placed on the floor a large dish of soup, and gave a loud whistle. Immediately there came into the room a mastiff, a fine Angora cat, an old raven, and a remarkably large rat, with a bell about its neck. The four animals went to the dish, and, without disturbing each other, fed together; after which the dog, cat, and rat, lay before the fire, while the raven hopped about the room. The landlord, after accounting for the familiarity which existed among the animals, informed his guest that the rat was the most useful of the four, for the noise he made had completely freed the house from the rats and mice with which it was before infested." *p.* 417, 418.

We close our extracts from the first volume, with the following anecdotes of the hare.

"Whilst Dr. Townson was at Göttingen, he had a young hare brought to him, which he took so much pains with, as to render it more familiar than these animals commonly are. In the evenings it soon became so frolicksome, as to run and jump about his sofa and bed; sometimes in its play it would leap upon, and pat him with its fore-feet, or, whilst he was reading, even knock the book out of his hand. But whenever a stranger entered the room, the little animal always exhibited considerable alarm.

"Mr. Borlase saw a hare that was so familiar as to feed from the hand, lay under a chair in a common sitting-room, and appear, in every other respect, as easy and comfortable in its situation as a lap-dog. It now and then went out into the garden, but after regaling itself always returned to the house as its proper habitation. Its usual companions were a grey-hound and a spaniel, both so fond of hare-hunting, that they often went out together without any persons accompanying them. With these two dogs this tame hare spent its evenings: they always slept on the same hearth, and very frequently it would rest itself upon them." *p.* 465.

(To be continued.)

CLXII. THE HAPPY VILLAGE, *a Poem. Dedicated to the Trustees of the late Lord* CREWE, *by* R. WALLIS, *Rector of Seaham. 4to. with an Engraved Vignette.*

SPECIMEN.

"AND now, my muse, best of the useful tribe,
Teach me a rising village to describe,
Give me but pow'r to modulate my lay,
As Goldsmith sung of one in deep decay;
Then shall my pen attempt th' inviting scene,
Pourtray what is, as well as what has been,
Make truth display the charms of Fancy's song,
And time confess it as it rolls along,
Confess that Blanchland has the grace alone
Of Auburn dead, of lovely Auburn—gone.

"To Blanchland's sons, enclosed on ev'ry side,
Far from the commerce of the briny tide,
No stream but Derwent, useful, but not large,
Fitter to turn the mill than bear the barge,
No stream but this, pressing the verdant glade,
Source of domestic comfort, not of trade,
To them, deny'd to use the bending sail,
Mount the steep deck, and court the prosp'rous gale,
To them, the soothing thought propitious came,
That wealth, wherever found, was still the same;
Whether on Indian or Peruvian shore,
Still does it bear the rank it always bore;
It matters not from whence it takes its birth,
In open day, or bowels of the earth.

"Inspired by this, they search the mountain's base,
Where signs of precious ore they hope to trace.
Brought by the delving torrent into light,
They find it scatter'd brilliant and bright.
In goes the drift, and o'er it reaches far,
They strike against a solid rock of spar;

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Onward they hack again, when, lo! the vein
Displays its lustre, and relieves their pain.
Bless'd sight, indeed! which with it daily brings
Food for the poor, the best support of kings.
Happy the man! who first the infant thought
Nurs'd as it rose, and to perfection brought;
Whose bright success an inland circle gave
All that it wish'd for from the distant wave,
Bid the increasing village larger grow,
And all the sweets of in-born traffic know.

"Crewe, their protector, master, and liege lord,
Whose life was *bounty* mitr'd and ador'd,
The progress saw, attentive to the change,
And in right order wish'd the whole to range;
For tho' religion in disguise was gone,
He knew the dire effects of having none,
So here he plac'd it, with a purer ray,
To light to heav'n the true and perfect way.
All might see it, all that would at least,
By a most faithful guide, a *parish priest*."
p. 5—7.

CLXIII. A THEOLOGICAL DICTIONARY, *containing Definitions of all Religious Terms; a comprehensive View of every Article in the System of Divinity; an impartial Account of all the principal Denominations which have subsisted in the Religious World, from the Birth of Christ to the present Day; together with an accurate Statement of the most remarkable Transactions and Events recorded in Ecclesiastical History. By* CHARLES BUCK. 8vo. *Vol. I. (to be completed in 2 Vols.)*

PREFACE.

"IT was an observation of one of the wisest of men, 'that if the 'soul be without knowledge, it is not 'good.' Knowledge, in a great measure, forms the true dignity and happiness of man: It is that by which he holds an honourable rank in the scale of being; and by which he is rendered capable of adding to the felicity of his fellow creatures. Every attempt, therefore, to enlarge its boundaries, and facilitate its acquisition, must be considered as worthy of our attention and regard. The present Work is designed to promote these valuable and important ends.

"The plan of conveying knowledge by dictionaries has been long established, and well received in the republic of letters. A dictionary, however, of a religious and ecclesiastical nature was still a desideratum in the religious world; for although we have had dictionaries which explained scripture terms, yet it is evident *these* could not embrace the history of the church since the sacred canon was concluded, nor explain the many terms which have been used; nor, indeed, point out the various sects and denominations which have subsisted since that time. The Compiler does not mean, by this, to depreciate the valuable works above referred to: he is sensible of their excellencies, and he does not wish to undervalue *them* in order to exalt his own. This Work, however, is of a different nature, as the reader will easily see, if he take the trouble to compare and examine.

"There may, doubtless, be defects in this publication which have escaped the eye of the Compiler; but whoever considers the various books that must have been consulted; the discriminations that were necessary to be made; the patient investigation required; and the toil of selecting, transcribing, and composing, must be convinced, that it has been attended with no small difficulty. The advantages, however, which my own mind derived from the Work, and the probability of its being useful to others, greatly encouraged me in its prosecution. Besides, to be active, to be useful, to do *something* for the good of mankind, I have always considered as the honour of an intelligent being. It is not the student wrapt up in metaphysical subtilties; it is not the recluse living in perpetual solitude; it is not the miser who is continually amassing wealth, that can be considered as the greatest ornaments, or the greatest blessings to human society:—it is rather the *useful* than the *shining* talent that is to be coveted.

"Perhaps it may be said, the Work is tinctured too much with my own sentiments, and that the theology is too antiquated to please a liberal, philosophizing, and refined age. In answer to this, I observe, that I could do no other, as an honest man, than communicate what I believed to be the truth. It is a false liberality to acquiesce with every man's opinion; to fall in with every man's scheme, to trifle with error, or imagine there is no difference between one sentiment and another; yet, notwithstanding this declaration, I trust the

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features of bigotry are not easily discernible in this work; and that, while I have endeavoured to carry the torch of truth in my hand, I have not forgotten to walk in the path of candour.

"It is almost needless here to say, that I have availed myself of all the writings of the best and most eminent authors I could obtain. Whatever has struck me as of importance in ecclesiastical history; whatever good and accurate in definition; whatever just views of the passions of the human mind; whatever terms used in the religious world; and whatever instructive and impressive in the systems of divinity and moral philosophy, I have endeavoured to incorporate in this Work. And in order to prevent its being a dry detail of terms and of dates, I have given the substance of what has been generally advanced on each subject, and occasionally selected some of the most interesting and practical passages from our best and celebrated sermons. I trust, therefore, it will not only be of use to inform the mind, but impress the heart; and thus promote the real good of the reader. The critic, however, may be disposed to be severe; and it will, perhaps, be easy for him to observe imperfections. But be this as it may: I can assure him I feel myself happy in the idea that the work is not intended to serve a party, to encourage bigotry, or strengthen prejudice, but 'for the 'service of truth, by one who would 'be glad to attend and grace her 'triumphs; as her soldier, if he has 'had the honour to serve successfully 'under her banner; or as a captive 'tied to her chariot wheels, if he has, 'though undesignedly, committed 'any offence against her.' After all, however, what a learned author said of another work I say of this:—'If 'it have merit, it will go down to pos-'terity; if it have none, the sooner 'it dies and is forgot the better'." p. iii, iv.

We adduce the following successive articles, as a fair specimen of the work and the talents of its Author.

"INTERIM, the name of a formulary, or confession of faith, obtruded upon the Protestants, after the death of Luther, by the emperor Charles V. when he had defeated their forces. It was so called, because it was only to take place in the *interim*, till a general council should decide all the points in question between the Protestants and Catholics. The occasion of it was this: The emperor had made choice of three divines, viz. Julius Phlug, bishop of Naumberg, Michael Helding, titular bishop of Sideon, and John Agricola, preacher to the elector of Brandenburgh; who drew up a project, consisting of 26 articles, concerning the points of religion in dispute between the Catholics and Protestants. The controverted points were, the state of Adam before and after his fall; the redemption of mankind by Jesus Christ; the justification of sinners; charity and good works; the confidence we ought to have in God; that our sins are remitted; the church and its true marks, its power, its authority, and ministers; the pope and bishops; the sacraments; the mass; the commemoration of saints; their intercession; and prayers for the dead.

"The emperor sent this project to the pope for his approbation, which he refused; whereupon Charles V. published the imperial constitution, called the Interim, wherein he declared, that 'it was his will, that all 'his catholic dominions should, for 'the future, inviolably observe the 'customs, statutes, and ordinances 'of the universal church; and that 'those who had separated themselves 'from it should either reunite them-'selves to it, or, at least, conform to 'this constitution; and that all should 'quietly expect the decisions of the 'general council.' This ordinance was published in the diet of Augsburg, May 15, 1548; but this device neither pleased the pope nor the protestants: the Lutheran preachers openly declared they would not receive it, alledging that it re-established popery: some chose rather to quit their chairs and livings than to subscribe it; nor would the duke of Saxony receive it. Calvin, and several others, wrote against it. On the other side, the emperor was so severe against those who refused to accept it, that he disfranchised the cities of Magdeburg and Constance for their opposition.

"INTERMEDIATE STATE, a term made use of to denote the state of the soul between death and the resurrection. From the scriptures speaking frequently of the dead as sleeping in their graves, many have supposed

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that the soul sleeps till the resurrection, *i. e.* is in a state of entire insensibility. But against this opinion, and that the soul, after death, enters immediately into a state of reward or punishment, the following passages seem to be conclusive, 17 Mat. 3. —23 Luke, 42. 5 2d Cor. 6. 1 Phil. 21. 16 Luke, 22, 23. 6 Rev. 9. See articles Resurrection, Soul, and Future State; Bishop Law's Apendix to his Theory of Religion; Bennet's Olam Haneshamoth, or View of the Intermediate State; Archdeacon Blackburne's Historical View of the Controversy concerning an Intermediate State, and the separate Existence of the Soul between Death and the general Resurrection; in which last the reader will find a large account of the writings on this subject, from the beginning of the reformation to almost the present time. See also, Doddridge's Lectures, lect. 219.

"*Intolerance* is a word chiefly used in reference to those persons, churches, or societies, who do not allow men to think for themselves, but *impose* on them articles, creeds, ceremonies, &c., of their own devising. See Toleration. Nothing is more abhorrent from the genius of the christian religion than an intolerant spirit, or an intolerant church. 'It has inspired 'its votaries with a savage ferocity; 'has plunged the fatal dagger into in-'nocent blood; depopulated towns 'and kingdoms; overthrown states 'and empires, and brought down the 'righteous vengeance of heaven upon 'a guilty world. The pretence of 'superior knowledge, sanctity and 'authority for its support, is the dis-'grace of reason, the grief of wis-'dom, and the paroxysm of folly. 'To fetter the conscience, is injus-'tice; to ensnare it, is an act of sa-'crilege; but to torture it, by an at-'tempt to force its feelings, is horri-'ble intolerance; it is the most aban-'doned violation of all the maxims 'of religion and morality. Jesus 'Christ formed a kingdom purely spi-'ritual; the apostles exercised only 'a spiritual authority under the di-'rection of Jesus Christ; particular 'churches were united only by faith 'and love; in all civil affairs they 'submitted to civil magistracy; and 'in religious concerns they were go-'verned by the reasoning, advice, 'and exhortations of their own of-'ficers: their censures were only 'honest reproofs; and their excom-'munications were only declarations 'that such offenders, being incorri-'gible, were no longer accounted 'members of their communities.' Let it ever be remembered therefore, that no man or men have any authority whatever from Christ to domineer over the consciences, or persecute the persons of any whose religious principles agree not with their own. See Lowell's Sermons, ser. 6; Robinson's Claude, vol. II. p. 227, 299; Saurin's Ser. 3d vol. p. 30, preface; Locke on Government and Toleration.

"*Intrepidity*, a disposition of mind unaffected with fear at the approach of danger. *Resolution* either banishes fear or surmounts it, and is firm on all occasions. *Courage* is impatient to attack, undertakes boldly, and is not lessened by difficulty. *Valour* acts with vigour, gives no way to resistance, but pursues an enterprize in spite of opposition. *Bravery* knows no fear; it runs nobly into danger, and prefers honour to life itself. *Intrepidity* encounters the greatest points with the utmost coolness, and dares even present death. See Courage, Fortitude.

"*Investiture*, in ecclesiastical policy, is the act of conferring any benefice on another. It was customary for princes to make investiture of ecclesiastical benefices, by delivering to the person they had chosen, a pastoral staff and a ring. The account of this ceremony may be seen at large in Mosheim's Ecclesiastical Hist. cent. 11, part 2, chap. 2." *p.* 391—401.

"*Joachimites*, the disciples of Joachim, abbot of Flora, in Calabria. Joachim was a Cistertian monk, and a great pretender to inspiration. He relates of himself, that, being very young, he went to Jerusalem in the dress of a hermit to visit the holy places; and that, while he was in prayer to God in the church of that city, God communicated to him, by infusion, the knowledge of divine mysteries, and of the holy scriptures. He wrote against Lombard, the master of the sentences, who had maintained that there was but one essence in God, though there were three persons; and he pretended, that, since there were three persons, there must be three essences. This dispute was in the year 1195. Joachim's writings

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were condemned by the fourth Lateran council.

"His followers, the Joachimites, were particularly fond of certain *ternaries*. The Father, they said, operated from the beginning until the coming of the Son; the Son from that time to their's, viz. the year 1260; and the Holy Spirit then took it up, and was to operate in his turn They likewise divided every thing relating to men, doctrine, and manner of living into three classes, according to the three persons of the Trinity. The *first ternary* was that of men; of whom, the first class was that of married men, which had lasted during the whole period of the Father; the second was that of clerks, which lasted during the time of the Son; and the last was that of Monks, wherein was to be an uncommon effusion of grace by the Holy Spirit. The *second ternary* was that of doctrine, viz. the Old Testament, the New, and the everlasting Gospel; the first they ascribed to the Father, the second to the Son, and the third to the Holy Spirit. A *third ternary* consisted in the manner of living, viz. under the Father, men lived according to the flesh; under the Son, they lived according to the flesh and the spirit; and under the Holy Ghost, they were to live according to the spirit only." *p.* 402.

CLXIV. THE NONCONFORMIST'S MEMORIAL; *being an Account of the Lives, Sufferings, and printed Works of the Two thousand Ministers ejected from the Church of England, chiefly by the Act of Uniformity, Aug.* 24, 1666. *Originally written by* EDMUND CALAMY, D.D. *Abridged, corrected, and methodized, with many additional Anecdotes, and several new Lives, by* SAMUEL PALMER. *Embellished with the Heads of the principal Divines, chiefly from original Pictures, 2d Edition, vol. I. and II. (to be completed in 3 vols.)*

THE reason of publishing this edition, and the improvements introduced in it, may be seen by the following extract from the postscript to the former preface.

"Being encouraged by the increasing demand for this work to undertake a new edition; I gladly embrace the opportunity now afforded of bringing forward a considerable number of articles which were received too late to be inserted in the former; together with many important additions and corrections since made, in consequence of further researches, and the friendly communications of various correspondents. The chief additions which I have made are from scarce funeral sermons and lives, which have fallen into my hands since the work was first published, and from the farewel sermons of the most distinguished of the London ministers, the extracts from which, in some instances, will supply the defects in the biographical narratives, and throw considerable light on the characters of the men. Some new lives have also been inserted, principally from Mr. Cotton Mather's History of New England, the most considerable of which is that of Mr. John Bailey, whose name had not been before mentioned.

"Many other additions and corrections have been received since the circulation of the proposals for this new edition, from different persons, to whom particular acknowledgments will be made in the close; as likewise to others who may hereafter contribute towards the perfection of this work. But in this place must be mentioned the special obligations which the public are under to Mr. Isaac James, of Bristol, who has bestowed great pains in examining various records which had not before been consulted.

"Besides the above improvements, the reader must be informed, that greater liberties have now been taken than had been before, with the original composition, which has been amended throughout; so that this may be considered as being, in a manner, a new work; which is mentioned to satisfy such persons as have intimated that the improvements in this edition should have been separately printed for the accommodation of those who were possessed of the former.

"In consequence of the great quantity of new matter which has been introduced, it was found necessary to make an additional volume. It is to be regretted that this edition is so much more expensive than the former was: but if the additional price of paper, which is now doubled,

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and the increased expence of printing, be duly considered, this will be allowed to have been unavoidable."

As specimens of this work, which may be unknown to many of our readers, we subjoin the two following articles; and would only here add, that the portraits we have hitherto seen are in general well executed, and some of them beautiful.

"Matthew Pool, M. A. of Eman. Col. Camb. son of Francis Pool, Esq. born in the city of York. Richard, the grandfather, was descended of the ancient family of the Poles *, of Spinkhill, in Derbyshire. Being driven thence upon occasion of his inclination to the Reformation, he lived at Sike-house, and afterwards at Drax Abbey, in Yorkshire, near which place Mr. Matthew Pool had 100l. per ann. left him by his father, who married Alderman Toppin's daughter, of York. He was very facetious in his conversation, very true to his friend, very strict in his piety, and universal in his charity. He set on foot a good and great project for maintaining young men of ability, studiousness, and piety at the universities, in the study of divinity. He had the approbation of the heads of houses in both of them, and nominated such excellent persons for trustees, and solicited so earnestly, that in a little time, about 900l. per ann. was procured for that purpose. Dr. Sherlock, Dean of St. Paul's, was one of those that were educated on this foundation. But this design was quashed by the Restoration.

"Mr. Pool succeeded Dr. Tuckney, at St. Michael's, where he continued about fourteen years, till the Bartholomew act passed, and was a very diligent preacher and a hard student. With ten years indefatigable study he finished his *Synopsis Criticorum*, in five large volumes, folio, which Mr. Wood owns to be an admirable and useful work; adding, that 'the author left behind him the 'character of a celebrated critic and 'casuist.' While he was drawing up this work, and his English annotations, it was his usual custom to rise at three or four o'clock, and take a raw egg about eight or nine, and another about twelve; then to continue his studies till the afternoon was pretty far advanced; when he went abroad, and spent the evening at the house of some friend; at none more frequently than Alderman Ashhurst's. At such times he would be exceedingly but innocently merry, very much diverting both himself and his company. After supper, when it was near time to go home, he would say, 'Now let us call for a reckon-'ing;' and then would begin some very serious discourse; and when he found the company was composed and serious, he would take his leave of them. This course was very serviceable to his health, and enabled him to go through the great fatigue of his studies, and it seems a noble example of the *utile dulci*. Were the mirth of our conversation always so closed, it would leave no uneasy reflections behind.

"When Dr. Oates's Depositions, &c. were printed, Mr. Pool found his own name in the list of persons who were to be cut off, as was supposed, for what he had written against the Roman Catholics. This gave him not the least concern, till one night having been at the Alderman's, he took one Mr. Chorley to bear him company home; when they came to the narrow passage from Clerkenwell to St. John's Court, two men stood at the entrance, one of whom cried out, 'Here he is.' Upon which the other said, 'Let him alone, for 'there is somebody with him.' Mr. Pool asked his friend whether he heard what those men said; adding, 'I had been murdered to-night, had 'not you been with me.' This raised in him such an apprehension of his danger, as occasioned him soon afterwards to retire to Holland, where he ended his days. But whether or no by a natural death has been doubted. It was generally suspected he was poisoned. He died at Amsterdam, October 1679, aged 56.—His great work on the Bible, is deservedly held in high estimation. It includes not only an abridgment of the *Critici Sacri*, but extracts from a great number of treatises and pamphlets that might have been otherwise lost. It was undertaken by the advice of Bishop Lloyd, and patronized by Archbishop Tillotson, and he obtained a royal patent for the sole printing of it. Mr. Granger says of it, 'The plan was judicious,

* So, it seems, the family name was originally spelt, as a correspondent informs the Editor.

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'and the execution more free 'from error than seems consistent 'with so great a work being finished 'by one man in so short a time'." *p.* 167—169.

"Thomas Gouge, M. A, of Eaton School, and King's College, Oxford, son of the eminent Dr. William Gouge, of Blackfriars: He was born at Bow, near Stratford, Middlesex. After he had taken his degrees, he left the university and his fellowship, being presented to the living of Colsden, in Surry, where he continued two or three years, and then removed to St. Sepulchre's, in London, in 1638, a large and populous parish, in which, with solicitude and pains, he discharged all the duties of a faithful minister twenty-four years. Besides his constant preaching, he was diligent and charitable in visiting the sick; not only ministering spiritual counsel and comfort to them, but liberally relieving the necessities of the poor. Every morning through the year, he catechized in the church, chiefly the poorer sort, who were generally the most ignorant, and especially the aged, who had most leisure. To encourage them to come for instruction, he once a week distributed money among them; but changed the day, to oblige them to a constant attendance. As for the poor, who were able to get their own living, he set them to work, buying flax and hemp for them to spin. He paid them for their work, and sold it as he could among his friends. By this means he rescued many from idleness, poverty, and vice. This course of his gave the first hint to Mr. T. Firmin of that plan of his for employing the poor, which met with such general applause.

"Mr. Gouge's piety towards God, the necessary foundation of all other virtues, was great and exemplary, yet still and quiet; much more in substance than in shew. It did not consist in finding fault with others, but in the due government of his own life and actions; *exercising himself continually to have a conscience void of offence towards God and man*; in which he was such a proficient, that, after a long and familiar acquaintance with him, it was not easy to discern any thing in him which deserved blame. So great was his modesty, that he never appeared, either by word or action, to put any value upon himself. In regard to the charities he procured, he would rather impute them to any, who had the least concern in obtaining them, than assume any thing to himself. When he quitted his living of St. Sepulchre's, upon *some dissatisfaction** about the terms of conformity, he forbore preaching; saying, 'There 'was no need of him in London; and 'that he thought he might do as 'much or more good in another 'way, which could give no offence.' Though afterwards, (being *better satisfied of some things* he had doubted of before,) he had licence from some of the bishops to preach in Wales, when he took his annual journey thither, where he saw great need of it, and thought he might do it with great advantage among the poor, on account of his charities there. He was clothed with humility, and had in a most eminent degree that ornament of a meek and quiet spirit. He was not only free from anger and bitterness, but from all affected gravity and moroseness. His conversation was affable and pleasant. A wonderful serenity of mind was visible even in his countenance. He was hardly ever merry, but never sad; and upon all occasions appeared the same: always cheerful, and always kind; ready to embrace and oblige all men; and if they did but fear God and work righteousness, he heartily loved them, how distant soever from him in judgment about things less necessary, and even in opinions that he held very dear.

"But the virtue which shone the brightest in him, and was his most proper and peculiar character, was his *charity* to the poor. God blessed him with a good estate, and he was liberal beyond most men in doing good with it; which indeed he made the great business of his life, to which he applied himself with as much constancy and diligence as other men labour at their trades. He sustained great loss by the fire of London, so that (when his wife died, and he had settled his children) he had but 150*l.* per ann. left; and even then he constantly disposed of 100*l.* in works of charity. [He had a most singular sagacity and prudence in devising the

* The words distinguished as above, it is to be remembered, are those of one who had himself expressed his full assent and consent.

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most effectual ways of doing good, and in disposing of his charity to the greatest extent, and the best purposes; always, if possible, making it serve some end of piety or religion: *e. g.* instructing poor children in the principles of religion, and furnishing grown persons, who were ignorant, with the Bible, and other good books; strictly obliging those to whom he gave them, to a diligent reading of them, and enquiring afterwards how they had profited. In his occasional alms to the poor, the relief he gave them was always mingled with good counsel, and as great a compassion for their souls as their bodies; which, in this way, often had the best effects. For the nine or ten last years of his life, he almost wholly applied his charity to Wales, where he thought there was the most occasion for it; and he took great pains to engage the assistance of other persons in his own designs,] and to stir up the rich, in whom he had any interest, to works of charity in general; urging them to devote at least the *tenth* of their estates to this use.

"When he was between sixty and seventy years of age, he used to travel into Wales, and disperse considerable sums of money, both his own and what he collected from other persons, among the poor labouring persecuted ministers. [But the chief designs of his charity there, were to have poor children taught to read and write, and carefully instructed in the principles of religion; and to furnish persons grown up with the necessary means of religious knowledge.] With a view to the former, he settled three or four hundred schools in the chief towns; in many of which women were employed to teach children to read, and he undertook to pay for some hundreds of children himself. With a view to the latter, he procured them Bibles, and other books of piety and devotion, in their own language; great numbers of which he got translated, and sent to the chief towns, to be sold at easy rates to those that were able to buy them, and given to such as were not. In 1675 he procured a new and fair impression of the Welch Bible and liturgy, to the number of 8000; one thousand of these were given away, and the rest sold much below the common price. He used often to say with pleasure that he had two livings, which he would not exchange for the greatest in England; viz. Christ's Hospital, where he used frequently to catechise the poor children; and Wales, where he used to travel every year (and sometimes twice in the year) to spread knowledge, piety, and charity.

"A certain author* insinuates, that his charities in Wales were only to serve a *party*, and that the visible effect of them is, the increase of the *dissenters*. This reflection on his memory is as false as it is invidious. For he was so far from that narrowness of spirit, or bigotry to the interest of the dissenters, that he procured the Church Catechism, with a practical exposition of it, and the Common Prayer, to be printed in Welch, and freely given to the poor; as well as The Whole Duty of Man, The Practice of Piety, and other practical books, containing such things only as good Christians are generally agreed in, and not one to persuade people to nonconformity. If the growth of *dissenters*, in Wales, be an effect of the increase of *knowledge* there, we cannot help that. They, whose consciences are enlightened and moved by the word of God, will be always disposed to pay a greater veneration to divine truths and ordinances than to such usages as are merely human; and will be naturally apt to scruple those things that want the sacred impress of divine authority. And if this gentleman thinks the best expedient to prevent this, is to keep the people in the same state of ignorance they were in during the period of which his history treats, he has the papists on his side, but it is hoped none that understand Protestant principles.

"While Mr. Gouge was doing all this good, he was persecuted even in Wales, and excommunicated, for preaching occasionally, though he had a licence, and though he went constantly to the parish churches and communicated there. But, for the love of God and men, he endured these and all the difficulties he met with, doing good with patience and with pleasure. So that, all things considered, there have not, since the primitive times of Christianity, been many among the sons of men to whom

* Mr. Wynnes, in his edition of Powel's Hist. of Wales.

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that glorious character of the Son of God might be better applied, 'that 'he went about doing good.' He died suddenly in his sleep, Oct. 29, 1681, aged 77. His funeral sermon was preached by Dr. Tillotson, afterwards Archbishop of Canterbury, (from which the above account is principally extracted.) Mr. Baxter says, 'He never heard any one person 'speak one word to his dishonour, 'no not the highest prelatists them-'selves, save only that he conformed 'not to their impositions'." *p.* 184—188.

CLXV. YOUTH'S MONITOR, *in Verse; in a Series of Little Tales, Emblems, Poems, and Songs, moral and divine. Many of them written for the Use of Sunday Schools. By* JOHN BURTON.

CONSIDERING these as the produce of the leisure hours of a young man, and as designed for young people, we conceive our readers will not be displeased with the following specimens.

"JOSEPH AND EDWIN.

"*The Bird's-Nest.*

"As Joseph and Edwin were walking one day,
In the spring of the year, when the fields were all gay,
And the songsters were fled to the grove:
No murmur was heard, all was transport and joy,
Save the chirp of young birds in a thicket hard by,
Where the silver streams softly did move.

They paus'd, and they listen'd, then fixed their eyes
On the place whence they thought might proceed the small noise,
And agreed to explore the rude spot;
With limbs all alert, and with hearts full of glee,
They sprang to the thicket, most anxious to see
Could they find out the chirpers or not.

Said Joseph to Edwin, inspir'd with delight,
O Edwin, my boy, what a transporting sight!
Here's a nest of young birds, I declare it!
Here, here, my brave play-mate, go run with them home,
And soon, my dear boy, I will joyfully come,
And the prize we will equally share it.

Ere young Edwin reach'd home, the poor mother with food
Came flying full speed to supply her young brood;
But, ah! what a heart-piercing sight!
The ruffians had robb'd her of all that was dear:—
She chirp'd, and she call'd, but no more could they hear,
And she mourn'd from the morn to the night.

As Joseph observ'd her, his soul it did melt;
Oh the painful sensations that poor Joseph felt
In reviewing the deed that was done!
He ran home in haste to restore them again,
But, alas! they were dead, all his efforts were vain:—
And his soul did in bitterness moan."
p. 11—13.

"THE BOY AND THE WASP.

"A headstrong boy, with wishful eye,
Watch'd the meand'ring of a fly,
As in a room with soaring wing,
It skimm'd and humm'd from thing to thing:
He often wish'd that he could gain it,
At length endeavour'd to obtain it;
Where tracing of its winding track,
First to one end, then turning back,
Till wearied out with fruitless toil,
He sat him down to rest awhile:
Soon for pursuit he up again,
Labour'd and toil'd with anxious pain,
Until at length with eager grasp,
He gain'd his prize,—a vengeful wasp;
Which soon as caught, with dreadful spring,
Sent deep its perforating sting.
See the poor boy, in dread surprise,
Now writhing in deep agonies;
No more the golden fly delights him,
But now its very sight affrights him.—
Such recent proof, conviction brings,
That wasps, though beautiful, have stings."

"REFLECTION.

"Poor suffering boy, hadst thou but known
Ere thou hadst run the insect down,
The power it had to give thee pain,
Thou would'st, methinks, have shunn'd the bane:
Nor thus have toil'd to gain an adder,
With wounding sting and pois'nous bladder.

"APPLICATION.

"Too oft, alas! like this poor boy,
We grasp at many a seeming joy;
Which soon as gain'd we feel a dart
Strike deep, and wound our inmost heart."
p. 33, 34.

From a few "Miscellaneous Poems for persons of riper years," which

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are subjoined, we select the following:

"MIDNIGHT.

"'Tis now gone twelve, my soul how deep the gloom!
Nought round me strikes, save emblems strong of death;
No sound breaks forth, but groans, and sighing breath:
No fields are seen to smile, no trees to bloom.
'Twas nigh to seven when Sol in abrupt haste
Shot down the western steep his gladdening ray;
Where now in happier lands he holds his day,
While Albion lies forlorn,—a dreary waste:
Clouds congregating fast obtrude their shade,
And the night's lamp has slunk beneath the dell.——
Ah me! when mental midnight glooms pervade,
How sinks the soul all 'neath their potent swell!
When the true source of light forbears to shine,
Mid-day is blackest night, e'en on equator's line!" p. 86, 87.

CLXVI. THE ASIATIC REGISTER; *or, a View of the History of Hindustan; and of the Politics, Commerce, and Literature of Asia, for the Year* 1801. *Thick* 8*vo.*

THIS work, as many others, arose out of the growing importance of our Asiatic possessions, and the necessity of a better acquaintance with them to all who are interested in East Indian affairs.

The present is the 3d vol. of this work, and is executed upon the same plan as our Annual Registers; the various articles are classed under the following heads:—History of Hindustan—Chronicle of Events in India—Promotions—Home Intelligence—State Papers—Proceedings in Parliament—Proceedings at the India House—Characters, including Biographical articles—Miscellaneous Tracts—Poetry—Account of Books. As specimens of the manner in which the principal departments are executed, we give the following extracts:

Under the article History we have but one chapter; (viz. the 3d), of which we shall give the contents and introduction.

"Recapitulation of the Subjects of the First and Second Chapters—Observations on the Constitution of the Mogul Empire, and on the Political and Commercial State of India, at the Beginning of the Seventeenth Century—An Account of the early Intercourse between Great Britain and India—The Origin of the English East India Company—The First Charter granted to that Company by Queen Elizabeth—The Arguments against the India Trade, and the Establishment of an exclusive Company, with the Replies to these Arguments—The First trading Voyages to India by the Company's Ships—The Embassy of Sir Thomas Rowe to the Court of Jehanger, the Emperor of Hindustan—The Establishment of English Factories in different Parts of India during the Reigns of that Prince, and of his Cotemporary, James the First of England.

"In the preceding chapters we brought down our history to the close of the sixteenth century. We introduced it by surveying the state of ancient Hindustan, with regard to religion, civil government, laws, manners, arms, commerce, arts, sciences, and literature; so that a just and distinct notion might at once be formed of these important particulars. This introduction we followed by a connected series of every well authenticated public event in the civil history of the empire, from the earliest ages to the death of Akbar; by a view of the commercial intercourse between India and Europe, previous to the discovery of the passage by the Cape of Good Hope; and by a concise account of the rise and progress of the Portuguese establishments, together with a developement of the causes of their declension. We now proceed to call the attention of our readers to still more interesting topics.

"The political situation of Hindustan, at the beginning of the seventeenth century, has been noticed in our view of the reign of Akbar. But before we enter upon the principal subject of this chapter, it seems essential to make our readers fully acquainted with the condition, not only of the continent, but of the islands of India, both in respect to politics and commerce, at the commencement of the direct trade between these countries and England.

"At the death of Akbar, in 1605, his dominions extended from the Tibet mountains on the north, to the provinces of Visiapur and Golconda,

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on the south; and from the confines of Aracan, Meckly, Assam, and Bootan, on the east, to the river Attock and Cabulistan on the West. This vast territory comprehended the finest and richest countries in India. It consisted of one hundred and five provinces, and two thousand seven hundred and thirty-seven districts. With a view to the better government of his extensive empire, to meliorate the condition of his subjects, and thereby to advance the general prosperity, Akbar divided his dominions into fifteen subahs, over each of which he appointed a subahdar or viceroy. The names of these subahs were, Delhi, Agra, Allahabad, Oude, Agimer, Ahmedabad, Bahar, Bengal, Cabul, Lahore, Multan, Malwa, Berar, Kandeish, and Ahmednagur. The empire thus divided, was governed nearly on the same principles as the ancient Hindu states, though the emperor ruled with a much more absolute sway than the Hindu kings; for he had not, like them, an arbitrary system of religion, interwoven with the civil code, and a domineering hierarchy, who by that code was placed above the prince in the order of society, constantly operating as a check on his conscience, and thereby restraining him in the commission of tyrannical acts. Akbar inherited from his ancestors on the throne of Delhi, a power in every respect unlimited and uncontrolable; but it was his glory to exercise that power according to the immutable and established maxims of universal justice. Though he possessed in an eminent degree all the qualifications of a great warrior, his turn of mind inclined him to promote the peaceful arts, and to encourage industry amongst his subjects. In the dominions which he conquered, as well as in those which he held by inheritance, he restored the Hindus not only to the free exercise of their religion, but to many of their civil rights. In treating of the ancient Hindu governments, we have already shewn that the prince was the absolute and sole proprietor of the soil: that the land throughout his dominions was apportioned in small allotments to the husbandman, by whom it was cultivated, which allotments they held by perpetual hereditary leases; that the gross produce of the soil constituted the revenues of the state, and that one sixth part only of that produce had from immemorial custom been demanded by the prince. Of this proportion of the gross produce part was paid in kind, and part in money. The state of landed property in Hindustan continued nearly the same for the first three centuries after the Mahommedan conquests. The Ghiznian princes were rude and ferocious fanatics, who overrun rather than subdued the western provinces, and whose short sighted avarice never looked beyond the immediate plunder of moveable property. Instead of taking possession of, they destroyed the sources by which alone they could have secured to themselves real wealth and permanent power. Whenever they wanted a supply of money, they plundered the manufacturers, merchants, and peasantry, and laid waste the districts contiguous to the royal residence. Under such circumstances, nothing but the extraordinary fertility of the country, and the indefatigable industry of its native inhabitants, could possibly have preserved it from total ruin.

"After the establishment of the Afghan dynasty in Hindustan, the Hindus appear to have been somewhat less severely oppressed. The princes of that race, though not less cruel or avaricious, were infinitely more politic than their predecessors. They saw the absurdity of stripping their conquered subjects of the whole of their property, and in effect defeating their own object, by precluding them from having any property to pillage in future. These princes therefore exacted heavy tributes throughout the whole of the provinces they had subdued; without fixing, however, any mode or rate of payment, or establishing any sort of systematic arrangement. They made no appropriation of any part of the lands in their dominions, except the provinces of Delhi, and the Doab. In these the Hindu husbandmen were required to convert into money the greatest part of the gross produce of their farms, which money was collected by the choudries or collectors, and by them paid into the royal treasury.

"The first Mahommedan monarch who made any change in the political economy of Hindustan, was Alla-uddeen, whose reign, institutions, and personal character, have been al-

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ready noticed. After causing an accurate survey to be made of all the provinces in his dominions, he directed the Hindu collectors to make estimates of the value of the gross annual produce of the land in every district; one-half of the whole he appropriated to himself: and Ferishta adds, 'that he reduced the 'choudries to the level of the class of 'ryots; so that these opulent collec-'tors might not throw the burden 'from themselves on the industrious 'farmers. He also enacted, that the 'fees received by the collectors, as 'perquisites of office, should in fu-'ture be paid into the royal treasury.' This heavy impost, but still more the alteration which was made in their ancient customs, reduced the peasantry to misery and despair; the cultivation of the lands was neglected; and many of the opulent ryots in the northern provinces abandoned their houses and fled to the woods. At the death of Alla, this destructive system was discontinued; but the same rate of impost was exacted, with more or less rigour, from that period till the accession of Firose-Shah. But that judicious and benevolent monarch no sooner assumed the reins of government, than he remitted a great part of the assessment made by Alla; and by many wise and salutary regulations, restored the agriculture, and revived the commerce of the empire.

"The conquest of Timur, which took place above about ten years after the death of Firose-Shah, involved the whole country in anarchy. Whether the institutes of that celebrated prince were prepared for Hindustan or for Persia, is a question of little importance, as they never were adopted in any country; though Akbar indeed appears to have profited by them in forming his plan of government. From the invasion of Timur, until the reign of Akbar, the information which has been handed down by Ferishta, respecting the state of the landed property, is very imperfect. It would appear, however, that though the exactions which were made by the sovereign were immoderately high, and occasionally enforced with circumstances of the most atrocious cruelty, yet trade and agriculture were carried on by the industrious Hindus according to their ancient customs, in spite of the oppression under which they groaned. None of the Mussulman princes, during that period, made any material alteration in the state of property, or in the mode of collecting the revenues. Whilst the royal treasury was regularly kept full, they were little anxious about the sources from whence it was supplied.

"On the accession of Akbar, a system of moderation was immediately adopted. The first edict that was issued was strictly to prohibit the exaction of peishcush or tribute from the farmers, to let all merchandize pass toll free, and to forbid the practice of recruiting the army by force from amongst the Hindu labourers. This edict, which was rigidly enforced, and followed by others of the same complexion, in a few years changed the face of affairs over the whole empire, and paved the way for those institutions which crowned the reign of this prince with a just and durable glory." p. 1—4.

(To be concluded in our next.)

CLXVII. A SHORT HISTORY *of the ancient Israelites; a Work of the greatest Utility to all who desire fully to understand their various Customs, Manners, &c. Written originally in French by the* ABBE FLEURY *Much enlarged from the "Apparatus Biblicus" of* PERE LAMY, *and corrected throughout by* A. CLARKE *Crown. 8vo. boards.*

BISHOP HORNE says, in one of his discourses, "This little book (meaning the Abbé Fleury's) contains a concise, pleasing, and just account of the manners, customs, laws, polity, and religion of the Israelites. It is an excellent introduction to the reading of the old Testament, and should be put into the hands of every young person. An elegant English version of it (he adds) by Mr. Farneworth was first printed in 1756." This version is the same for substance as is here reprinted, but corrected and enlarged (as the title expresses it) from Père Lamy, a man of great erudition, to whom we are indebted for the fourth part of the present volume. As a specimen of the work, we shall extract the second chapter of Part I. On the *employments* of the Israelites, particularly *agriculture*.

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"We do not find any distinct professions among the Israelites. From the eldest of the tribe of Judah to the youngest of that of Benjamin, they were all husbandmen and shepherds, driving their ploughs and watching their flocks themselves. The old man of Gibeah, that lodged the Levite, whose wife was abused, was coming back at night from his work, when he invited him to sojourn with him. Gideon himself was threshing his corn when the angel told him he should deliver his people. Ruth got into the good graces of Boaz by gleaning at his harvest. Saul, though a king, was driving oxen when he received the news of the danger Jabesh Gilead was in. Every body knows that David was keeping sheep, when Samuel sent to look for him to anoint him king; and he returned to his flock, after he had been called to play upon the harp before Saul. After he was king, his sons made a great feast at the shearing of their sheep. Elisha was called to be a prophet as he drove one of his father's twelve ploughs. The child that he brought to life again was with his father at the harvest when it fell sick. And Judith's husband, though very rich, got the illness of which he died on the like occasion. The Scripture abounds with such examples.

"This, without doubt, is what most offends those who are not acquainted with antiquity, and have no opinion of any customs but their own. When one speaks of ploughmen and shepherds, they figure to themselves a parcel of clownish boors, that lead a slavish miserable life, in poverty and contempt, without courage, without sense or education. They don't consider, that what makes our country people commonly so wretched, is their being slaves to all the rest of mankind: since they work not only for their own maintenance, but to furnish necessaries for all those that live in a better manner. For it is the countryman that provides for the citizens, the officers of the courts of judicature and treasury, gentlemen, and ecclesiastics: and whatever ways we make use of to turn money into provisions, or provisions into money, all will end in the fruits of the earth, and those animals that are supported by them. Yet when we compare all these different conditions together, we generally place those that work in the country in the last rank: and most people set a greater value upon *fat idle citizens*, that are *weak*, and *lazy*, and *good for nothing*, because, being richer, they live more luxuriously, and at their ease.

"But if we imagine a country, where the difference of conditions is not so great, where to live genteelly is not to live without doing any thing at all, but carefully to preserve ones liberty, which consists in being subject to nothing but the laws and public authority; subsisting upon ones own stock, without depending upon any body, and being content with a little, rather than do a mean thing to grow rich; a country where idleness, effeminacy, and ignorance of what is necessary for the support of life, were discountenanced, and where pleasure was in less esteem than health and strength: in such a country it would be more creditable to plow, or keep a flock, than to follow diversions, and idle away all ones time. Now there is no necessity of having any recourse to Plato's commonwealth to find men of this character, for so lived the greatest part of mankind for nearly four thousand years.

"To begin with what we are best acquainted with. Of this sort were the maxims of the Greeks and Romans. We see every where in Homer, kings and princes living upon the fruits of their lands and their flocks, and working with their own hands. Hesiod has written a poem on purpose to recommend husbandry, as the only credible means of subsisting and improving ones fortune; and finds fault with his brother, to whom he addresses it, for living at other people's expence, by *pleading causes*, and following affairs of that kind. He reckons this employment, which is the sole occupation of so many amongst us, no better than idleness. We see by Xenophon's Œconomics, that the Greeks had no way lessened their opinion of husbandry, when they were at the highest pitch of politeness.

"We must not therefore impute the fondness of the Romans for husbandry to stupidity and want of letters: it is rather a sign of their good sense. As all men are born with limbs and bodies fit for labour, they

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thought every one ought to make use of them; and that they could not do it to better purpose than in making the earth afford them a certain maintenance and innocent plenty. It was not, however, covetousness that recommended it to them; since the same Romans despised gold, and the presents of strangers. Nor was it want of courage and bravery; since at that very time they subdued all Italy, and raised those powerful armies with which they afterwards conquered the whole world. On the contrary, the painful and frugal life they led in the country was the chief reason of their great strength, making their bodies robust and inured to labour, and accustoming them to severe discipline. Whoever is acquainted with the life of Cato the Censor, cannot suspect him of a low way of thinking, or of meanness of spirit: yet that great man, who had gone through all the offices in the commonwealth when it flourished most, who had governed provinces and commanded armies; that great orator, lawyer, and politician, did not think it beneath him to write of the various ways of managing lands and vines, the method of building stables for different sorts of beasts, and a press for wine or oil; and all this in the most circumstantial manner; so that, we see, he understood it perfectly, and did not write out of ostentation or vain-glory, but for the benefit of mankind.

"Let us then frankly own that our contempt of husbandry is not founded upon any solid reason; since this occupation is no way inconsistent with courage, or any other virtue that is necessary either in peace or war, or even with true politeness: Whence then does it proceed? I will endeavour to shew the real cause. It comes only from use, and the old customs of our own country. The Franks, and other people of Germany, lived in countries that were covered with forests: they had neither corn nor wine, nor any good fruits: so that they were obliged to live by hunting, as the savages still do in the cold countries of America. After they had crossed the Rhine, and settled on better lands, they were ready enough to take the advantages that result from agriculture, arts, and trade; but would not apply *themselves* to any of them. They left this occupation to the Romans whom they had subdued, and continued in their ancient ignorance, which time seemed to have made venerable; and entailed such an idea of nobility upon it, as we have still much ado to get the better of.

"But, in the same degree that they lessened the esteem for agriculture, they brought hunting into credit, of which the ancients made but little account. They held it in the highest repute, and advanced it to very great perfection, sparing neither pains nor expence. This has been generally the employment of the nobility. Yet, to consider things in a true light, the labour spent in tilling the ground, and rearing tame creatures, answers at least as well as that which only aims at catching wild beasts, often at the expence of tillage. The moderate pains of one that has the care of a great number of cattle and poultry, is, surely, as eligible as the violent and unequal exercise of a hunter; and oxen and sheep are at least as useful for our support as dogs and horses. It may well therefore be asserted, that our customs, in this point, are not as agreeable to reason as those of the ancients.

"Besides, the Greeks and Romans were not the only people that esteemed agriculture as the Hebrews did: the Carthaginians, who were originally Phœnicians, studied it much, as appears by the twenty-eight books which Mago wrote upon that subject. The Egyptians had such a reverence for it, as even to adore the creatures that were of use in it. The Persians, in the height of their power, had overseers in every province to look after the tillage of the ground. Cyrus the younger delighted in planting and cultivating a garden with his own hands. As to the Chaldeans, we cannot doubt of their being well skilled in husbandry, if we reflect upon the fruitfulness of the plains of Babylon, which produced two or three hundred grains for one. In a word, the history of China teaches us, that agriculture was also in high esteem among them in the most ancient and best times. Nothing but the tyranny of the northern nations has made it so generally disesteemed.

"Let us then divest ourselves of the mean opinion we have conceived

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of it from our infancy. Instead of our villages, where we see on one side castles and houses of pleasure, and on the other miserable huts and cottages, let us imagine we saw those spacious farms which the Romans called villas, that contained an apartment for the master, an inner yard for poultry, barns, stables, and servants houses; and all this in exact proportion, well built, kept in good repair, and exceedingly clean. We may see descriptions of them in Varro and Columella. These slaves were most of them happier than our country people, well fed, well clothed, and without any care upon their hands for the sustenance of their families. The masters, frugal as they were, lived more to their satisfaction than our gentry. We read in Xenophon of an Athenian citizen, who, taking a walk every morning into the fields to look after his workmen, at the same time promoted his health by the exercise of his body, and increased his substance by his diligence to make the most of it. So that he was rich enough to give liberally to religious uses, the service of his friends, and country. Tully mentions several farmers in Sicily, so rich and magnificent, as to have their houses furnished with statues of great value, and were possessed of gold and silver plate of chaced work.

"In fine, it must be owned, that as long as the nobility and rich men of a country were not above this most ancient of all professions, their lives were more happy, because more conformable to nature. They lived longer, and in better health, their bodies were fitter for the fatigues of war and travelling, and their minds more serious and composed. Being less idle, they were not so tired of themselves, nor so solicitous in refining their pleasures. Labour gave a relish to the smallest diversions. They had fewer evil designs in their heads, and less temptation to put them in execution. Their plain and frugal way of living did not admit of *extravagance*, or occasion their *running into debt*. There were, of consequence, fewer lawsuits, selling up of goods, and families ruined: fewer frauds, outrages, and such other crimes, as real or imaginary poverty makes them commit, ... ey are not able or willing to ... The worst is, that the example of the rich and noble influences every body else: whoever thrives so as to be never so little above the dregs of the people, is ashamed to work, especially at husbandry. Hence come so many shifts to live by ones wits, so many new contrivances as are invented every day, to draw money out of one purse into another. God knows best how innocent all these unnatural ways of living are. They are at least most of them very precarious; whereas the earth will always maintain those that cultivate it, if other people do not take from them the produce of it.

"So far then is the country and laborious life of the Israelites from making them contemptible, that it is a proof of their wisdom, good education, and resolution to observe the rules of their fathers. They knew the first man was placed in the terrestrial paradise to work there; and that, after his fall, he was condemned to more laborious and ungrateful toil. They were convinced of those solid truths so often repeated in the books of Solomon: that *poverty is the fruit of laziness*. That *he who sleeps in summer, instead of minding his harvest, or that plows not in winter for fear of the cold, deserves to beg and have nothing*. That *plenty is the natural consequence of labour and industry*. That *riches, too hastily got, are not blessed*. There we see frugal poverty, with cheerfulness and plainness, preferred to riches and abundance, with strife and insolence; the inconvenience of the two extremes of poverty and wealth, and the wise man's desires, confined to the necessaries of life. He enters into a minute detail of œconomical precepts: *Prepare thy work*, says he, *without, and make it fit for thyself in the field*, and afterwards *build thine house*; which is the same with that maxim in Cato, that planting requires not much consideration, but building a great deal.

"Now that which goes by the name of *work, business, goods*, in the book of Proverbs, and throughout the whole Scripture, constantly relates to *country affairs*; it always means lands, vines, oxen, and sheep. From thence are borrowed most of the metaphorical expressions. Kings and other Chiefs are called *shepherds*; and the people, their *flocks*; to govern them is *to find pasture for them*. Thus, the

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Israelites sought their livelihood only from the most natural sources, which are lands and cattle: and from hence, all that enriches mankind, whether by manufactures, trade, rents, or trafficking with money, is ultimately derived. What a blessing would it be to the world, were these times of primitive simplicity restored to mankind!" *p.* 23—32.

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"Notwithstanding the copious information already given concerning the London Polyglott, an Appendix has been thought necessary: and as the materials for it came to hand since the printing of the preceding sheets, it is necessarily referred to the succeeding volume. As this work is such a monument to the honour of the religion and literature of this nation as no other country can boast of in its own behalf, the Editor hopes he has little need to apologize to his countrymen for communicating in detail his researches on this subject.

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"Those who have the smallest acquaintance with the difficulty of compiling such a work as the present, will not be surprised to meet with several mistakes, and will not be hasty in censuring. In so many thousands of dates, places, and prices, these are unavoidable. The chief of those already noticed are the following; which the candid reader will find no difficulty to excuse, and not much labour to correct. The succeeding volumes, it is hoped, will have less cause to claim the public indulgence on this head." p. iii—v.

As specimens of the work itself, we give the following extracts from this volume.

"ABANO (PETRI de) Pierre d'Apono; (so named from the place of his birth, now called Abbano.) Opus quod inscribitur, Conciliator differentiarum philosophorum et precipuè Medicorum, per Thomam Septem et Joannem Burster, de Campidona, fol. Mantuæ, 1472, editio princeps, 1l. 11s. 6d.—A scarce book, but it has been often reprinted.—This editio princeps, at Mr. Gaignat's sale, at Paris, 1769, sold for 79 livres. The author was the most famous philosopher and physician of his age. He was born, A. D. 1250, at a village near Padua. Naudé suspected him of magic, and, according to the reprehensible custom of those times, he was tried for it, but escaped burning by a natural death, at the age of 88, in 1338. Bayle relates his being burnt in effigy afterwards, to suppress the reading of his works.

Another edition of his Conciliator was printed at Venice, per Gab. de Tarvisio, 1476, fol. and was sold in the Valliere library, in 1784, for about 1*l.* 1*s.* sterling.—Besides these, we have the following from the same author.

"Petri Aponi Medici clarissimi in Librum Joan. Mesve addito. Neapoli, 1471. Edit. altera, 1475. Scarce works.

"Geomantia, 1556, in 8vo.

"Physionomia, Padua, 1474, in 8vo.

"Expositio Problemat. Aristotelis, Mantuæ, 1475, et 1482, fol.

"De Remediis Venenorum, 8vo. sine an. aut loc.

"De Remediis Venenorum, Romæ, 1475, 4to.

"Tractatus des Venenis, 4to. Paduæ, 1473. Mediolani, 1475, 4to. Idem liber, cum Bened. de Nursia, Conservatione Sanitatis, Romæ, 1175, 4to.

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"ABÆLARDI et HELOISÆ, Conjugis ejus, Opera; ex Editione Andreæ Quercetani, 4to. Paris, 1616, 0s. 6d.—This collection of the works of Abailard was published from the MS. of Francis d'Amboise. The work contains, 1st, Several Letters, the first of which gives an account of the Author's troubles till the assembling of the Council of Sens. The 2d, 5th, and 8th are addressed to Heloisa. 2d, Sermons. 3d, Doctrinal Tracts. The title page of this edition is sometimes dated 1606, and sometimes 1626.

"——— Epistolæ, ex recensione Ric. Rawlinson, 8vo. London, 1716, 5s.—This is the best edition of these Letters, and has been corrected from the most authentic MSS. It is not often to be met with.

"——— Epistolæ, Latin and French, 5 tom. printed on vellum, bound in red morocco, with silk ends and morocco cases, 34l. 8vo. Paris, 1782.—This was the only copy ever printed on vellum: it is ornamented with miniatures and beautiful drawings; and was purchased at Mr. Paris's sale, in March, 1791, for 33l. The books in this sale were in the finest condition; 636 articles sold for 1076*l.* 17*s.* 6*d.*" *p.* 1, 2, 3.

"ACCIDENCE, 4to. Latin, printed by Wynkyn de Worde, in Caxton's house; no date, but evidently the first step to classical printing in England. He afterwards printed a Reference. In a copy of this book I once found the following note: 'The first book known to have been printed by Wynkyn de Worde, in Fleet-street, contains the Statutes of the 12th year of King Henry 7th, and was printed in 1497, and consequently this Accidence must have been printed before that time, it being printed at Westminster, in Caxton's house.' Thus, while the learned Italians were printing the best Greek and Latin classics, we were amusing ourselves with childish works, as Hilton's Scale of Perfection, &c. Foreign nations led us more than 50 years; for the Perrotti Grammatica of Worde, did not appear till 1512: and about the same time, Gradus Comparationum cum Verbis Anormalis simul et eorum composit. Thus endeth ye Degrees of Comparyson imprynted at London by me Wynkyn de Worde. No date." *p.* 5.

"ÆSCAYLUS, born at Athens, about 400 years before Christ, of one of the most illustrious families in Attica. He brought Grecian tragedy, which had been invented by Thespis, to perfection. He was not only one of the most celebrated poets, but was also a very eminent warrior. He bore a distinguished part in the famous battles of Marathon and Platea. Of 97 pieces composed by him, only 7 have reached our times. It is said he lost his life by a very singular accident. Sleeping one day in the open field, an eagle, mistaking his bald head for a stone, let fall a tortoise which she held in her talons upon it, and killed him on the spot. This is said to have happened about 477 years before the Christian æra. He was properly the inventor of the stage, or platform, on which the persons of the Drama act; for previous to his time tragedians acted on a sort of carriages, which conveyed them and their implements from place to place, after the manner of our strolling comedians. He was the first also who applied perspective to theatrical decorations; in which he employed Agatharchus, a famous painter of Samos." *p.* 20.

"ARS MORIENDI, fol. No date or place.—This is one of those books which introduced the art of printing, and only preceded it a few years. It consists only of twelve leaves printed on one side from blocks of wood, each representing a dying scene, with some pious ejaculations in Latin. Original copies are very rare; but the whole, in *fac simile*, has been executed at Nuremberg, in fol. and 8vo. The stile of the execution differs widely from the Bib. Pauperum, as well as the Speculum Salvationis. *p.* 126.

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THE

MONTHLY EPITOME,

FOR DECEMBER, 1802.

CLXIX. THE ASIATIC REGISTER; *or, a View of the History of Hindustan.*

(Concluded from page 681.*)*

PASSING over the chronicle, state papers, &c. we give the following paper from the biographical department.

"*Character of Assof-ud-Dowla, the late Nabob of Oude.*

"Having spoken of the ministers of the court of Lucknow, I must say something of the private life of its prince; and I must acknowledge, that though I had frequent opportunities of conversing with Assof-ud-Dowla, and of examining his behaviour, he did not appear destitute of sense. This, after all, is nothing but what has been said in former times by the famous teacher of wisdom, in his renowned Mesnevi—'The hawk's keen 'sight, and his strength of pinion, as 'well as the genius of man, are all so 'many gracious gifts of the Almighty 'artist upon his own work.'

"Assof-ud-Dowla took delight in associating with the lowest and most worthless characters, though you might occasionally see him in conversation with men of birth and talents. He seemed occupied entirely with his amusements; in dances, music, and sensual pleasures, he spent his time, without the least regard to decency, and without any sense of shame. As to those infamous secret practices to which he had the meanness to addict himself, without either scruple or remorse, and with such a feminine ardour, he disguised them so well in his discourses, and in his public behaviour, that he might have been supposed quite unacquainted with that abominable vice. It has been remarked that he would sometimes throw his handkerchief to the stoutest of his musketeers, or to the brawniest of his archers.

He spent his mornings in going from garden to garden, and from seat to seat, where he amused himself in looking at his elephants, and every third day he made them fight together. These amusements were so delightful to him, that they engrossed his whole soul. There was, however, another thing in which he seemed to take pleasure; this was promoting marriages. Salar-Jung, his uncle, had promised one of his daughters to Mukhtar-ed-Dowlah, for his son, but the match had been broken off by the disgrace and subsequent death of the latter. Assof-ud-Dowla being informed of this circumstance, prevailed on the bride's father, by dint of intreaties, to go on with the match; and he likewise undertook to furnish the whole expence of the ceremony, which he accordingly did, and conducted the whole with vast pomp and magnificence. He had such a singular predilection for amusing himself in this way, that whenever he heard of a marriage being intended, he would send his compliments to the parents, requesting their permission to perform the part of one of them himself, and to appoint one of his courtiers to perform the part of the other; nor would he give over his attendance until the match was brought to a final conclusion. He once undertook the marriage of Caim Khan, superintendant of his elephants; and I happening to be present at the time, received his highness's com-

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mands to attend personally and perform my part.

"As Assof-ud-Dowla was addicted to pleasures which none but women could have thought of, so he had also the fickleness of a woman. Amongst the slave boys brought up in in Sujah-ud-Dowla's house, there was one called Imaum Baksh, of a quarrelsome disposition and very bad morals. Whilst Assof-ud-Dowla was yet a youth, that fellow became one of his favourites, in respect of that particular propensity to which he was a slave. But the old nabob being informed of the connection that subsisted between his son and his slave boy, as well as of the perpetual insolencies and excesses which the latter committed on account of the favour he enjoyed, he ordered him to be confined in irons, in which he would probably have long remained, had not some principal courtiers supplicated his highness to dismiss and banish him, a request which was granted. The man fled to Tanda, where he kept himself concealed, but where he found means to keep up a correspondence with his young master, who, on the death of his father, and his consequent accession to the musnud, immediately sent him letters of recal. To the amazement of every one, he appointed him to high offices: and as by the death of Mukhtar-ud-Dowla, and the resignation of Mahbub Khan, there were several bodies of Telingas left without commanders, amounting to about 30 or 40,000 men, he gave him the command of that whole army. A promotion altogether so unmerited, and the elevation of so mean and worthless a man to a situation of so much dignity and honour, could not but excite the indignation and contempt not only of every officer of the army, but of every person in his dominions. By these means this slave boy was raised to a degree of power, to which the ambition of no commander of the army, and no grandee of the court, had ever before aspired. I remember to have been several times in his company, and to have had some conversation with him, and I protest I never saw any one so vile and so vicious: I never knew any one so destitute of all shame both in words and actions. Had he been honest, and free from vice, the qualities of his mind might perhaps have fitted him for the station of a menial servant at two rupees per month. Yet this man's favour and power rose to such a height, that no less a person than Hassan Reza Khan, the minister, was afraid of his influence, and strove to be upon good terms with him. But when he had thus arrived at the summit of so much power and grandeur, Assof-ud-Dowla's heart all at once changed towards him; and a few days after my departure from Lucknow, became so tired of his company and person, that he ordered him to be banished his dominions, half naked and on foot, strictly forbidding every one to supply his wants. Guards were sent to his lodgings, and his whole property was confiscated.

"By confiscations like this, as well as by various other means, Assof-ud-Dowla must have amassed considerable treasures; yet he betrayed the utmost aversion at parting with any of his money, except to pay his favourite men and boys. Whenever any one besides was bold enough to apply to him for his pay, he from that moment became his enemy; nor could he ever bear to hear of any demands of this sort. Some time before my arrival at Lucknow, several officers and others had gone to the nabob in a body, and solicited, and received their arrears of pay. Many of these, knowing the character of Assof-ud-Dowla, had the prudence immediately to disappear; but some others having ventured to remain a short time at Lucknow, were all seized, without any cause being assigned for such a step, and tied, one by one, to the mouth of a cannon, from which they were blown away. This dreadful execution happened during my stay in Lucknow: It alarmed all the inhabitants, not only of that city, but of the surrounding country; so that in a few days afterwards the Ghosain Takyr, a military commander of a high character, seizing a favourable moment, quitted the camp, and with his arms and baggage proceeded across the country to Nedjif Khan, to whom he offered his services. In the same manner all the descendants and relations of Saadut Khan and Abul Mansur Khan, found means, one after another, to quit Lucknow, and to repair to Nedjif Khan's camp." *p.* 32—34.

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From the Miscellaneous Tracts, we copy only the following short article, (p. 23) copied from the Calcutta Monthly Journal.

"As a party of gentlemen were in pursuit of snipe, in the vicinity of Dum-dum, they most unexpectedly ousted a royal tiger. The animal immediately seized on the first person near him, which happened to be a native servant, who was carrying a gun, and killed him on the spot.

"The gentlemen, alarmed as they were, did not retire from the place where the accident happened, without attempting to rescue the poor fellow from the jaws of the monster. They discharged their pieces at him; but, as they were all loaded with small shot, they made no sensible impression on him: he continued to devour his prey, until the sporting party assembled a number of the country people, who, by shouting, and beating of tom-toms, at length drove him off.

"Intelligence of this unfortunate affair was immediately dispatched to Calcutta, for the information of some keen sportsmen, who delight in the manly exercise and dangerous amusement of tiger-hunting; the party was soon formed, and the gentlemen who composed it proceeded to the ground without delay, armed for the purpose, and mounted on elephants.

"Nor were they long in finding out the ferocious animal, who was weltering in gore when they came up with him. An immediate attack began; but instead of retreating, the tiger made a successful spring, and fastened upon one of the elephants. The driver was not, however, dismayed; for, by a very severe blow struck with his hook on a tender part of the enraged animal, he forced him to quit his hold.

"Several shots were then fired at him, and although most of them took place, yet none had touched a vital part. The animal, however, became furious beyond description, running at and charging every thing that came near him, until one of the party, well known for his prowess, as well as dexterity in the field, intrepidly advanced upon him, and, with a hog-spear, pinned the grisly monster to the ground." *p.* 23.

The poetical articles are but few, chiefly translations from Hæfez: but the first article is intitled "Literary Characteristics of the most distinguished Members of the Asiatic Society. By John Collegins, Esq.

From this we shall extract a few lines, containing the characters of Sir W. Jones and Mr. Richardson.

"Britannia's genius, eager to explore
The mystic mines of Asiatic lore,
With smiles benign accomplish'd Jones address'd,
And bid him trace the records of the East.
He came—the heavenly Gopia round him flew,
His presence every son of learning drew:
Then first, ye scholars! met at his command,
The father of the literary band.
He came—his presence cast a blaze more bright,
Than emanations from the solar light;
For every art and every science known,
Were all concentred in himself alone!
But see, too soon, his soul of meekness move,
To mix with seraphs in the realms above!
Whene'er with censers by his sacred shrine,
At rosy dawn I pensively recline,
Where the tall column towering to the skies,
Says, "Here the sage once animated lies,"
I think the zephyrs, murmuring as they blow,
Cry, "What a store of learning sleeps below!"
The world admires the wond'rous talents given
To this distinguish'd favourite of heaven;
For him in Eartham's academic bowers,
Poetic sorrow tuneful Hayley pours;
And manly Maurice makes the tidings flow,
Thames! to thy nymphs in elegies of woe.
Ganga, for him, with drooping head appears,
For him ev'n holy Pundits shed their tears!
Chrishna for him wail'd Matra's groves among,
And his romantic grot with cypress hung;
Alive!—we prais'd the path sublime he trod;—
Dead!—Learning hails him as her demi-god!
"To Burrow gone, be everlasting fame,
With Archimedes, Muse! arrange his name;
He near the Syracusan shall be seen,
Except great Newton's self may step between.
"Flora and her attendant handmaids mourn
Still o'er lamented Kœnig's early urn!
"On you, O Richardson! the muse bestows
(It grew near Hafiz' tomb) a Shiraux rose.
As much you merit (for your well-spent hours,)
Of fragrant Araby the balmy flowers;
Though in the grave your lifeless body's laid,
Poetic honours at your shrine be paid."
p. 108, 109.

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We shall close with an article of literary intelligence, which concludes the volume.

"TO THE EDITOR.

"SIR,

"I am happy to find a part allotted in your valuable undertaking for observations on Oriental languages and literature. The laudable exertions of many gentlemen in the service of the honourable East India company, at their different settlements, deserves the highest encomiums. From the press at Calcutta many and various have been the works on the native languages of Hindustan; the labours of Mr. Gladwin and Mr. Gilchrist are well known. The same spirit of inquiry seems to pervade the literati of the presidency at Bombay, from whose press I have to announce a 'Grammar of the Malabar language, by Robert Drummond, of 'the Honourable East India Company's Bombay Medical Establishment'. This work, which is a thin folio volume, was printed in 1799. The Grammar is dedicated 'To the Honourable Jonathan Duncan, whose strenuous and unwearied exertions, in opposition to political prejudices and the mutual rancour of contending religious sects, equally intolerant in matters of faith, and impatient of all legal restraint, have eminently contributed to the establishment of an enlightened system of jurisprudence in the province of Malabar, whereby the happiness of the people has been promoted, a state of the most atrocious licentiousness supplanted, and the permanent interests of an important appendage to the British empire secured.' Mr. Drummond, speaking of the progress made by several European gentlemen in the Malabar tongue, says, 'I think I may 'without arrogance predict, that, as 'this study is now become the principal pursuit of nearly all the company's servants in Malabar, the 'business of that fine province will in 'a short time be conducted in the 'language of the natives, with great 'ease to the gentlemen serving there, 'and dignity to their honourable employers. I am authorized to draw 'this inference from the progressive 'state of peace, good order, and deference for the officers of government, which had become conspicuous, beyond all former example, for some time previous to my quitting the province. My experience in the office of Malabar translator to the commissioners, connected with what passed under my observation, when acting in the same capacity under the committee of government, during the turbulent period of 1797, may, I hope, justify this remark on those unerring systems of subordination to the law, and its concomitant security to persons and property, produced in the short space of seven years, among a tumultuous race of Mahommedans and Hindus, bigots in religion and rivals in power, who had, for half a century before, spurned the one and disregarded the other, with equal contumacy and wantonness.'

"The author says, that, on account of bad health, he was compelled to relinquish his professional studies in that country; and that therefore, he intended to have the work printed in England; but that, on his arrival in Bombay, he had the satisfaction to find a fount of types, in the Malabar character, executed in an unexceptionable manner by Bheramjee Jeejebhoy, a Parsee inhabitant of that place; the ingenious artist, who, without any other help or information than what he gleaned from Chambers's Dictionary of Arts and Sciences, succeeded in completing a fount of Guzzeratty types a few years ago.

"With respect to the execution of this work, I must observe, that it appears to be drawn up in a clear and perspicuous manner. The following are its contents:—Alphabet. Chap. I. Of the vowels and consonants. II. Shewing the radical consonants with the vowels joined, and forming the first natural or simple syllables. III. Of double and triple compound consonants, in five classes. IV. Another order of letters whereby the Malabars make another form of double consonants. Numerical marks.—Lecture first. Of the declension of substantives.—Lect. second. Of the gender and formation of the nouns, and of the adjective.—Lect. third. Of pronouns.—Lect. fourth. Of verbs and their conjugation.—Lect. fifth. Of the conjugation of verbs.—Lect. sixth.

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Of causal or effective verbs.—Lect. seventh. Of verbs passive.—Lect. eighth. Of the verb personal.—Lect. ninth. Of imperfect and anomalous verbs.—Lect. tenth. Of verbs of elegance.—Lect. eleventh. Of the other parts of speech.—Lect. twelfth. On the orthography.—Lect. thirteenth. Of the principal seasons of the year, and of life; the signs of the zodiac, the months, days of the week, and planets.

"Such are the outlines of this Grammar, and the execution seems to be equal to the excellent plan laid down by the learned author. I am happy to find, that this, as well as many other books on oriental subjects, have been imported by Mr. Debrett. Wishing success to your undertaking, I remain, R."

CLXX. Bingley's Animal Biography.

(Concluded from page 670.)

VOLUME II. This volume commences with a description of the camel, from the accounts of the habits and manners of which animal we extract the following from Sonnini.

"They possess a very great share of intelligence, and the Arabs assert that they are so extremely sensible of injustice and ill-treatment, that when this is carried too far, the inflictor will not find it easy to escape their vengeance; and that they will retain the remembrance of an injury till an opportunity offers for gratifying their revenge. Eager, however, to express their resentment, they no longer retain any rancour, when once they are satisfied; and it is even sufficient for them to believe they have satisfied their vengeance. Accordingly, when an Arab has excited the rage of a camel, he lays down his garments in some place near which the animal is to pass, and disposes them in such a manner that they appear to cover a man sleeping under them. The animal recognizes the clothes, seizes them in his teeth, shakes them with violence, and tramples on them in a rage. When his anger is appeased, he leaves them, and then the owner of the garments may make his appearance without any fear, load, and guide him as he pleases. 'I have sometimes seen 'them,' says M. Sonnini, 'weary of 'the impatience of their riders, stop 'short, turn round their long neck to 'bite them, and utter cries of rage. 'In these circumstances the man 'must be careful not to alight, as 'he would infallibly be torn to pieces: 'he must also refrain from striking 'his beast, as that would but increase 'his fury. Nothing can be done but 'to have patience, and appease the 'animal by patting him with the 'hand, (which frequently requires 'some time), when he will resume 'his way and his pace of himself.'" *p.* 3, 4.

"The mode in which the loaded camels were made to cross the Nile, attracted the particular attention of Mr. Norden, as extremely singular; a man, he says, swam before, with the bridle of the first camel in his mouth; the second camel was tied to the tail of the first, and a third to the tail of the second: another man, sitting on a truss of straw, brought up the rear, and, by his directions, was employed in keeping the second and third camels in their course." *p.* 9.

In the accounts of the stag, the method of hunting it is given.

"The natives of Louisiana hunt these animals both for food, and as an amusement. This is sometimes done in companies, and sometimes alone. The hunter, who goes out alone, furnishes himself with the dried head of a stag, having part of the skin of the neck attached to it. This, a gun, and a branch of a tree, or piece of a bush, are all that he has need of. When he comes near any of the wild deer, hiding himself behind the bush, which he carries in his hand, he approaches very gently till he is within shot. If the animal appears alarmed, the hunter immediately counterfeits the deers' call to each other, and holds the head just above the bush; then lowering it towards the ground, and lifting it by turns, he so deceives the stag with the appearance of a companion, that he seldom fails to come towards it, in which case the hunter fires into the hollow of his shoulder, and lays him dead on the spot.

"When they go in large parties, they form a wide crescent round one of these animals, the points of which may be half a mile asunder. Some of them approach towards the animal, which runs, affrighted, to the

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other side, where, finding them on that part advancing, he immediately rushes back again. Thus he is driven from side to side, the crescent closing into a circle, and gradually approaching, till at length he is so much exhausted as no longer to be able to stand against them, but quietly submits to be taken alive. It sometimes happens, however, that he has sufficient strength left to stand at bay, in which case he is seized from behind, but seldom in this case before some one is wounded. This mode of hunting is merely adopted as a recreation, and is called 'the dance of the deer.'

"We have a most animated description of the hunting of this beautiful animal in our own island: a pursuit that reflects disgrace on a country, which boasts over the world its civilization and humanity. For the untutored Indian of America we may plead the want of knowing better, but we have not the same apology to make for an Englishman and a Christian." *p.* 37, 38.

The Arabians, says the author, hunt the antelope with a falcon, and then gives the following extracts.

"'I had (says Hasselquist) an excellent opportunity of seeing this sport near Nazareth, in Galilee. An Arab, mounting a coarser, held the falcon on his hand, as huntsmen commonly do. When we espied the animal on the top of a mountain, he let loose the falcon, which flew in a direct line, like an arrow, and attacked the antelope, fixing the talons of one of his feet into its cheek, and those of the other into its throat, extending his wings obliquely over the animal; spreading one towards one of his ears, and the other to the opposite hip. The creature, thus attacked, made a leap twice the height of a man, and freed himself from the falcon; but, being wounded, and losing both its strength and speed, it was again attacked by the bird, which fixed the talons of both his feet into its throat, and held it fast, till the huntsman coming up, took it alive, and cut his throat. The falcon was allowed to drink the blood, as a reward for his labour, and a young falcon, which was learning, was likewise put to the throat. By this means the young birds are taught to fix their talons in the throat of the animal, as the properest part; for should the falcon fix upon the creature's hip, or some other part of the body, the huntsman would not only lose his game, but his falcon too; for the beast, roused by the wound, which could not prove mortal, would run to the deserts and the tops of the mountains, whither its enemy, keeping its hold, would be obliged to follow, and being separated from its master, must of course perish.'

"Bell informs us, that in many parts of Persia the young hawks are taught, by being fed on the stuffed skin of one of these antelopes. He says further, that they are trained also to fly at foxes and wolves." *p.* 59, 60.

The following instance of affection in an Arab for a horse is inserted in the account of that animal.

"The whole stock of a poor Arabian of the desert consisted of a beautiful mare: this the French consul at Said offered to purchase, with an intention to send her to Louis XIV. The Arab, pressed by want, hesitated a long time, but at length consented, on condition of receiving a very considerable sum of money, which he named. The consul wrote to France for permission to close the bargain, and having obtained it, sent immediately to the Arab the information. The man, so poor as to possess only a miserable rag, a covering for his body, arrived with his magnificent courser. He dismounted, and looking first at the gold, and then stedfastly at his mare, heaved a deep sigh:—'To whom is it (he exclaimed) that I am going to yield thee up? To Europeans! who will tie thee close, who will beat thee, who will render thee miserable! Return with me my beauty, my jewel! and rejoice the hearts of my children!' As he pronounced the last words, he sprang upon her back, and was out of sight almost in a moment.

"What an amiable and affecting sensibility in a man, who, in the midst of distress, could prefer all the disasters attendant on poverty rather than surrender the animal that he had long fostered in his tent, and had been the child of his bosom, to what he supposed inevitable misery! The temptation even of riches, and an effectual relief from poverty, had not

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sufficient allurements to induce him to so cruel an act." *p.* 102, 103.

Among other observations with which the author introduces his accounts of birds are the following on their various notes.

"It appears from very accurate observations, founded on numerous experiments, that the peculiar notes, or song, of the different species of birds are altogether acquired, and are no more innate than language is in man. The attempt in a nestling bird to sing, may be exactly compared with the imperfect endeavour of a child to talk. The first essay seems not to possess the slightest rudiments of the future song; but, as the bird grows older and stronger, it is not difficult to perceive what it is aiming at.—Whilst the scholar is thus endeavouring to form his song, when he is once sure of a passage, he commonly raises his tone, which he drops again when he is not equal to what he is attempting. What the nestling is thus not thoroughly master of, he hurries over, lowering his tone, as if he did not wish to be heard, and could not yet satisfy himself.—A common sparrow, taken from the nest when very young, and placed near a linnet and goldfinch, (though in a wild state it would only have chirped) adopted a song that was a mixture of these two. Three nestling linnets were educated one under a skylark, another under a woodlark, and the third under a titlark, and, instead of the song peculiar to their own species, they adhered entirely to that of their respective instructor. A linnet, taken from the nest when but two or three days old, and brought up in the house of Mr. Mathews, an apothecary, at Kensington, from want of other sounds to imitate, almost articulated the words 'pretty boy,' as well as some other short sentences. Its owner said, that it had neither the note nor the call of any bird whatever. It died in the year 1772. These, and other well authenticated facts, seem to prove decisively that birds have no innate notes, but that, like mankind, the language of those to whose care they are committed at birth will be the language they adopt in after life. It may, however, seem somewhat unaccountable from these observations, why, in a wild state, they adhere so steadily to the song of their own species only, when so many others are to be heard around them. This arises from the attention paid by the nestling-bird to the instructions of its own parent only, generally disregarding the notes of all the rest; but persons who have an accurate ear, and have studied the notes of different birds, can very often distinguish birds that have a song mixed with those of some other species; but these are in general so trifling, as scarcely to be looked upon as any thing more than the mere varieties of provincial dialects." *p.* 166, 167.

The following accounts of the habits of a buzzard, extracted from the work of the Comte de Buffon, is inserted by the author.

"'In 1763 (says this gentleman) 'a buzzard was brought to me that 'had been taken in a snare: it was 'at first extremely savage and even 'cruel. I undertook to tame it, and 'I succeeded, by leaving it to fast, 'and constraining it to come and eat 'out of my hand. By pursuing this 'plan I brought it to be very familiar: 'and, after having shut it up about 'six weeks, I began to allow it a little 'liberty, taking the precaution, however, to tie both pinions of its 'wings. In this condition it walked 'out into my garden, and returned 'when I called it to feed. After some 'time, when I judged that I could 'trust to its fidelity, I removed the 'ligatures, and fastened a small bell, 'an inch and a half in diameter, 'above its talon, and also attached 'on the breast a bit of copper having 'my name engraved on it. I then 'gave it entire liberty, which it soon 'abused; for it took wing, and flew 'as far as the forest of Belesme. I 'gave it up for lost; but four hours 'after I saw it rush into my hall, 'which was open, pursued by five 'other buzzards, who had constrained 'it to seek again its asylum.

'After this adventure it ever preserved its fidelity to me, coming 'every night to sleep on my window; 'it grew so familiar as to seem to 'take singular pleasure in my company. It attended constantly at 'dinner, sat on a corner of the table, 'and very often caressed me with its 'head and bill, emitting a weak 'sharp cry, which, however, it sometimes softened. It is true that I 'alone had this privilege. It one

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'day followed me when I was on 'horseback, more than two leagues, 'sailing above my head.

'It had an aversion both to dogs 'and cats, nor was it in the least 'afraid of them; it had often tough 'battles with them, but always came 'off victorious. I had four very strong 'cats, which I collected into my gar'den to my buzzard; I threw to 'them a bit of raw flesh; the nim'blest cat seized it, the rest pursued; 'but the bird darted upon her body, 'bit her ears with his bill, and squeez'ed her sides with his talons with 'such force that the cat was obliged 'to relinquish her prize. Often ano'ther cat snatched it the instant it 'dropped, but she suffered the same 'treatment, till the buzzard got en'tire possession of the plunder. He 'was so dextrous in his defence, that 'when he perceived himself assailed 'at once by the four cats he took 'wing, and uttered a cry of exulta'tion. At last the cats, chagrined 'with their repeated disappointment, 'would no longer contend.

'This buzzard had a singular an'tipathy: he would not suffer a red 'cap on the head of any of the pea'sants, and so alert was he in whip'ping it off, that they found their 'heads bare without knowing what 'was become of their caps. He also 'snatched wigs without doing any 'injury, and he carried these caps 'and wigs to the tallest tree in a 'neighbouring park, which was the 'ordinary deposit of his booty.

'He would suffer no other bird 'of prey to enter his domain; he at'tacked them very boldly, and put 'them to flight. He did no mischief 'in my court-yard; and the poultry, 'which at first dreaded him, grew 'insensibly reconciled to him. The 'chickens and ducklings received not 'the least harsh usage, and yet he 'bathed among the latter. But, what 'is singular, he was not gentle to my 'neighbours' poultry: and I was of'ten obliged to publish that I would 'pay for the damages that he might 'occasion. However, he was often 'fired at, and he, at different times, re'ceived fifteen musket-shots without 'suffering any fracture. But once, 'early in the morning, hovering over 'the skirts of a forest, he dared to 'attack a fox; and the keeper, see'ing him on the shoulders of the 'fox, fired two shots at him; the fox 'was killed, and the buzzard had his 'wing broken; yet, notwithstanding 'this fracture, he escaped from the 'keeper, and was lost seven days.

'This man, having discovered, 'from the noise of the bell, that he 'was my bird, came next morning 'to inform me. I sent to make search 'near the spot, but the bird could not 'be found, nor did it return till se'ven days after. I had been used to 'call him every evening with a 'whistle, which he did not answer 'for six days; but, on the seventh, I 'heard a feeble cry at a distance, 'which I judged to be that of my 'buzzard: I repeated the whistle a 'second time, and heard the same 'cry. I went to the place from 'whence the sound came, and, at 'last found my poor buzzard with 'his wing broken, who had travelled 'more than half a league on foot to 'regain his asylum, from which he 'was then distant about a hundred 'and twenty paces. Though he was 'extremely reduced he gave me many 'caresses. It was six weeks before 'he was recruited, and his wounds 'were healed; after which he began 'to fly as before, and follow his old 'habits for about a year: he then 'disappeared for ever. I am con'vinced that he was killed by acci'dent: and that he would not have 'forsaken me from choice'." p. 212—215.

The affection of owls for their young is exemplified in the following instance.

" M. Cronstedt has recorded a a very singular instance of the attachment of these birds to their young. This gentleman resided several years, on a farm in Sudermania, near a steep mountain, on the summit of which two eagle owls had their nest. One day, in the month of July, one of the young, having quitted the nest, was seized by some of his servants. This bird, after it was caught, was shut up in a large hen-coop, and the next morning Mr. Cronstedt found a young partridge lying dead before the door of the coop. He immediately concluded that this provision had been brought thither by the old owls, which he supposed had been making search in the night-time for their lost young one, and had been led to the place of its confinement by

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its cry. This proved to have been exactly the case, by the same mark of attention being repeated every night for fourteen days. The game which the old ones carried to it consisted principally of young partridges, for the most part newly killed, but sometimes a little spoiled. One time a moor-fowl was brought so fresh, that it was still warm under the wings. A putrid lamb was also brought, probably what had been spoiled by laying a long time in the nest of the old owls, and they brought it merely because they had no better provision at the time.

"M. Cronstedt and his servant tried to watch several nights, in order that they might observe through a window when this supply was deposited; but their plan did not succeed; and it would appear that these owls, which are very sharp-sighted, had discovered the moment when the window was not watched, as food was found to have been deposited for the young before the coop that very night.

"In the month of August this care ceased; but that period is exactly the time when all birds of prey abandon their young to their own exertions. From this instance it may be readily concluded, how much game must be destroyed by a pair of these owls during the time that they rear their young. And as the eatable species of the forest repair chiefly in the evening to the fields, they are particularly exposed to the acute sight, smell, and claws of these birds of the night." *p.* 225—227.

Anecdotes of the parrot.

"A male and female of this species were lodged together in a large square cage. The vessel which held their food was placed at the bottom. The male most commonly sat on the same perch with the female, and close beside her. Whenever one descended for food the other always followed, and when the wants of nature were satisfied, they hastened together to the highest perch of the cage. They passed four years together in this state of confinement, and from their mutual attentions and satisfaction, it was evident that a strong affection for each other had been excited. At the end of this period the female fell into a state of languor, which had every symptom of old age; her legs swelled, and knots appeared upon them, as if the disease were of the nature of the gout. It was no longer possible for her to descend and take her food as formerly; but the male, ever attentive and alert in whatever concerned her, went and brought it to her, carrying it in his bill and emptying it into hers. He continued to feed her in this manner, with the utmost vigilance, for the space of four entire months. The infirmities of his mate, however, increased every day; at length she became no longer able to sit upon the perch; she remained now crouched at the bottom, and from time to time made a few useless efforts to regain the lower perch: the male, who remained close by her, seconded these her feeble efforts with all his power. Sometimes he seized with his bill the upper part of her wing, to try to draw her up to him; sometimes he took her by the bill, and attempted to raise her up, reiterating his efforts for that purpose several times. His countenance, his gestures, his continual solicitude; every thing, in short, indicated in this interesting bird an ardent desire to aid the weakness of his companion, and to alleviate her sufferings. But the scene became still more interesting when the female was on the point of expiring. The unfortunate male went round and round her without ceasing; he redoubled his assiduities and his tender cares; he attempted to open her bill in order to give her some nourishment; his emotion became every instant redoubled; he went to her and returned with the most agitated air, and with the utmost inquietude: at intervals he uttered the most plaintive cries; at other times, with his eyes fixed upon the female, he preserved the most sorrowful silence. His faithful companion at length expired: he himself languished from that time, and survived her only a few months." *p.* 242, 243.

"Willoughby tells us of a parrot, which, when a person said to it, 'laugh, Poll, laugh,' laughed accordingly, and the instant after screamed out, 'What a fool to make me 'laugh!' Another grew old with its master, and shared with him the infirmities of age. Being accustomed to hear scarcely any thing but the words, 'I am sick;' when a person

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asked it, 'How d'ye do, Poll? how 'd'ye do?' 'I am sick,' it replied in a doleful tone, stretching itself over the fire, 'I am sick'." p. 246, 237.

"Mr. Locke, in his Essay on the Human Understanding, has related an anecdote concerning a parrot, of which, however incredible it may appear to some, he seems to have possessed so much evidence, as at least to have believed it himself. The story is this: During the government of Prince Maurice in Brazil he had heard of an old parrot that was much celebrated for answering many of the common questions that were put to it, like a rational creature. It was at a great distance, but so much had been said about it, that his curiosity was roused, and he directed it to be sent for. When it was introduced into the room where the prince was sitting, in company with several Dutchmen, it immediately exclaimed, in the Brazilian language, 'What 'a company of white men are here!' They asked it, 'Who is that man,' pointing to the prince, the parrot answered, 'Some general or other.' When the attendants carried it up to him, he asked it, through the medium of an interpreter, for he was ignorant of the language, 'From whence do 'you come?' the parrot answered, 'From Marinnan.' The prince asked, 'To whom do you belong?' It answered, 'To a Portuguese.' He asked again, 'What do you do there?' It answered, 'I look after the chick-'ens.' The prince, laughing, exclaimed, 'You look after chickens!' The parrot in answer said, 'Yes, I; 'and I know well enough how to do it.'

"This account came directly from the prince to the above author: he said, that though the parrot spoke in a language he did not understand, yet he could not be deceived, for he had in the room both a Dutchman who spoke Brazilian, and a Brazilian who spoke Dutch: that he asked them separately and privately, and that both agreed very exactly in giving him the parrot's discourse. If the story is devoid of foundation, the prince must have been deceived, for there is not the least doubt but he believed it." p. 247—249.

Anecdotes of the common creeper, the first extracted from Barton's Fragments of the Natural History of Pennsylvania, and the other from Letters of an American Farmer.

"This little bird seems peculiarly fond of the society of man, and it must be confessed that in some parts of the world it is often protected by his interested care. From observing its utility in destroying insects, it has long been a custom, in many parts of the United States, to fix a small box at the end of a long pole, in gardens and about houses, as a place for it to build in. In these boxes the animals form their nest and hatch their young, which the parent birds feed with a variety of different insects, particularly those species that are injurious in gardens. A gentleman who was at the trouble of watching these birds for the purpose, observed that the parents generally went from the nest and returned with insects from forty to sixty times in an hour, and that in one particular hour they carried food no fewer than seventy-one times. In this business they were engaged during the greatest part of the day. Supposing twelve hours to be occupied in it, a single pair of these birds would destroy at least six hundred insects in the course of one day, on the supposition that the two birds only took a single insect each time. But it is highly probable that they often took more.

"We suspect it is this bird that Mr. St. John has called a Wren, recording the following story of its bravery and selfishness. Three birds had built their nests almost contiguous to each other. A swallow had affixed hers in the corner of the piazza next his house; a bird he calls a phebe in the other corner; and a wren possessed a little box which he had made on purpose and hung between. These were all quite tame. The wren had for some time shown signs of dislike to the box which had been given to it, though it was not known on what account. At length, however, it resolved, small as it was, to drive the swallow from its habitation, and, astonishing to say it, succeeded. 'Impudence,' says Mr. St. John, 'gets the better of modesty; 'and this exploit was no sooner per-'formed than it removed every ma-'terial to its own box with the most 'admirable dexterity. The signs of 'triumph appeared very visible; it 'fluttered its wings with uncommon 'velocity; and an universal joy was 'perceivable in all its movements. 'The peaceable swallow, like the

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'passive quaker, meekly sat at a 'small distance, and never offered 'the least resistance. But no sooner 'was the plunder carried away, than 'the injured bird went to work with 'unabated ardour, and in a few days 'the depredations were repaired.' Mr. St. John, to prevent any repetition of the same violence, removed the wren's box to another part of the house." *p.* 321—323.

In the account of the chimney swallow the following instance of sagacity is inserted:

"Professor Kalm, in his travels into America, says, that a very reputable lady and her children related to him the following story respecting these birds, assuring him at the same time that they were all eye-witnesses to the fact:—A couple of swallows built their nest in the stable belonging to the lady; the female laid eggs in the nest, and was about to brood them; some days after the people saw the female still sitting on the eggs, but the male, flying about the nest, and sometimes setting on a nail, was heard to utter a very plaintive note, which betrayed his uneasiness. On a nearer examination the female was found dead in the nest, and the people flung her away. The male then went to sit upon the eggs, but after being about two hours on them, and perhaps thinking the business too troublesome, he went out, and returned in the afternoon with another female, which sat upon the nest, and afterwards fed the young ones till they were able to provide for themselves." *p.* 387, 388.

Annexed to the description of the cock are the following remarks, with an account of extreme brutality, and the awful death of a cock-fighter.

"We cannot take leave of this animal without a few observations on the savage diversion of cock-fighting, which even still continues, to the disgrace of a Christian nation, to be encouraged, not by the lowest and meanest merely, but even by some that are stationed in the highest ranks of society. The Shrove-Tuesday massacre of throwing at these unfortunate animals is, it is true, almost discontinued; but the cock-pit yet remains a reproach and disgrace to the characters of Englishmen. The refinements that have in this country taken place in the pitting of these courageous birds against each other would strike almost the rudest of the savage tribes of mankind with horror. The Battle-royal and the Welsh-main would scarcely be tolerated in any other country in the world. In the former an unlimited number of cocks is pitted, of which only the last surviving bird is accounted the victor. Thus, suppose there were at first sixteen pair of cocks, of these sixteen are killed; the remaining sixteen are pitted a second time; the eight conquerors of these are pitted a third time; the four conquerors a fourth time; and lastly, the two conquerors of these the fifth time: so that (incredible barbarity!) thirty-one cocks must be inhumanly murdered for the sport and pastime of men who bear the sacred name of Christians!

"Are these your sovereign joys, creation's lords?
Is death a banquet for a godlike soul?

"The tendency of this savage diversion may be readily deduced from numerous instances of malignant passions created by its pursuit. We shall relate but one. Mr. Ardesoif, of Tottenham, a young man of large fortune, was excessively fond of cock-fighting. He had a favourite cock that had won on many profitable matches; but for once losing he was so enraged, that he had the bird tied to a spit and roasted before a large fire. The screams of the miserable animal were so affecting, that some gentlemen who were present attempted to interfere: this enraged him further to such a degree that he seized a poker, and with the most furious vehemence declared, he would kill the first man who interposed; but in the midst of his asseverations he fell down senseless on the spot, and, on their taking him up, was found to be dead. Such we are assured were the circumstances that attended the death of this great pillar of humanity!

"The greatest rivals the English have in the art of cock-fighting are the inhabitants of Sumatra, and some other parts of the East. They, indeed, pay, perhaps a greater attention to the training and feeding of these birds than we ever did, even when that diversion was at its height. They arm one of the legs only, not with a slender gaff as we do, but with a little implement in the form of a

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cimeter, with which the animals make most terrible destruction. The Sumatrians fight their cocks for vast sums: a man has been known to stake his wife or his children; a son his mother or sisters, on the issue of the battle. In disputed points four arbitrators are appointed, and if they cannot agree there is no appeal but to the sword. Some of them have a notion that their cocks are invulnerable: a father on his death-bed has, under this persuasion, been known to direct his son to lay his whole property on a certain bird, fully persuaded of consequent success." *p.* 437—439.

The fleetness of ostriches is thus described in an extract from the voyage to Senegal.

"During the time that Mr. Adanson was at Podor, a French factory on the south bank of the river Niger, he says, that two ostriches, which had been about two years in the factory, afforded him a sight of a very extraordinary nature. These gigantic birds, though young, were nearly of the full size. 'They were (he continues) so tame, that two little blacks mounted both together on the back of the largest. No sooner did he feel their weight than he began to run as fast as possible, and carried them several times round the village; as it was impossible to stop him, otherwise than by obstructing the passage. This sight pleased me so much, that I wished it to be repeated; and, to try their strength, directed a full-grown negro to mount the smallest, and two others the largest. This burthen did not seem at all disproportioned to their strength. At first they went at a pretty high trot, but when they became heated a little, they expanded their wings, as though to catch the wind, and they moved with such fleetness that they seemed not to touch the ground. Every one must, one time or other, have seen a partridge run, consequently must know that there is no man whatever able to keep up with it; and it is easy to imagine, that if this bird had a longer step, its speed would be considerably augmented. The ostrich moves like the partridge, with both these advantages; and I am satisfied that those I am speaking of would have distanced the fleetest race-horses that were ever bred in England. It is true they would not hold out so long as a horse, but without all doubt they would be able to perform the race in less time. I have frequently beholden this sight, which is capable of giving one an idea of the prodigious strength of an ostrich; and of shewing what use it might be of, had we but the method of breaking and managing it as we do a horse." *p.* 463, 464.

"The mildness of the disposition and sagacity of the stork are described in the following instances.

"It has a grave air, and a mournful visage; yet, when roused by example, it shews a certain degree of gaiety, for it joins the frolics of children, hopping and playing with them: 'I saw in a garden (says Dr. Hermann) 'where the children were playing at 'hide and seek, a tame stork join the 'party, run its turn when touched, 'and distinguish the child whose turn 'it was to pursue the rest, so well, 'as, along with the others, to be on 'its guard.'

"A wild stork was brought by a farmer, in the neighbourhood of Hamburg, into his poultry-yard, to be the companion of a tame one he had long kept there; but the tame stork, disliking the idea of a rival, *fell* upon the poor stranger, and beat *him* so unmercifully, that he was compelled to take wing, and with some difficulty got away. About four months afterwards, however, he returned to the poultry-yard, recovered of his wounds, and attended by three other storks, who no sooner alighted than they all together fell upon the tame stork and killed him." *p.* 473, 474.

"In the account given of the lapwing we have the following instance of the sociability of its disposition.

"The following anecdote exhibits the domestic nature of the lapwing, as well as the art with which it conciliates the regard of animals differing from itself in nature, and generally considered as hostile to every species of the feathered tribe. Two of these birds were given to a clergyman, who put them into his garden; one soon died, but the other continued to pick up such food as the place afforded, till winter deprived it of its usual supply. Necessity soon compelled it to draw nearer the house, by which it gradually became familiarized to occasional interruptions from the family. At length one of the servants, when she had

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occasion to go into the back-kitchen with a light, observed that the lapwing always uttered his cry of '*pee-wit*' to obtain admittance. He soon grew more familiar: as the winter advanced, he approached as far as the kitchen, but with much caution, as that part of the house was generally occupied by a dog and a cat, whose friendship the lapwing at length conciliated so entirely, that it was his regular custom to resort to the fire-side as soon as it grew dark, and spend the evening and night with his two associates, sitting close by them, and partaking of the comforts of a warm fire-side. As soon as spring appeared, he left off coming to the house and betook himself to the garden; but on the approach of winter he had recourse to his old shelter and friends, who received him very cordially. Security was productive of insolence; what was at first obtained with caution, was afterwards taken without reserve: he frequently amused himself with washing in the bowl which was set for the dog to drink out of; and while he was thus employed, he shewed marks of the greatest indignation if either of his companions presumed to interrupt him. He died in the asylum he had chosen, being choaked with something that he picked up from the floor." *p.* 493—495.

We finish our extracts from this volume with the following instance of warm affection in a goose, which was communicated to the Comte de Buffon by a man both of veracity and information. The following are nearly his own words:—'There were 'two ganders, a grey and white one '(the latter named *Jacquot*) with 'three females. The two males were 'perpetually contending for the com'pany of these three dames. When 'one or the other prevailed, it as'sumed the direction of them, and 'hindered the other from approach'ing. He who was the master during 'the night, would not yield in the 'morning, and the two gallants 'fought so furiously, that it was ne'cessary to run and part them. It 'happened one day, that being drawn 'to the bottom of the garden by their 'cries, I found them with their necks 'entwined, striking their wings with 'rapidity and astonishing force; the 'three females turned round, as wish'ing to separate them, but without 'effect; at last the white gander 'was worsted, overthrown, and mal'treated by the other. I parted them, 'happily for the white one, as he 'would otherwise have lost his life. 'Then the grey gander began scream'ing, and gabbling, and clapping his 'wings, and ran to join his mistresses, 'giving each a noisy salute, to which 'the three dames replied, ranging 'themselves at the same time round 'him. Meanwhile poor Jacquot was 'in a pitiable condition, and, retir'ing, sadly vented at a distance 'his doleful cries. It was several 'days before he recovered from his 'dejection, during which time I had 'sometimes occasion to pass through 'the court where he stayed. I saw 'him always thrust out from society, 'and each time I passed he came 'gabbling to me. One day he ap'proached so near me, and shewed 'so much friendship, that I could not 'help caressing him, by stroking with 'my hand his back and neck, to which 'he seemed so sensible, as to follow 'me into the entrance of the court. 'Next day, as I again passed, he ran 'to me, and I gave him the same ca'resses, with which alone he was not 'satisfied, but seemed, by his ges'tures, to desire that I should lead 'him to his mates. I accordingly 'did lead him to their quarter, and 'upon his arrival, he began his voci'ferations, and directly addressed 'the three dames, who failed not to 'answer him. Immediately the grey 'victor sprung upon Jacquot. I left 'them for a moment; he was always 'the stronger; I took part with my 'Jacquot, who was under; I set him 'over his rival; he was thrown un'der; I set him up again. In this 'way they fought eleven minutes, and 'by the assistance which I gave, he 'obtained the advantage over the 'grey gander, and got possession of 'the three dames. When my friend 'Jacquot saw himself master, he would 'not venture to leave his females, and 'therefore no longer came to me 'when I passed: he only gave me at 'a distance many tokens of friend'ship, shouting and clapping his 'wings, but would not quit his com'panions, lest, perhaps, the other 'should take possession. Things went 'on in this way till the breeding sea'son, and he never gabbled to me but 'at a distance. When his females,

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'however, began to sit, he left them, 'and redoubled his friendship to me. 'One day, having followed me as far 'as the ice-house, at the top of the 'park, the place where I must neces-'sarily part with him, in pursuing 'my way to a wood at half a league 'distance, I shut him in the park. 'He no sooner saw himself separated 'from me, than he vented strange 'cries. However, I went on my 'road, and had advanced about a 'third of the way, when the noise of 'a heavy flight made me turn round 'my head: I saw my Jacquot four 'paces from me. He followed me 'all the way, partly on foot, partly 'on wing, getting before me, and 'stopping at the cross paths to see 'what way I should take. Our ex-'pedition lasted from ten o'clock in 'morning till eight in the evening, 'and yet my companion followed 'me through all the windings of the 'wood, without seeming to be tired. 'After this he followed and attended 'me every where, so as to become 'troublesome, I not being able to go 'to any place without his tracing my 'steps, so that one day he even came 'to find me in the church. Another 'time, as he was passing by the rec-'tor's window, he heard me talking 'in the room; and, as he found 'the door open, he entered, climbed 'up stairs, and marching in, gave a 'loud burst of joy, to the no small 'affright of the family.

'I am sorry, in relating such plea-'sing traits of my good and faithful 'friend Jacquot, when I reflect that 'it was myself that first dissolved 'the sweet friendship; but it was ne-'cessary that I should separate him 'by force. Poor Jacquot fancied him-'self as free in the best apartments 'as in his own, and after several ac-'cidents of that kind, he was shut up, 'and I saw him no more. His inqui-'etude lasted above a year, and he 'died from vexation. He was be-'come as dry as a bit of wood, as 'I am told, for I would not see him, 'and his death was concealed from 'me for more than two months after 'the event. Were I to recount all 'the friendly incidents between me 'and poor Jacquot, I should not, in 'four days, have done writing. He 'died in the third year of the reign 'of friendship, aged seven years and 'two months'." *p.* 514—517.

Volume III.—The following account is intended to prove the deleterious effects of the poison of the rattle-snake.

"We are told by an intelligent American writer, that a farmer was one day mowing with his negroes, when he by chance trod on a rattle-snake, that immediately turned upon him, and bit his boot. At night, when he went to bed, he was attacked with a sickness; he swelled, and before a physician could be called in he died. All his neighbours were surprised at his sudden death, but the corpse was interred without examination. A few days after one of the sons put on his father's boots, and at night when he pulled them off he was seized with the same symptoms, and died on the following morning. The doctor arrived, but, unable to divine the cause of so singular a disorder, seriously pronounced both the father and the son to have been bewitched. At the sale of the effects a neighbour purchased the boots, and on putting them on experienced the like dreadful symptoms with the father and son: a skilful physician, however, being sent for, who had heard of the preceding affair, suspected the cause, and, by applying proper remedies, recovered his patient. The fatal boots were now carefully examined, and the two fangs of the snake were discovered to have been left in the leather with the poison-bladders adhering to them.—They had penetrated entirely through, and both the father and son had imperceptibly scratched themselves with their points in pulling off the boots." *p.* 73, 74.

The voracious nature of the mackrel is thus exemplified:

"Mackrel are said to be fond of human flesh. Pontoppidan informs us, that a sailor belonging to a ship lying in one of the harbours on the coast of Norway, went into the water to wash himself; when he was suddenly missed by his companions. In the course of a few minutes, however, he was seen on the surface with vast numbers of these fish fastened on him. The people went in a boat to his assistance; and though, when they got him up, they forced with some difficulty the fishes from him, they found it was too late; for the poor fellow, very shortly afterwards, expired." *p.* 142, 443.

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The subjoined manners of the burying-beetle is taken from M. Gleditch, a well known writer on natural history.

"This gentleman had at different times observed, that moles which had been left upon the ground after they had been killed, very unaccountably disappeared. He therefore was determined to ascertain by experiment, if possible, what could be the cause of this singular occurrence.

"On the twenty-fifth of May, he accordingly obtained a dead mole, which he placed on the moist soft earth of his garden, and in two days he found it sunk to the depth of four fingers' breadth into the earth: it was in the same position in which he had placed it, and its grave corresponded exactly with the length and breadth of its body. The day following this grave was half filled up; and he drew out the whole cautiously, which exhaled a horrible stench, and found, directly under it, little holes in which were four beetles of the present species. Discovering at this time nothing but these beetles, he put them into the hollow, and they quickly hid themselves among the earth. He then replaced the mole as he found it, and having spread a little soft earth over it, left it without looking at it again for the space of six days. On the 12th of June he again took up the same carcase, which he found in the highest state of corruption, swarming with small, thick, whitish worms, that appeared to be the family of the beetles. These circumstances induced him to suppose that it was the beetles that had thus buried the mole, and that they had done this for the sake of lodging in it their offspring.

"Mr. G. then took a glass cucurbit, and half filled it with moist earth, into this he put the four beetles with their young, and they immediately concealed themselves. This cucurbit, covered with a cloth, was placed on the open ground, and in the course of fifty days the four beetles interred the bodies of *four* frogs, *three* small birds, *two* grasshoppers, and *one* mole, besides the entrails of a fish, and two morsels of the lungs of an ox.

"Of the mode in which they performed this very singular operation, the following is an account. A linnet that had been dead six hours was placed in the middle of the cucurbit; in a few moments the beetles quitted their holes and traversed the body. After a few hours, one pair of the beetles only was seen about the bird, the largest of which was suspected to be the male. They began their work in hollowing out the earth from under the bird. They arranged a cavity the size of the bird, by pushing all around the body the earth which they removed. To succeed in these efforts, they leaned themselves strongly upon their collars, and, bending down their heads, forced out the earth around the bird like a kind of rampart. The work being finished, and the bird having fallen into the hollow, they covered it, and thus closed the grave.

"It appeared as if the bird moved alternately its head, its tail, its wings, or feet. Every time that any of these movements were observed, the efforts that the beetles made to draw the body into the grave, which was now nearly completed, might be remarked: in effecting this, they jointly drew it by its feathers below. This operation lasted full two hours, when the smallest or male beetle, drove away the female from the grave, and would not allow her to return, forcing her to enter the hole as often as she attempted to come out of it.

"This beetle continued the work alone for at least five hours: and it was truly astonishing to observe the great quantity of earth that he removed in that time: but the surprise of Mr. G. was much augmented when he saw the little animal, stiffening its collar, and exerting all its strength, lift up the bird, make it change its place, turn, and in some measure arrange it in the grave that it had prepared; which was so spacious, and so far cleared, that he could perceive exactly under the bird all the movements and all the actions of the beetle.

"From time to time the beetle, coming out of its hole, mounted upon the bird, and appeared to tread it down; then returning to the charge, it drew the bird more and more into the earth till it was sunk to a considerable depth. The beetle, in consequence of this uninterrupted labour, appeared to be tired; leaning its head upon the earth, it continued

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in that position near an hour, without motion; and it then retired completely under ground.

"Early in the morning the body was drawn entirely under ground, to the depth of two fingers' breadth, in the same position that it had when laid on the earth; so that this little corpse seemed as if it were laid out on a bier, with a small mount or rampart all round, for the purpose of covering it. In the evening the bird was sunk about half a finger's breadth deeper into the earth; and the operation was continued for near two days more, when the work obtained its final completion.

"A single beetle was put into the glass cucurbit with the body of a mole, and covered, as before, with a fine linen cloth. About seven o'clock in the morning, the beetle had drawn the head of the mole below; and, in pushing the earth backward, had formed a pretty high rampart around it. The interment was completed in this instance by four o'clock in the afternoon, a space of time so short, that one could scarcely have imagined possible by so small a creature, without any assistance, considering that the body of the mole must have exceeded it in bulk and weight at least thirty times.

"While engaged in these experiments, a friend who wished to dry a toad in the shade, fixed it to a stick which he stuck into the ground. When it began to putrefy, the beetles, allured by the smell, having loosened the end of the stick that was fixed in the earth, brought it to the ground, and they then interred both the toad and the stick together." *p.* 211—215.

To those who have a taste for the study of natural history, we consider this will be found a very acceptable work.

CLXXI. THE SUBSTANCE *of the Scriptures, methodized and divided into Lessons for the Use of Families, on a Plan not hitherto attempted. By the Rev.* EDMUND BUTCHER. *4to.*

IN order to give our readers a full view of the author's plan, it will be necessary to transcribe his preface.

PREFACE.

"It will naturally be expected at the beginning of such a work as the present, that an account of the intention with which it has been drawn up, and the plan upon which it has been executed, should be laid before its readers. My grand object has been, to provide materials for a more profitable and pleasing perusal of our Sacred Books, particularly in the family, than it is possible to attain by reading them in the divisions into which they are at present thrown. These divisions, it should always be remembered, rest wholly upon human authority, and therefore no fair objection can lie against any new arrangement, by which it is probable the edification of christian families may be promoted. Not the smallest reflection is intended upon the labours of those excellent men who put the scriptures into the form in which we now find them; but a humble attempt is here made, by placing the same divine materials in a new, and with respect to families, in a more convenient form, to promote the great end they had in view—a sincere and ardent love for the word of God.

"The basis of this work is a regular perusal of the Holy Scriptures every day in the family, a practice which I hope will not only be continued, but greatly increased amongst my countrymen. We owe this to God, who has condescended to give them us; and we owe it to ourselves, our children, and dependants; as nothing will so effectually guard them and us from the snares of life, or communicate such support under its afflictions and troubles, as the precepts of the divine word, impressed upon our memories, and made the constant rule of our actions: this cannot be expected, if we are not regular and constant in our perusal of the Scriptures. The best rules, seldom consulted, are soon forgotten: the deepest impressions made upon the heart, if they are not frequently renewed, will be speedily effaced.

"It is chiefly the pure word of God which is here offered to the christian. Many commentaries upon it are already in the world, and some of them have, doubtless, proved of great use. It is not by this publica-

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tion intended to disparage them; but there are numbers of serious and judicious christians who think it best, in their families at least, to read only the scriptures themselves, and of them, only such parts as tend more directly to practical edification. To such persons the present attempt is peculiarly dedicated; and from such I shall hope for a large and candid indulgence, both as to portions omitted, and as to the arrangement of those which are retained. Far the greater part of the Bible will appear in these pages: indeed every part of it which is not more directly of a temporary nature, and which does not require an elaborate comment to explain and render practically useful.

"A great part of both the Old and New Testaments being historical, the narratives they contain form the basis of the first and second parts of this work; and instead of any 'improvement' or 'reflections' upon the several lessons into which it is divided, passages selected from the other parts of the sacred writings are brought together, and so placed as to be read in connection with them; and thus the scriptures are, in a way not hitherto attempted, made their own commentators. The third part of the work is collected from the prophetic, preceptive, consolatory, and doctrinal parts of scripture. These are classed under distinct heads, and form nearly one hundred lessons of the same length in general with those in the historical department. This part of the work will, I flatter myself, be very acceptable. A scriptural system of doctrines and ethics will thus be formed, which, besides being read in due course with the other lessons in the family, may greatly assist the private meditations of the closet. The lessons contained in the second and third parts will probably be considered as most proper to be read in a family on the Lord's day.

"The books of Kings and Chronicles I have blended in one narrative. The books of Jonah and Daniel being more historical and prophetic, I have placed in their chronological order; and for the same reason, some parts of the book of Jeremiah. Modern expressions have, in some instances, been substituted for obsolete ones, and by this a difficult passage is sometimes cleared up. A number of brief notes are also introduced, sometimes of a critical, but more frequently of an explanatory kind.

"The gospels I have given in the form of an harmony; by this method, while every thing which each Evangelist has recorded is faithfully preserved, a more striking general view is communicated of the whole history of the great Redeemer than can be derived from the perusal of four separate narrations. At the same time we ought to be thankful, that the original history was given in the form it bears in the New Testament, as the evidence of the truth of christianity is very essentially established by the diversified, yet consistent, testimony of different witnesses.

"The beauties of the sacred volume are very numerous: merely to collect passages as such, is totally foreign from the plan of this work, which is devoted to family religion and improvement; but it will be remarked with pleasure, by such as add to the devotional sentiment, a delicate taste, and a perception of the various excellencies of biblical literature, that a multitude of those beauties will be found in the supplemental verses in general, and particularly in the third part of the work.

"It is much to be wished, that wherever it can be done, singing might make a part of our daily devotional services. The charms of poetry are never better employed than in raising devout emotions, and in celebrating the majesty, wisdom, love, and other perfections of the Almighty. Young people especially have, in general, a relish for its beauties; and it is an apostolic direction, 'is any 'cheerful, let him sing psalms.' It is certain we never honour religion or God more than when we are virtuously and innocently cheerful. To assist in this pleasant and christian practice, I have taken no small pains in selecting, from a variety of sources, hymns which, I hope, will, in general, be found suitable to the main subject of the lesson to which they are subjoined. This is a brief outline of the present work, and I hope it will be found to possess the following advantages.

"The scriptures will thus be read in convenient, and I think, for a fa-

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mily, in more instructive portions than they can be in the common form—the historical and devotional parts being united, will in general illustrate each other. No lesson exceeds a page in length, and for the greater ease of the reader, the numbers of the lessons and pages uniformly correspond.

"The reading will thus not only be convenient and regular, but select, as those passages which it must be admitted cannot be publicly read to edification (and some such there are in the Old Testament history), will be either wholly omited, or only slightly referred to. By the supplementary verses, which are selected from other parts of the sacred writings, it may be expected that the mind will have a devotional turn given to it; and by this means, together with the hymn which follows, be furnished with materials for a prayer somewhat appropriate to the lesson which has been read. This will give both a unity and a variety to our devotional exercises, which, if conducted with judgment and piety, will render them more impressive than a constant repetition of nearly the same thoughts and phrases. On this account I would recommend that the hymn should be read even where it cannot be sung.

"In family reading, the improvement of children, servants, and less attentive persons, is one grand object, and their benefit has been kept in view through the whole of this work. At the same time I hope, that from the nature of its arrangement, and the various concise notes with which it is illustrated, it will not be found either unpleasant or unprofitable for the more deliberate perusal of the closet. For this purpose several tables, which contain much information in a little space, are interspersed. Chronology has been carefully attended to, and a copious index for the more convenient reference to particular parts, inserted.

"In the execution of my plan, I have availed myself of the labours of many valuable writers, who have newly translated or published comments upon the whole, or upon select parts of the sacred volume. The criticisms and variations thus introduced, will, I trust, be found to elucidate the passages where they occur. In the Old Testament these are not numerous; and in the New, I have weighed with all the care and impartiality that I could, every alteration from our common reading, which I have admitted. I can honestly say, that I have endeavoured to elicit truth, at the same time I am not so vain as to suppose, that in every intricate case I have found her. I embrace this opportunity of avowing the strongest conviction of the general excellence and fidelity of our common version of the scriptures: but language is continually varying, and therefore some alterations of words, and even phrases, are occasionally necessary. The writers to whom I am most largely indebted are Whitby, Doddridge, Campbell, and Wakefield. It would have occupied more room than I could spare, and have answered no particularly valuable end, to have noticed, in all cases, from which writer I adopted every minute alteration; I therefore make this general acknowledgment, observing, that they frequently agree in using the same word, and that on some few occasions I have ventured to differ from them all.

"The harmony I have adopted is that of Dr. Doddridge. For the general division of the prophecies relative to the Messiah, I am indebted to Gilpin's valuable exposition of the New Testament. Had I seen Craddock's Old Testament methodized, before a good part of this work was printed, my labour in harmonizing the books of Kings and Chronicles, and some parts of the second book of Samuel, would have been greatly alleviated, and a few alterations would have been made in the order of some of the lessons; particularly, Job would have been placed at the end of Genesis, and Ruth between the lessons now numbered 111 and 112. Percy, Gray, and Harwood, have all been consulted, and have supplied the brief accounts of the several books which I had room to insert; I should with great pleasure have made larger extracts from their learned and truly satisfactory works, if the nature of my plan would have permitted. To various other writers I am more or less indebted, but from those already named my principal assistance has been derived.

"Perhaps it is necessary to say something upon the supplementary verses collected from such different

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and distant parts of the sacred writings. Had it been intended, by thus taking passages out of their original connection, to defend any particular views of christianity, or to argue, from passages thus classed, in favour of this or the other set of notions which have obtained amongst the followers of Jesus, I would have been the last man in the world to have made the attempt. All I have designed has been to throw together such portions as were either applied to the events with which they are connected by the sacred writers themselves, or which appeared to me best calculated to give a devotional turn to the narratives to which they are subjoined. The order in which the several passages are placed, has frequently been determined by the manner in which they seemed to read best. Some few passages from the Apocrypha are introduced, their real excellence will, I presume, be esteemed a sufficient apology for their admission.

"The hymns, it will be perceived from the names affixed to them, have been collected from a great variety of authors. A large portion of them are from Dr. Watts, whose poetry and devotion, rarely equalled, we may venture to pronounce, will, upon the whole, never be exceeded in our churches. There are, however, in his excellent composures, some exceptionable lines and sentiments: these I have made no scruple of altering; and I embrace this opportunity of acknowledging the help I have received, in this part of my work, from a large volume of Hymns published in London a few years ago, collected by Dr. Kippis, Dr. Rees, Mr. Jervis, and Mr. Morgan, and used by their respective congregations. For those which are marked B. I acknowledge myself responsible. The lessons frequently contain a variety of subject: in such cases it cannot be expected that the hymn should embrace the whole; and the reader will find, that sometimes the supplement, rather than the lesson itself, leads to the hymn. In some few places, where the lesson is very long, the hymn alone will suggest the devotional turn of which the subject is susceptible.

"I have only to request the candour of the pious reader in examining this humble attempt to render the perusal of the best of books more engaging and interesting to the generality of professors, than, from their conduct, it appears to have hitherto been. I can honestly say, it has cost me a great deal of labour, and that it is with much diffidence I usher it into the world. May the blessing of God accompany and rest upon it! Should it, in the smallest degree, prove the means of reviving amongst us a love of family devotion, and assist the sincere christian in the discharge of his duties, I shall esteem myself truly honoured and happy in its compilation." *p.* iii, iv.

SPECIMEN.—LESSON IV.

The Fall of Man.—After giving the history of this event from the book of Genesis, which we need not transcribe, the author adds,

"This is the simple narrative, which it has pleased God to give us of the introduction of sin into our world; in whatever light it is understood, whether as real or allegorical, the melancholy result is the same; sin and misery have found their way amongst us: with what unfeigned gratitude should we turn from this gloomy scene, to the glorious light which the Gospel sheds upon us! Wherefore, says the Apostle, referring to this first transgression, as by one man sin entered into the world, and death by sin*; and so death passed upon all men, for that all have sinned: nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift. For the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of

"* Romans v. 12, 14—21.

"In this sentence, which to an English reader must appear very confused, the first *and* should have been rendered *so*: thus, 'As by one man sin entered into the world, 'so death by sin.' Our translators themselves have given this sense of the conjunction *and*, in Luke xi. 2. and John vi. 51."

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grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one's man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

" HYMN C. M.

" THE FALL AND RECOVERY OF MAN.

" NOT from the dust affliction grows,
Nor troubles rise by chance;
Yet we are born to cares and woes;
A sad inheritance!

" As sparks break out from burning coals,
And still are upwards borne;
So grief is rooted in our souls,
And man grows up to mourn.

" Great God, I own thy sentence just:
And nature must decay:
I yield my body to the dust,
To dwell with fellow-clay.

" Yet faith may triumph o'er the grave,
And trample on the tombs:
My Jesus, my Redeemer lives,
From God my Saviour comes.

" The mighty Conqu'ror shall appear
High on a royal seat,
And Death, the last of all his foes,
Lie vanquish'd at his feet.

" WATTS."

p. 4.

CLXXII. ELEMENTS OF GENERAL KNOWLEDGE, *introductory to useful Books in the principal Branches of Literature, and Science. With Lists of the most approved Authors; including the best Editions of the Classics. Designed chiefly for the junior Students in the Universities, and the higher Classes in Schools. By* HENRY KETT, *B.D. Fellow and Tutor of Trinity College, Oxford. In Two Volumes, 8vo. Boards.*

THE subjects of this work are divided into classes, and these are subdivided into chapters. It commences with an introductory chapter, which states the design of the work, and is thus arranged. The various branches of literature and science considered, with reference to young men in the higher classes of life, as they are, I. CHRISTIANS; II. as STUDENTS, who enjoy the advantages of a liberal education; III. as MEMBERS OF THE BRITISH CONSTITUTION. The consideration of these important relations in which they stand to society, has suggested the choice of the following subjects. The pursuit of them, carried to such an extent *as is compatible with due attention to professional studies*, is calculated to improve the faculties of the mind, to inform the understanding, strengthen the judgment, engage the memory in an agreeable exercise, and prepare a young man for the best perfomance of his various duties in life.

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" Class I. Religion. Chap. I. The Christian Religion.—The reasonableness of instructing children in the principles of religion at an early age. The superior excellence of Christian Knowledge. Six of the leading proofs of Christianity stated. I. The Authenticity of the Books of the New Testament. II. The Character of our Lord and Saviour. III. The Prophecies of which he was the subject, and those which he pronounced. IV. His Miracles. V. His Precepts,

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r Christian Ethics. VI. The rapid nd extensive propagation of the Gospel at its first preaching, under ircumstances the most hostile to its uccess.

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" Class II. Language. Chap. I. Language in General.—Advantages resulting from a knowledge of various languages.—The theories of Lord Monboddo and Adam Smith relative to their origin examined. All languages derived from one original source. The most rational system of the origin of speech accords with the Scriptural account of Moses.—Alphabetical characters are the most perfect.—Representation of ideas—their origin and progress—those of modern Europe may be traced to one source. The distinctions between ancient and modern languages.—Origin of the Italian and French languages. The rise of the modern languages forms a curious part of the history of the dark ages.

" Chap. II. The English Language.—Its origin and progress. The simplicity of its grammatical construction—Has been brought more nearly to a regular standard by the writings of Bishop Lowth, Dr. Johnson, and Mr. Horne Tooke—Is both copious and energetic, and well adapted to poetry. Its imperfections—inferior to Greek and Latin as to the arrangement of words in composition. Strictures on those writers who have unnecessarily introduced into their works many words of Latin derivation, particularly Sir Thomas Browne, ' the ' author of the Vulgar Errors,' and and Dr. Johnson. The practice of the latter, especially in his ' Rambler,' seems inconsistent with his remarks in ' the Preface to his Dictionary.' The style of Gibbon considered and censured. Several of the Scotch popular writers have deviated from the idiom of our language.

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" Chap. IV. The Latin Language.—Its utility—It was formerly the general language of all persons of education for conversation as well as writing.—Its origin.—Inferior to Greek.—Its beauties and discriminating features. The progress of its improvement. Sketch of the purest writers—Terence—Lucretius—Cicero—Nepos—Cæsar—Livy—Virgil—Horace—Ovid—Catullus—Tibullus—Phædrus. Points in which Latin are inferior to Greek writers. A degeneracy of style remarkable in Tacitus—Suetonius—Pliny—Lucan—Seneca. Many beauties of the classics are lost in *translations*. The wide extent of the Latin language before and after the fall of the Roman empire. Periods of its rise, progress, and decline. The best models of

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imitation for writers of Latin are Cicero and Virgil. Rules necessary to be observed in this elegant species of composition.

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"Class III. History. Chap. I. History in General.—Historical information is calculated to gratify that curiosity which is common to all periods of life. The methods adopted in the early ages of the world to transmit the knowledge of events to posterity—The defects of such methods completely remedied by history.—The advantages of a knowledge of history. Its most important branches. I. The History of the Jews. II. Of Greece. III. Of Rome. IV. Of Modern Europe. V. Of England. Statistics, biography, and the letters of eminent persons, are highly useful and pleasing in an historical point of view. Chronology and Geography are the lights of history. Coins, medals, and laws, furnish it with strong auxiliary evidences.

"Chap. II. The subject continued.—Comparison between ancient and modern historians—sketch of a complete writer of history given as a standard whereby to ascertain the merits of historians.

"Chap III. The History of the Jews.—The accomplishment of some remarkable prophecies, relating both to the affairs of the Jews, and to the Christian Revelation, and the evident proofs, that the Jews were selected as the peculiar people of God, render their sacred books highly interesting. I. The remote Antiquity of these Books—the proofs of their Authenticity—the sublime nature of their contents. II. The Institutions, Manners, and Customs of the ancient Jews. The Knowledge and Worship of the One True God discriminated them from all other Nations in the World. III. The Effects of their Opinions and Institutions upon their literary Compositions. The Characters of Moses—David—Solomon—Isaiah—Jeremiah—Daniel. The Accuracy of the Scripture Chronology proved by Sir Isaac Newton. IV. Advantages to be derived from the Study of the Holy Scriptures in general.—Praise of the English Translation. Sir William Jones's Opinion of the Holy Bible.

"Chap. IV. The History of Greece.—Origin of the Greeks. The descriptions of Homer correspond with the most authentic accounts of their early manners and condition. Athens and Sparta the most eminent of the Grecian states—their religion and government. The influence of their respective institutions upon manners and characters. The most splendid era of Athenian greatness. Characters of some illustrious persons during that period—Miltiades—Pausanias—Cimon—Themistocles—Aristides—Socrates. The sufferings of patriots and philosophers under a democratical form of government. Degraded state of the fair sex. Hard condition of slaves.—Digression on the treatment of slaves in ancient times, and of those conveyed by the moderns to the West Indies. Contrast between the Greeks and Persians.

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—Xenophon. Philosophers—Socrates—Plato—Aristotle. Artists—Zeuxis—Parrhasius—Phidias—Alcamanes.

"Chap. VI. The subject continued.—The causes and consequences of the Peloponnesian war. Character of Pericles. The decline of Athenian power and fame. Epaminondas and Pelopidas illustrious Thebans. Character of Alexander the Great.—Apelles and Lysippus. The degeneracy of Athenian manners. Greece subdued by the Romans—by the Turks. Degraded state of its present inhabitants, who retain some traces of the character of their ancestors. Advantages derived by modern Europe from ancient Greece. Concluding remarks suggested by some points of resemblance between Athens in the time of her glory, and the present state of Great Britain.

"Chap. VII. The History of Rome.—The singular excellence of the Roman History. The magnificence of Rome, and the wide extent of the empire in the reign of Trajan, naturally excite our curiosity to investigate the leading causes of the greatness and fall of the Roman power.—The causes of its greatness were, I. The peculiar Constitution of Government. II. The Improvement of the Arts of War. III. The Attachment to the established Religion. IV. The Spirit of Patriotism.

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"Chap. IX. The History of Modern Europe.—The events and revolutions in this part of history have given rise to our present establishments, manners, and modes of thinking. A short review of the most remarkable events, with their respective causes and effects. I. The Feudal System. II. The Crusades. III. The Institution of Chivalry.

"Chap. X. The subject continued.—The events in Modern Europe continued. IV. The Reformation of Religion. V. The revival of Classical Learning. The most remarkable Discoveries of modern Times, and their beneficial Effects. Concluding Observations." *p.* ix—xv.

The subject of the first class is *religion*: and the first chapter treats of the "*Christian religion*," commencing with "the reasonableness of instructing children in the principles of religion at an early age," and proceeds to state the superior excellence of "CHRISTIAN KNOWLEDGE," on which the author observes that,

"To know Christianity is therefore both to understand what the Supreme Being has revealed for our greatest good, and to ascertain what conduct we ought to pursue in order to obtain his approbation and favour. How long therefore must the acquirements of learning and science sink in our opinion, when placed in opposition to religious knowledge! But when it forms the basis, upon which they are built, they derive additional value as well as stability from its support; they are consecrated to the best purposes, and directed to their most salutary ends. Much as the knowledge of the scholar, and the speculations of the philosopher may elevate and enlarge the mind, and much as they may improve and adorn it, they extend not our prospects beyond the world, they bound our views within the narrow limits of human life. But the knowledge of a Christian takes a more exalted and a more certain aim; it respects a degree of felicity, which exceeds our utmost powers of conception, and a situation of pleasure and delight without alloy, and without end—It relates to a state of existence, when the spirits of the just will be made perfect, and the transcendent bliss of angels will be imparted to glorified and immortal men.

"Such being the excellence of Christianity, and such the important end, which it proposes, every person,

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who desires to be fully acquainted with divine truth, and to build his happiness upon the most solid basis, will take, with the greatest satisfaction, a particular and distinct view of its nature and evidences. Then will he avoid the imputation of being a Christian merely in compliance with the prejudices of his parents, or the customs of his native country; and he will become one in consequence of a rational preference, and a proper examination. His conviction of its truth will then be solid and clear; he will plainly perceive the strength of its foundations, and fully understand the extent of its advantages: he will be persuaded that it bears the character and stamp of *divinity*, and that it has every claim to the reception of mankind, which a divine Revelation can *reasonably* be expected to possess.

"The proofs of the truth of the Christian Revelation are numerous, clear, and conclusive. The most obvious and striking are those which arise; I. From the authenticity of the Books of the New Testament. II. The Character of our Lord and Saviour. III. The Prophecies of which he was the subject, as well as those which he delivered. IV. His Miracles. V. The sublime Morality of his Precepts. And, VI. The rapid and extensive propagation of his Religion under circumstances the most hostile to its advancement." *p.* 19—21.

On the first of these topics are the following observations.

"Here presides the majesty of *pure and unsullied truth*, which shines in unadorned but awful state, and never turns aside to the blandishments of flattery, or listens to the whispers of prejudice, or defamation. Here alone she invariably supports the same dignified and uniform character, and points with equal impartiality to Peter now professing his unalterable fidelity, and now denying his Lord;—to the apostles at one time deserting Christ, and at another, hazarding their lives by the bold profession of his Gospel. And these plain characters of truth afford the clearest evidence of the inspiration of the sacred books. The Holy Spirit, whose assistance was promised to his disciples by their heavenly Master, guarded them from error in their narratives, in the statement of their precepts, and the development of their doctrines. Upon such momentous points, as contribute to form an infallible rule and standard of faith and practice, they were guided by the divine wisdom, and thus are raised to a degree of authority and credibility unattainable by all other writers." *p.* 25, 26.

"In the preservation of the holy scripture, we may observe a very striking instance of the superintendance of divine Providence, ever watchful for the happiness of mankind. Notwithstanding the various dissentions which have continued to prevail in the Christian church, ever since its first establishment, the books containing the principles of the religion itself, are come down to us who live at the distance of nearly eighteen centuries from the time of their authors, in a pure and unadulterated condition: so that whenever the Christian faith has been corrupted, its deviation from a state of purity could always be detected by an appeal to the most indisputable authority. Nor has the stream of time merely conveyed to us this divine treasure, uninjured and secure; but even in the midst of the most violent persecutions, and the darkest superstition, the Christian faith has been so protected by divine care, that it has never been wholly lost to the world. The spark of heavenly fire, although it has been covered by the ashes of error, has still remained alive, and although in the superstitious ages, previous to the Reformation, its light could be with difficulty discerned, yet it was always accessible to those, who wished to fan it into a flame." *p.* 28.

The author then presents us with a statement of "six of the leading proofs of the truth of Christianity." I. The Authenticity of the Books of the New Testament. II. The Character of our Lord and Saviour. III. The Prophecies of which he was the subject, and those which he pronounced. IV. His Miracles. V. His Precepts, or Christian Ethics. VI. The rapid and extensive Propagation of the Gospel at its first preaching, under circumstances the most hostile to its success.

The subject is continued in the second chapter, which contains the

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following topics. REASONS why the doctrines and precepts of Christianity have been attacked by infidels of all ages.—Their cavils shewn to be weak, and their arguments proved to be inconclusive.—The character and conduct of modern infidels furnish additional evidence to the truth of Christianity, as they are plainly foretold in Scripture.—The absurdity of the opinions of the *French philosophists, and their followers*, relative to universal philanthropy exposed.

From the author's observations and arguments on the subject of infidelity, we extract the following:

"Modern unbelievers may have reason to boast of the boldness of their attacks, but little of the *originality* of their arguments, since the cavils of Voltaire, and his followers, newly pointed as they may be with wit, or urged as they may be with additional vehemence, can be traced to Julian, Porphyry and Celsus, the ancient enemies of the church. Some who dislike the toil of investigating truth for themselves, eagerly take advantage of the labours of others; and lay great stress upon the example of those eminent men, who have disbelieved, or rather in some instances, perhaps, only affected to disbelieve, the fundamental truths of Christianity. The Christian professes not to deny the force of such an argument, because he is aware, that the weight of authority is very powerful, whether avowed or concealed. It undoubtedly gives a bias to the mind, which is more commonly felt than acknowledged; and it has considerable influence in determining the judgment in most of the affairs of life. If however this argument be urged in opposition to Christianity, fair reasoning requires that it should be allowed due force in its favour. Ask the infidel, who are the leaders, under whose banners he has enlisted himself, and perhaps he will point to Hume, and to Bolingbroke: but surely, if even we allow the elegance and acuteness of the one, and the florid declamation of the other, all the praise they deserve, they can never bear a competition with those luminaries of science, and those teachers of true wisdom, who have not only embraced the Christian faith, but maintained its truth and divine origin, and directed their conduct by its rules. They can never be weighed in the balance of merit, with the advocates of Christianity, so dispassionate, sincere, ingenuous, and acute, so divested of all objections, that can be drawn from professional bias, or interested attachments, as Milton, Clarendon, Hale, Boyle, Bacon, Locke, Newton, Addison, Lyttleton, West, and Johnson.

"Ought not the testimony, which such men as these have given, to be held in the highest estimation? A testimony founded not upon any surrender of their judgments to the prevailing opinions of the day, but upon close and patient examination of the evidences of Christianity, of which their writings give the most satisfactory proofs. Or are such men to be undervalued, when brought into comparison with the vaunting infidels of modern times? Where do we find persons of such profound understandings, and inquisitive minds, as Bacon, Locke, and Newton; where of such a sublime genius as Milton; where of such various and extensive learning; exhausting all the literary treasures of eastern, as well as western literature, as Sir William Jones, who at the close of life recorded his conviction of the truth of divine Revelation, and celebrated the excellence of the holy Scriptures? To compare the race of modern infidels in point of genius, learning, science, judgment, or love of truth;—to compare Voltaire, Hume, Gibbon, Godwin, and Paine, with such men as these, were surely as idle, and as absurd, as to compare the weakness of infancy with the maturity of manhood; the flutter of a butterfly with the vigorous soaring of an eagle; or the twinkling of a star with the glory of the sun, illuminating the universe with his meridian brightness." p. 60—63.

"Against the authority of such insidious writers as Voltaire and Gibbon, we enter our serious, and we think our equitable protest; we exhort every one to beware of their sophistry, and to guard against their delusive arts. They have violated the laws of fair controversy, and fought with the weapons that cannot be allowed on such occasions. They employ ridicule instead of argument, artful insinuation instead of serious discussion, and bold assertion instead

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of proof. They write to the passions and imagination, and not to the judgment of mankind. They artfully involve the questions relative to the evidences of Christianity in perplexity, and endeavour to throw the blame arising from the dissensions and usurpations, the vices and ignorance of some of the clergy, and the incroachments which in dark and superstitious times were made upon the liberties of mankind, upon Christianity itself. They select those topics, which can best be turned to their purpose, by the arts of misrepresentation; they embellish them with the flowery ornaments of stile, and skilfully adapt them to the passions and prejudices of their readers. As however their conduct is thus artful and insidious, so ought their labours to be vain and unfruitful; for they do not try the cause upon its own merits: they do not, like candid and dispassionate reasoners, separate the subject in dispute from all foreign and extraneous circumstances: they do not agitate questions, and start objections, from a desire of being well informed: they do not, in the spirit of true philosophy, examine the evidences of Christianity with that becoming seriousness, which is due to an affair of such infinite importance to the present welfare and future happiness of mankind: they do not consider, that the same unbelief, if applied to the common records of history, or the ordinary affairs of life, would expose them to the imputation of blind rashness, or extreme folly. As their conduct is evidently not dictated by a love of truth, their scoffs, their sarcasms, and their sophistry, deserve no attention; and as they not only wantonly reject, but industriously depreciate the best gift of heaven, they ought to be shunned, and reprobated, as enemies to the dearest interest of mankind." *p.* 64, 65.

From the author's observations and arguments on the subject of infidelity, we extract also the following paragraph.

"From whatever causes the doubts and cavils of modern infidels arise, whether from a desire to gain the reputation of superior sagacity, a love of novelty, an ambition to soar above vulgar notions, a fear of being thought credulous or superstitious, or the pursuit of such practices as are inconsistent with the purity of the Christian character; it is clear, they are imperfectly acquainted with the real nature of the religion itself, and the various proofs by which it is supported. They condemn not so much what they do not understand, as what they do not give themselves the trouble to investigate. Do they carefully examine the *facts* which had such great influence in attracting the notice of the world to our Saviour? I allude to the *miracles* of various kinds which he wrought; and do they read the accounts of these wonderful operations of divine power and goodness, with minds disposed to yield to the force of historical evidence! We read in the awful parable of the Rich Man and Lazarus, that the former, when in a state of torment, was desirous that a person might be sent from the dead for the conversion of his unbelieving brothers. Is there any infidel who wishes for such a proof of the truth of Christianity? Suppose God should grant his desire, and that in the still and solemn hours of the night, *when deep sleep had fallen upon* the rest of mankind, a spirit should pass before him, whose form he could not distinctly discern, but which resembled a lately departed friend. 'Fear would 'come upon him, and trembling, 'which would cause all his bones to 'shake.' Suppose there should be profound silence, and then a voice be heard, saying, I am *come to tell you there is a God—a heaven and a hell: forsake your sins, ere it be too late, and seek salvation in the Gospel of Christ, or you will perish for ever.* What effect would this vision produce? Probably it would terrify the infidel to death; or should he survive it, and be at first deeply impressed with the awful circumstances, it is probable, that the cares and the pleasures of the world would gradually wear out its impression. As to his sceptical friends they would not believe him; they would strive to laugh, or to reason him out of his alarms, by representing that all he related was a dream. He would in time begin to think so himself, and perhaps would suspect that he had been imposed upon, and so would remain obdurate and unconvinced. As such evidence of the truth of Revelation would be thus ineffectual, so is it highly unne-

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cessary, for no facts recorded in the history of mankind are more fully attested than the miracles of our Lord. Did he not repair to the tomb of Lazarus, the brother of Martha and Mary, who had been dead four days, and in the presence of many people cry aloud to him to come forth,—and did not the dead man hear his voice, and live for a long time after? Our Lord declared repeatedly that he should himself rise from the tomb. When the appointed hour arrived, was there not a great earthquake, and did not the Saviour of the world arise? Were not these things attested by friends, and by enemies, who were all *eye witnesses*; and did not the primitive Christians endure every hardship, and suffer every torment in *proof* of such *facts*? What need therefore can there be of any additional assurance? If the infidel will not believe Moses and the prophets, Christ and his apostles; neither will he be persuaded, *though one came to him from the dead.*"

The author then shews that Christianity has produced the happiest effects upon the opinions, conduct, and institutions of mankind.—It was darkened by superstition, and intermixed with error by the Papists: But was refined and brought back more nearly to the apostolical standard by the REFORMATION—particularly by the PROTESTANT ESTABLISHMENT OF THE CHURCH OF ENGLAND.—Summary of the sublime truths of Christianity.—*It comprehends the last revelation of the divine will to mankind—establishes the certainty of a future state—reconciles man* to the dispensations of Providence—and qualifies him, by a life of faith and obedience, for the rewards of eternity.

Amongst the blessings produced by Christianity, which the author enumerates, we notice the following.

"And, not to expatiate upon its mild and salutary effects upon the temper, the passions, and the general conduct of millions, who, although their names were never recorded in the pages of history, were more worthy and honourable members of society, and are infinitely more deserving the approbation of mankind, than all the ancient heroes who have sought renown by war, or all the modern sceptics who have aspired to fame by their opposition to the faith; we may enumerate, in addition to its extensive and various improvements, the refinement it has given to *manners*, and its beneficial influence upon the public judgment of *morals*. Mankind, no longer left a prey to ignorance, or to loose and fluctuating opinions, are furnished with a guide, to which they can always resort, for principles of religion and rules of conduct. Hence the most illiterate and humble members of the Christian church can form more true and accurate notions of the Deity, his attributes and providence, as well as a more rational notion of moral obligation, of virtue, and vice, and the final destination of man, than was ever reached by the ancient sages in the brightest days of heathen philosophy.

"Christianity, far from being calculated for any political constitution in particular, is found to prosper and flourish under *every form* of government; as it is equally incompatible with licentiousness on the one hand, or oppression on the other. It corrects the spirit of democracy, and softens the rigour of despotic power. An enlargement of mind, and superior intelligence, distinguish in a peculiar manner those nations that have embraced the faith, from those extensive portions of mankind, who fight under the banners of Mahomet, or adhere to the more pacific institutes of Brama and Confucius. The inhabitants of the east groan under the oppressions of arbitrary power, and little does their religion contribute to alleviate the weight of their chains. The Mahometans more especially are marked by peculiar ignorance; and so far are they from being distinguished by the light of science, or the cultivation of useful knowledge, that they adopt with the greatest reluctance all foreign improvements, and even smother in its birth the spirit of liberal enquiry and research." *p.* 76—78.

The subject of the second class is language, and the first chapter treats of language in general in the following order.

ADVANTAGES resulting from a knowledge of various languages.—The theories of Lord Monboddo, and Adam Smith, relative to their origin examined. All languages derived

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from one original source. The most rational system of the origin of speech accords with the scriptural account of Moses. On this subject the author writes:

"How the original societies of men could have been formed without the aid of language, or language invented without society, are points which the disquisitions of these writers, however ingenious, are far from enabling us to settle. The only rational and satisfactory method of solving the difficulty is to refer the origin of speech to the great Creator himself. Not that it is necessary to suppose, that he inspired the first parents of mankind with any particular original or primitive language; but that he made them fully sensible of the power with which they were endued of forming articulate sounds, gave them an impulse to exert it, and left the arbitrary imposition of words to their own choice. Their ingenuity was left to itself to multiply names, as new objects occurred to their observation; and thus language was gradually advanced in process of time to the different degrees of copiousness and refinement, which it has reached among various nations.

"This theory is conformable to the description given in the Sacred Writings, and agrees very remarkably with the opinions to be collected from prophane history. Plato maintains that the original language of man was of divine formation; and when he divides words into two classes, the primitive and the derivative, he attributes the latter to the ingenuity of man, and the former to the immediate communication of the Supreme Being. The Egyptians, from whom this opinion was probably derived, maintained that by Thoth, the god of eloquence, their ancestors were at first taught to articulate.

"To whatever part of the globe we direct our view, we shall find additional reasons to conclude, that all the languages now spoken in the world were derived originally from one and the same source, notwithstanding their apparent difference and variety. When we remark certain words in Latin, that resemble others in Greece, we are not surprised, considering the intimate connection which subsisted between the two nations, and the evident derivation of the former from the latter. It is natural to suppose that the modern tongues were derived from the ancient, which were spoken in the same country. Thus all the present languages and dialects of Europe, amounting to about twenty-seven, may be traced to the Latin, German, and Sclavonian. But when we observe that words used in one quarter of the globe are like those in another which is very remote, and that such words have exactly the same signification, and were so used long before the present inhabitants had any intercourse with each other, how is this to be accounted for? Several words in Welch are similar, and have a similar meaning with Latin and Greek. I am aware that this resemblance may be imputed to their common derivation from the Celtic. But whence arises the affinity in some remarkable instances, between the Greek and Hebrew, Greek and Sanscrit, Greek and Chinese, English and Arabic, Turkish and Celtic, Welch and Arabic, Latin and Otabeitan, Latin and Turkish, and English and Persian?" p. 91—94.

The subsequent part of this chapter is occupied with the following topics. Alphabetical characters are the most perfect, which the author opposes to hieroglyphic writing.—Representation of ideas—their origin and progress—those of modern Europe may be traced to one source.—The distinctions between ancient and modern languages.—Origin of the Italian and French languages. The rise of the modern languages forms a curious part of the history of the dark ages.

The contents of the second volume are thus arranged.

"Vol. II. Class V. Chap. I. The History of England.—Is interesting to mankind in general, and peculiarly so to Britons. Excellent remark of Frederic King of Prussia upon this subject. The sources of our information are numerous and authentic. A sketch of those memorable reigns during which such charters were granted, and laws were passed, as form our present constitution. Alfred. William the Conqueror. Henry II. John—Magna Charta. Edward I. Edward III. Henry VII. Henry VIII. Queen Elizabeth. Charles I. Charles II. James II.

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William III. The Revolution. Queen Anne. The House of Hanover.

"Chap. II. The subject continued.—The general benefits, which result to Englishmen from the genius of their political Constitution.

"Philosophy. Chap. I. Logic, or the right Use of Reason.—Advantages to be derived from its cultivation—Its true nature not to be misunderstood—Its constituent parts are four; I. Perception, including ideas, words, and definitions. II. Judgment, of which the foundations are three—Intuition, or the ground of scientific knowledge—Testimony, or the ground of historical knowledge. III. Reasoning—its different kinds—Syllogism — arguments against this mode of endeavouring to discover truth. Lord Bacon's mode of reasoning by Induction stated and recommended. IV. Method divided into the analytic and synthetic.—Practice and good examples necessary to form a correct Reasoner. Examples recommended—Lord Bacon—Chillingworth—Grotius—Locke—Clarke—Bishop Butler—Synge—Paley. Practical influence of Logic, or well-regulated Reason, upon Mankind during the various periods of life.

"Chap. II. The Mathematics.—Objections against these studies answered. Utility of Mathematical Knowledge. Opinion of Locke favourable to scientific pursuits—their great perspicuity—the method of reasoning pursued in them. Mathematics are pure and mixed. I. Pure, viz. Arithmetic—Algebra—Geometry—Trigonometry. II. Mixed, viz. Mechanics—Optics—Astronomy—Pneumatics——Hydrostatics. The estimation in which these studies were held in ancient times.

"Chap. III. The subject continued.—The sphere of the Sciences has been greatly enlarged by the discoveries of the moderns—Roger Bacon—Copernicus—Galileo—Kepler—Huygens—Toricelli—Lord Bacon—Boyle—Herschel. The most able interpreter of the Laws of Nature was Newton—Sketch of his discoveries—His Character contrasted with that of Descartes. The proper subordination of Science to polite Literature in a general System of Education. Union of both in the eminent Students of the University of Cambridge.

"Chap. IV. The Works of Nature.—The survey of the Works of Nature is an employment highly useful and delightful. The researches of Naturalists are directed to, I. Animals; II. Vegetables; III. Minerals. The comparative nature of Man. The instinct of Animals—the admirable care of Nature in their structure and preservation.—Her prolific power in the production of organized bodies appears to be boundless. The Organs of Animals adapted to their convenience and preservation—illustrated by the structure of the Eye. Prospect of the dominion of Man over the inferior Animals. Some parts of the Creation apparently inconsistent with the benevolence of Nature, and yet may be reconciled to her general economy.

"Chap. V. The subject continued.—The connecting links of the chain of Animals and Vegetables.—An enquiry into their Analogy leads to the Science of Botany.—Its Nature.—The sexual system was established, not discovered, by Linnæus. The structure of Plants—Local usefulness of particular Vegetables—The prospects of vegetable nature highly gratifying as a subject of Taste. Mineralogy.—Chemistry. The Works of Nature raise the mind to the consideration of their great Author.—Concluding address to the Supreme Being.

"Class VI. Polite Literature and the Fine Arts. Chap. I. Taste.—Definition of Taste—Its principles are implanted in every mind distinguished by good sense.—Taste is capable of high cultivation—Its proper Limits and Standard. Individuals, as well as Nations, improve their Taste, in proportion to the progress of Knowledge and Refinement.

"Chap. II. The subject continued.—The Character of a Critic who is a Man of Taste.—Examples—Horace—Quintilian——Vida——Addison—Spence — Lowth——The Wartons—Gray——Reynolds—Winkleman.—The chief Provinces of Taste.—I. Music. II. Painting. III. Poetry. The Beauties of the Classics. The pleasures which result from the exercise of a refined Taste.

"Class VII. The Sources of our National Prosperity, &c. Chap. I.—Agriculture has been esteemed an object of great importance by distinguished persons both in ancient and

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modern times. Eminent writers upon the subject—Hesiod—Xenophon, &c. —It has been most flourishing in the soil of liberty—gradually improved as old errors have been exploded, and new experiments tried, and adopted. The best method of forming general principles upon this subject. Population is limited by the means of subsistence. The character and relative importance of the Husbandman. The general advantages of Agriculture—Its superiority to Commerce as a source of national good, and permanent power.

"Chap. II. The subject continued.—The state of Agriculture in England compared with that of France, Ireland, and America. Causes of the superiority of England. Plans of farther Improvement suggested. *All other arts are inferior in point of utility to that of causing the earth to bring forth a copious produce for the support of mankind.*

"Chap. III. Commerce. — The extensive prospect of Industry exerted in every part of Great Britain excites our curiosity to enquire into, I. The Advantages. II. The Principles. III. The comparative State of Commerce. The natural advantages of the Island of Great Britain as a commercial Country have been gradually improved by great public works. The influence of Commerce upon Agriculture. Character of the English Merchant. The methods which have been adopted for the promotion of Commerce. A Comparison between the present and former State of England proves the beneficial effects of Commerce—The obstacles opposed to its farther improvement may be removed.—Great Britain superior to most Countries in the requisite means for a widely-extended Commerce.

"Chap. IV. Foreign Travel. — Its chief advantages. The qualifications necessary for a gentleman who visits foreign Countries. The natural Beauties, remarkable Places, and principal Curiosities of his own Island to be previously viewed. Bad effects of going abroad too young. Haste in passing through different Countries, and Ignorance of foreign languages censured. The objects of attention vary according to the education and favourite pursuits of the Traveller.—Eminent modern Travellers—Gray—Howard—Sir Joseph Banks — Sir William Hamilton—Moore—Young. The Traveller gratifies his taste by treading on classic ground.—He visits places celebrated in the writings, and distinguished by the actions of the Ancients. He views the ancient and modern Specimens of the fine Arts — Architecture — Sculpture—— Medals—Pictures—Books. He investigates the State of Government—Religion — Commerce — Agriculture, &c. and remarks their combined effects upon the Manners, Customs, and Prosperity of Nations. Cautions against the adoption of *the dangerous opinions*, which prevail abroad upon Subjects of Religion and Government. The general result of his travels shows by their beneficial influence upon his Opinions and Conduct.

"Chap. V. The Professions. — Classical Learning and the Elements of Science and Philosophy are highly beneficial to those who do not follow a profession, as well as afford the only solid foundation for professional Knowledge. The attainments requisite for, I. The Barrister. II. The Physician. III. The Clergyman.

"Concluding Chapter.—Final Exhortations to the improvement of the faculties of the mind, and the acquirement of useful knowledge, arising chiefly from the circumstances of the present times.

"Appendix.—Lists of useful Books, particularly of select editions of the Classics, recommended by Persons eminent for learning and judgment which illustrate more clearly, and explain more fully the preceding Subjects." xv—xx.

In the chapter on the clerical profession, we notice the following observations upon the character of a young man induced by proper motives to undertake the pastoral care.

"Equally removed from indifference on the one hand, and enthusiasm on the other, he embraces his profession from a deliberate preference, and full persuasion that it will afford him more frequent opportunities, than he could find in any other situation of life, to increase the glory of God, and advance the good of mankind. He is resolved to discharge his duties with zeal and diligence proportioned to their importance, and therefore cherishes such dispositions of mind as are best calculated to promote the great designs of his profession. He feels the most

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xalted and heart-felt satisfaction in performing all the offices of piety, and resolves to give in every instance of his conduct, to his public and private instructions, the effectual recommendation of a good example.

"At the commencement of his theological studies he will retrace the grounds, upon which he has erected his belief in the fundamental truths of christianity. He will review the principles of natural religion, and consider the arguments for the being, attributes, and providence of the great Creator and Governor of the world. He will peruse the Scriptures of the Old Testament, and will remark the intimate connection, which subsists between its leading circumstances, such as the fall of man, the types and institutions of the Mosaic Law, and the regular succession of prophecies, with the great scheme of redemption developed in the New. He will review the external and internal evidences of christianity, and examine all the proofs in such a manner, as not only to be fully convinced himself of the truth of the revelation, but so as to be furnished with such stores of information, and to acquire by study and meditation such ease in the application of them, as to be ready, upon all proper occasions, to oppose the cavils of the sceptic, the infidel, and the sectarist, by giving, in compliance with the advice of the inspired apostle, 'an 'answer to every man that asketh 'him a reason of the hope that is in 'him.'

"Unless his belief be founded upon conviction, and be the result of his own careful examination, is he not liable to be lulled into a criminal indifference, shaken by the assaults of false philosophy, or deluded by the visions of enthusiasm? In the situations, in which he may be placed, in company with the infidel, the sceptic, or the scoffer, or with Christians of various denominations, he will possess none of the requisite stores of knowledge, by the assistance of which he may discover the artifice or the ignorance of his opponent, and render his attacks ineffectual—he may be silenced, may be disconcerted, and may expose himself and his profession to disgrace and ridicule, unless he be firmly grounded in all the important points of Christian knowledge, and the discriminating doctrines of the church of England.

"The studies of his riper years will derive peculiar advantage from the progress he had previously made in polite literature and the sciences. By his knowledge of the Greek language, he will be enabled to read the New Testament in the original with ease and pleasure. Thus will he be well versed in that book, which is the sacred repository of the words and actions of the Redeemer of mankind—the unerring guide of life, and the pure source of all his instructions. He will peruse it with a critical view to the particular style of each evangelist, the idiomatic and foreign forms of expression, and the particular allusions to ancient manners and customs. He will be careful to compare one passage with another, and thus will illustrate the general meaning of the sacred writers. He will call to his assistance the works of skilful commentators and critics, to enable him to see clearly the application of every parable and illustration, to explain difficult terms, and to follow to its full extent the chain and connexion of argument. 'Let him carry on 'his researches with a pious, humble, teachable, and impartial spirit, guarding against preconceived 'opinions hastily adopted, against 'bigotry for particular systems, blind 'prepossessions in favour of a particular interpreter, and the prejudices of habit, of his place of education, or study of his relations and 'friends, and of his expected patrons. 'To earnest prayer for the superintending guidance of the Supreme 'Being, let him join his own assiduous exertions, and follow the path 'of truth, whithersoever it may lead 'him'." p. 352—355.

"With respect to the mode of delivering a sermon, it may be observed, that the advice of a judicious friend, as to the management of the voice, and the propriety of gesture, will be of much more use than volumes of instructions. These can no more lead to perfection, than studying the most exact theory of music can enable a reader to play well upon an instrument, to which end application and practice can alone conduce. In like manner a good delivery must be the effect of repeated trials. Precepts may improve the judgment, but

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will give little aid to the power of performance—they may form critics, but cannot make speakers.

"The principal fault attributed to the divines of the church of England is, that they are remarkable for a cold and inanimate mode of delivery. This circumstance points out the advantages, which formerly arose from the custom of preaching without the assistance of a written sermon. The preacher then gave way to the current of his own thoughts, and expressing himself as in animated conversation, transfused, without any diminution of their heat and strength, his own sentiments into the breast of his hearers.

"Impressive as this practice certainly was, yet it may be remarked, that the present mode of delivering sermons has peculiar advantages. Sermons by the help of reflection are more correctly composed, with reasoning more just, instructions more judicious, points of faith and doctrine more fully and truly explained, and what is of great importance, with more regularity and method. As the divine of the church of England is by custom confined to one method, he should study to improve it as much as he can. As that extemporary discourse, which approaches the nearest to a written sermon in regularity of composition, and purity of style, is the best; in like manner among the written sermons, that is undoubtedly most excellent, which is composed with the easy air, and pronounced with the unaffected warmth and fluency of the extemporary.

"Nothing is so impressive, or tends so much to the attainment of excellence, as the sight and the contemplation of living example. It is much to be lamented, that we have no public school of eloquence, for the instruction of young divines in that species of delivery, which is necessary to give pathos, dignity, devoutness, and spirit, to their mode of performing the various services of the church—in the reading desk, the pulpit, at the baptismal font, and the altar. Until such an institution be established, we must refer to those, whose practice requires only to be generally known to be highly admired, and zealously followed. Happy are they who have an opportunity to be edified in the performance of the sacred services, by the emphatic correctness of a Porteus, the solemn tones and impressive dignity of a Parr, and the devout, judicious, and unaffected elocution of a Maltby. Were the public duties of piety thus generally performed throughout the nation, is it not probable, that the crowds, which now fill the conventicles of sectarists, would resort with eagerness to their respective churches, and, attracted by the manner of celebrating the service, would enjoy the additional advantages of solid and truly edifying instruction?" *p.* 359—361.

"A pious, learned, and diligent divine is one of the strongest supports and brightest ornaments of his country. In his general intercourse with mankind, while he maintains his dignity, he is free from formality or moroseness; enjoys society, but avoids its dissipation and its follies, and knows the value of time too well to sacrifice any very considerable share of it to mere amusement. To those, who differ from him in religious opinions, he shows firmness of principle without asperity of conduct, as he is ever mild, gentle, and tolerant. He warms the hearts of his flock by his fervent and unaffected piety, and he enlightens their understandings, confirms their faith, and invigorates their practice, by his judicious and impressive discourses. In his private admonitions he is diligent in giving advice, and delicate in his manner of doing it; always considering whether the means he employs of reconciling animosities and reproving vice are best calculated to answer the proposed ends. He maintains a proper intercourse with all classes of his parishioners, but he is neither arrogant to the poor, nor servile to the rich. To the indigent and deserving he is a constant friend, and protects them from the oppression of their superiors; he relieves their wants as far as it is in his power, and reconciles them to their laborious and humble stations, by the most earnest exhortations to patience and contentment. He is the composer of strife, and the soother of outrageous passions, and no less the temporal than the spiritual minister of peace. His family is the model for all others in their attention to

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private and public duties; he is the general object of esteem to all, except the malignant and the envious; and he has the happiness to observe, that, as he advances in life, the respectability of his character gives additional efficacy to his instructions, and both increases the honour and promotes the diffusion of his holy religion.

"'The imagined presence of a 'wise and good man has been recommended as a convenient guard to 'private conduct. How would this 'thought or action appear to Socrates, or Plato, or Aristides?' The parochial minister may with equal advantage suppose the ocular inspection of his spiritual overseer, and anticipate with greater feeling his censure, or his approbation. If the fear of solitude, or vanity, or idleness, should draw him from the scene of his duty to the provincial town, to the camp, or the capital, he may seem to hear the voice of his older brother—With whom hast thou left those few sheep in the wilderness? The reproach may possibly vibrate in his ear, till it rise to the expostulation of a higher friend and monitor—Simon, son of Jonas, lovest thou me? Happy is the clergyman, who, under the impulse of all these motives, discharges with unabated diligence the sacred, useful, honourable office of a parish-priest; and blessed is the congregation, who receiveth and heareth him with a grateful and attentive mind.

"The day will come, when the Son of God, himself, the great teacher of christianity, will appear to judge the world in righteousness. His minister, who has thus been an example in word, in conversation, in charity, in spirit, in faith, in purity, who hath taken heed unto himself and all his flock, over which the Holy Ghost hath made him overseer, may then meet his congregation in pious hope, that his labours, through the mercy of an all-gracious Redeemer, will be accepted;—and what tongue can describe, what imagination can conceive the ecstatic transports of him, who, because he has turned many to righteousness, shall shine as the stars of Heaven for ever and ever, and shall be welcomed to the realms of eternal glory with these gracious expressions of acceptance, 'well done, good 'and faithful servant; enter thou into 'the joy of thy Lord'?" p. 365—367.

CLXXIII. NOTES ON THE BIBLE, *by the late Rev.* CHARLES BULKLEY. *Published from the Author's MS. in* 3 *vols.* 8*vo. with Memoirs of the Author and his Works. By* J. TOULMIN, *D. D.*

THIS work is arranged in the order of the sacred volume. From the notes themselves we give the following extracts as specimens.

"GENESIS.

"Moses, says Justin Martyr, wrote his history by divine inspiration, in the Hebrew language. —— Ιστορια, ην εκ της Θειας επιπνοιας Μωυσης γεγραφε τοις των Εβραιων γραμμασι.

Cohort. ad Græcos, p. 70. ed. Ox.

"Judaicum ediscunt, et servant, ac metuunt jus,
Tradidit arcano quodcunque volumine Moses.
Juvenal. Sat. xiv.

["They learn, and keep, and fear the Jewish law.
Whatsoever Moses hath delivered in the sacred volume."]

"The beginning of this book presents us with the most august and splendid scene that can possibly be exhibited to the mind of man; even that of creation itself: this fair world of ours rising into its beautiful existence, at the command of the Sovereign Deity—man 'made in the 'image of his God.' It next calls up our attention to the preserving and all-sustaining providence of Heaven, as manifested in the succession of families and the gradual dissemination of mankind. After this we have an exhibition of Deity under the character of a moral governor, given us in the destruction of the world's inhabitants, a very few excepted, and the dreadful judgments that fell upon the cities of Sodom and Gomorrah.

"The remaining part of the book is mostly taken up with the narratives of private life in the persons of Abraham, Isaac, and Jacob; and in this series of domestic biography we have many an instructive anecdote; some of them serving as a directory to ourselves in the pursuit of piety and the virtuous path; others as warning-pieces, pointing out to us what we are to avoid. My Funeral Sermon

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on the Death of Mr. Joseph Treacher, p. 4, 5.

CHAP. I.

Principio cœlum ac terras, camposque liquentes,
Lucentemque globum lunæ, Titaniaque astra,
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum, pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis vigor, et cœlestis origo
Seminibus. Æneid. lib. vi.

"In the beginning, heaven, earth, sea, moon, and stars were by an hidden spirit invigorated; and a mind, diffusing itself throughout the several parts, agitated the entire mass. Hence the human race, the cattle of the field, the flying fowl, and huge inhabitants of the sea; an ætherial virtue inspiring all; and all derived from an origin celestial and divine.

"Casune tibi, pater, hæc diversitas videtur in corpus unum dissentientibus solidata primordiis, ut summo vertice locatus igneus vigor cuncta gravia calidi spiritus ardore suspenderet: profundus humor ad ima demersus, unde quotidie superpositi caloris alimenta traherentur; terrenam pondus in medio, quanto superne spiritu, tanta penitus inanitate subnixum librata mole consideret, ut seculorum infinita series, per assiduas temporum vices sua lege festinet? Quid hæc fulgentium siderum veneranda facies?—Ista credis passim fortuitoque disposita? Rogo, quid melius ratio fecisset? Deus hæc, deus fabricator operis universi, ex illa rudi primaque caligine protractum posuit in vultum, digessit in partes. Quinctil. Declamat. iv. p. 42, 43. ed. Ox.

"To this effect; that the position and operation of the elements, the orderly and venerable face of nature, is not to be accounted for by chance; but that there is, there is a God, the fabricator of the whole, producing it out of its informity and original darkness.

"Vide Procl. in Plat. Theol. lib. v. cap. xii. p. 269. paragr. 2. and Campanell. Apolog. pro Galileo, cap. iii. p. 22, 23. and cap. iv. p. 39 and 45, 46, and 48." p. 1—3.

"PSALM XXIII.

"V. 1, 2. The Lord is my shepherd; I shall not want, &c.

"Proclus, speaking of the happiness of souls, in what he calls the Saturnian period, says, they mostly feed abroad, the finest temperament of season constantly prevailing, and lie upon soft beds, a plentiful herbage springing out of the earth. He adds, these and the like good things they receive from that greatest God, meaning, I suppose, that greatest Jupiter himself he had spoken of but a little before. Φυραυλευτες τα πολλα, ψηστευ· την γαρ του κρειττονος αθλιον εχουσι. Μαλακαις δε στρωμναις, φυομενης αυτοις (hominibus) εκ γης ποας αφθονου. Ταυτα δε και τα τοιαυτα αγαθα παραπολαι παρα του μεσιστου τελους θεου, καλα την Κρονιαν περιοδον, ως φησι. In Plat. Theol. lib. v. cap. vii. p. 260. Hamburg.

"PSALM XXIV.

"V. 3, 4. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? &c.

"Ast ollis, (colunto) propter quæ datur homini adscensus ad cœlum, mentem, virtutem, pietatem, fidem, earumque laudum delubra sunto. Ciceron. de Legibus, lib. ii. § 8. p. 109. Davis.

"Speaking of men's ascent to heaven by means of virtue, piety, and other excellent qualities of the mind." p. 345, 346.

"CANTICLES.

"The whole book of Canticles, say Maimonides, speaks figuratively and in metaphor of divine love. Totus Canticorum liber est sermo metaphoricus sive figurativus de Dei amore. De Pœnitent. cap. x. § 3. p. 100, 101.

"As the whole life of a pious man is nothing but love, says Lodovicus Vives, our soul has its delightful and sweetest loves with her spouse Christ in the Canticles, which exhibit the intercourse of pure lovers. Et quia universa vita pii hominis meri sunt amores, habet anima nostra delicias et amores suavissimos cum sponso suo Christo in Canticis, quæ colloquia referunt eorum qui pure amant. De Verit. Fid. lib. ii. cap. vii. p. 214.

"Every soul, says Plotinus, is a Venus. So we have it adumbrated in the births of Venus and Cupid. And every soul naturally loves God, and desires intercourse and union with him as the fair virgin, with an honest love. Εστι ταυτα ψυχη Αφροδιτη και τουτο αινιττεται και τα της Αφροδιτης γενεθλια, και ο Ερως ο μετ' αυτης γενομενος. Ερα ουν παντα φυσει ψυχη

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ω, ταθηναι θηλυτερα, ωσπερ παρθενος λεν (καλη) προς καλον τρυτα. Ennead. lib. ix. cap. ix. p. 768. C.

"Ponite vobis ante oculos Solonem illum sapientissimum, qui rem divinarum mysteria scripturus eliore velo eadem adumbrare non sse putavit, quam dialogo quopiam ter duos amantes suaviter confecto. ihil ille quidem ad cœlestia propius ccedere putavit, quam sincerum illum amorem, qui a bonis omnibus ulieribus debetur: nihil, in quo dinam naturam, quam ille plus aliis ortalibus persenserat, reliquis hoinibus facilius derivaret. Castilion. e Curiali, lib. iii. p. 212. Cantab.

"To this effect; that Solomon, midst all his wisdom and knowledge f divine things, did not think that ney could be better adumbrated, or iat knowledge more easily conveyed ito the minds of others, than by representing them in a sweetly contrived ialogue, under the image of that ffection, which is subsisting between irtuous and honourable lovers.

"CHAP. I.

"V. 3. Because of the savour of thy ood ointments thy name is as ointment poured forth, therefore do the irgins love thee.

"See Plotinus, as above.

"V. 5. I am black, but comely, O e daughters of Jerusalem, as the ents of Kedar, as the curtains of olomon.

"Neither say that Memnon's picure is black; for that intire blackess has I know not what of florid in t. Philostrat. Icon. lib. i. Op. Paris. . 741. ad im.

"V. 6. But mine own vineyard have not kept.

"By mine own vineyard; we are ere to understand, according to Maimonides, every man's own soul, nd by the others corporeal and outward things; a too great attention and ttachment to which he supposes to e here reprehended. Noli te defatigare et laborare, tu qui animæ tuæ blivisceris; ita ut albedo faciei ejus nigra reddatur, dum facultates corporales dominium in ea obtinent, sicut dicitur ab initio Cantici Canticorum. Filii matris meæ, &c. Mor. Nev. pa. iii. cap. liv. p. 530.

"V. 8. If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock; and feed thy kids beside the shepherd's tents.

"Audit sponsa in Cantico mystico, Nisi cognoveris te O pulchra, &c. Idem Ecclesiastes suæ quisque animæ dictum existimet, nisi cognoveris quam sumpseris personam, noli esse dux gregis dominici, sed sequere magis gregarios homines. Ecclesiast. lib. i. p. 50. Bray.

"Let every ecclesiastic, says Erasmus, consider this as addressed to himself; q. d. if thou dost not understand and rightly consider what kind of an office thou hast undertaken, think no longer of being a leader of Christ's flock, but throw thyself into the common rank. Would to God, says he, ibid. that the sacerdotal order would hearken to the voice of Christ threatening in the mystic song; if thou knowest not, &c. suppose this to be addressed to the pastor in the church, who, forgetting the province he has undertaken, gives himself up to the pursuit of gain, to idleness, to pleasure. Such an one is here commanded to change his situation; and since he is become a seducer, instead of being a (faithful) leader of the flock, to make himself one of the flock, commencing disciple, instead of teacher; and learning to follow and obey, before he takes upon him to govern and to guide.

"Utinam sacerdotes audiant vocem Christi minitantis in Cantico mystico: Si ignoras te, O pulchra, &c. Hoc puta dictum animæ pastoris, qui, quum se ducem ecclesiarum profiteatur, oblitus susceptæ provinciæ ad quæstum, ad otium, ad voluptates semet adjicit. Is nimirum jubet mutare locum, et, quoniam pro ductore gregis seductor est, abire post gregum vestigia ut ex doctore factus discipulus, parere discat priusquam imperet. p. 190." p. 517—520.

ROMANS viii.

"V. 19—21. For the earnest expectation of the creature waiteth for the manifestation of the sons of God, &c.

"Asserebat Florentinus, vir consumptus in theologicis, quocum disserui olim, bestias omnes in fine seculi, sicut homines, re suscitatum iri ad præmium vel pœnam; propterea quod apostolus dicit omnem creaturam ingemiscere et pavere usque ad hoc, expectareque redemptionem et libertatem a corruptione in gloriam

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filiorum Dei. Campanella de Sensu Rerum, lib. ii. cap. xxix. p. 171, 172.

"[Florentinus, as deep a divine as I ever conversed with, asserted, that all the brutes, at the end of the world, as well as men, would be raised again to be rewarded or punished; because the apostle says, 'that the 'whole creation groaneth, and tra- 'vaileth, and expecteth redemption 'and the glorious liberty of the sons 'of God.']

"Whether God will make use of any creatures for our service then (in a future state); or if any, of what creatures, and what use, is more than I yet know. It seems by that, Rom. viii. 21. that the creature shall have a day of deliverance, and that into the glorious liberty of the sons of God. But whether this before or at the great and full deliverance? or whether to endure to eternity? or to what particular employment they shall be continued? are questions yet too hard for me. Baxter's Saints Rest, pa. i. chap. vii. p. 77.

"Mr. Locke puts the twentieth verse in a parenthesis, making ὃς ἐλπίδι the beginning of the twenty-first to depend upon ἀπεκδεχόμεθα, ver. 19.

"V. 25. But if we hope for that we see not, then do we with patience wait for it.

"If we really hope for it, and not merely pretend to do so.

"Compare Lament. iii. 24—26. Luke xxi. 19. Heb. x. 36.

"V. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

"No evil happens to the good man, either living or dying; nor are his affairs neglected or overlooked by deity.

"This is certain, says Simplicius, that there is no accident or event whatsoever, be it a mild and placid one, or be it rough and unfortunate, which doth not contribute to the benefit of him, who, prudently and with discernment, attends to it.

"V. 30. Them he also glorified.

"The last word in this verse, bishop Hopkins interprets of sanctification; referring to 2 Corinth. iii. 18. as a parallel. Works, p. 478.

"They that partake of it (union with Christ), partake of the very present happiness and glory of Christ, they have a real interest in whatsoever he is and hath, in all his dignities and powers; and, in that sense, they that are justified, are glorified: in that Christ is exalted, they are so too, in him. Where a part and a chief part of themselves is, and is in honour, there they may account themselves to be. A man is said to be crowned, when the crown is set upon his head; now our head Christ is already crowned. Leighton on the Creed, ap. Select Works, p. 249.

"V. 31. What shall we then say to these things? If God be for us, who can be against us?

"Take the Bible, turn to the eighth of the Romans, and read from ver. 31. to the end of the chapter: if ever blessed Paul rode in a triumphant chariot on this side heaven, 'twas when he wrote these lines; What shall we then say to these things, &c. Henry on the Lord's Supper, chap. x. p. 230. ed. 1731.

"V. 33, 34. Who shall lay any thing to the charge of God's elect? It is God that justifieth, &c.

"Dr. Harris, in his Observations Critical and Miscellaneous, Dissert. i. would have Θεὸς and Χριστὸς, in these verses, to be understood interrogatively. Who shall lay any thing to the charge of God's elect? God? 'Tis he that justifies. Who is he that condemneth? Christ? It is he that *died*; and brings it as an instance in which St. Paul's style is like that of Demosthenes.

"V. 37. Nay, in all these things we are more than conquerors through him that loved us.

"Recte invictus, cujus etiam si corpus constringatur, animo tamen, vincula injici nulla possunt. Cicero de Finibus, lib. iii. sub fin.

"[He is unconquered, on whose mind, though his body is bound, no chains can be cast.]

"Illi justitiam confirmavere triumphi
Præsentes docuere Deos, hinc secula discunt
Indomitum nihil esse pio.

"Claudian. Panegyr. lib. vii. fol. 127. p. 1. edit. Colinæ.

"V. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

"Hæc in conciliis ducum potestatumve fieri vetuere majores, velut omnem actum impedientia. Plin. Nat. Hist. lib. xxviii. cap. iv. sub init.

"Super omnia est, quod extremum

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stuam intesum contra ducum, ac potestatum iniquitates commonstrant, et ad successus, &c. Ibid. cap. viii. p. 145. tom. iii.

"Primum spondylum (draconis) aditus potestatum mulcere. (promittunt scil.) Ibid. lib. xxix. cap. iv. p. 203. ad summ.

"V. 37—39. Nay, in all these things we are more than conquerors through him that loved us, &c.

"Vide note at ver. 28.

"As for me, says Demosthenes, neither tempting opportunity, nor insinuating speech, nor great promises, nor hope, nor fear, nor favour, nor any other thing, has ever induced me to betray my country, or to forbear doing what I thought would contribute to its advancement and honour. De Corona, § 92. p. 170.

"Manent ergo renati Deo dilectissimi etiam a morte. Ehrenberger in loc. ap. lib. De Statu Anim. &c. sect. 3. p. 123." p. 45—49.

From the memoirs of Mr. Bulkley's life, we extract his literary character as drawn by the pen of Dr. Toulmin.

"The works of Mr. Bulkley are monuments of the strength of his judgment, the vigor of his mind, and the compass of his learning. 'His 'talents were of a superior kind. 'What he discussed either from the 'pulpit or the press, was not slightly 'touched, but thoroughly examined. 'His soul grasped what he contem-'plated. On every side he surveyed 'the subject of investigation. To 'him superficiality was not to be im-'puted. He thought, and thought 'vigorously.' He had diligently cultivated his intellectual powers, and enriched his mind with knowledge. There was not a branch of moral or theological truth, which he had not studiously investigated. He was well acquainted with the original languages, in which the Scriptures were written. He was thoroughly versed in the history of the christian church, and contemplated the rise and progress of its denominations with a discriminating attention. His acquaintance with ancient and modern authors was very extensive: in the former especially he was deeply read. Of this and of the great compass of his reading his Notes on the Bible, afford abundant and irrefragable proofs. His knowledge was applied to the explication of the Scriptures with the simplicity of a child. To theological studies he was wholly devoted. With respect to them he expressed himself in this decided manner, in a letter written to his sister, relative to the publication of his Notes, dated October, 1795: 'Your 'remark touching the unfavourable-'ness of the times, reminds me of an 'intimation occuring in the Monthly 'Review for July last, under the ar-'ticle (Michaelis) that our 'taste for 'theology is on the decline.' It may 'be so with some, with many, with 'the most: but that is no reason why 'it should be so with me; rather the 'contrary.' He was also very strenuous and earnest in urging the study of religion on men in general.

"The result of Mr. Bulkley's attention to religious enquiries was his entertaining, enlarged, and amiable views of the Divine Being. His mind was impregnated with elevated sentiments of devotion, and the love of God was his favourite theme. It was observed, that, in the offices of the pulpit and of the Lord's table, he was borne away by the grandeur and sublimity of the divine perfections. The ways of providence were marked by him with a penetrative eye, and the events of life were converted in the course of his preaching into topics of religious improvement.

"To a spirit of fervent devotion he united an enlarged benevolence of temper. No man ever cherished a greater degree of good-will to the whole human race. He was, uniformly, a firm and unshaken friend of civil and religious liberty. In religious matters no one better understood the right of private judgment; what redounds still more to his praise, no one more readily allowed the exercise of it to others. The benevolence of his heart gave a glow, animation, and fervor to his pulpit addresses, and, in daily life, expressed itself in a readiness to oblige, a politeness of manners, an affability of deportment, a disposition to communicate his thoughts to others, and gratitude to his relatives and friends. Mr. Bulkley marked his character for integrity, by refusing offers, notwithstanding the straitness of his circumstances, which clashed with the dictates of his conscience; and by immediately availing himself on some accession of fortune, to discharge to the full amount the debts, for which

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he had been able only to compound, and that by the generous aid of friends. The answer he made to a gentleman, who said he was sorry that he had so few to hear him, 'Why so? if they are not here, they 'are elsewhere,' shewed a mind superior to envy and jealousy of his brethren: and the dislike he testified, if his merits were mentioned, indicated his humility. It need only be added, that in proof of the excellent tone of his mind and its pleasing frame, that every company, into which he came, was enlivened by his cheerfulness.

"It should not be suppressed, that this worthy and valuable character was not exempted from peculiarities and eccentricities; they consisted chiefly, in not conforming to the innocent customs of the world, and were amply compensated by his intellectual and moral endowments.

"It is to be much regretted, that Mr. Bulkley's publications did not meet with that general reception to which their utility and merit gave them a just and superior claim. The length of his sentences might form an objection with some readers: but the peculiarities of his orthography, in several of his works, particularly, gave them an uninviting appearance. 'These blemishes, however, do not pervade the whole of 'his writings. Several exceptions 'might be pointed out. But, as Mr. 'Evans with great propriety ob-'serves, "as long as sound sense, 'manly reasoning, and a perspicuous 'and nervous style are held in esti-'mation, his works will demand and 'receive a distinguished attention'." p. xliv—xlvi.

CLXXIV. A TOUR, *performed in the Years 1795-6, through* THE TAURIDA, OR CRIMEA, THE ANCIENT KINGDOM OF BOSPHORUS, *the once-powerful Republic of* TAURIC CHERSON, *and all the other Countries on the North Shore of the Euxine, ceded to Russia by the Peace of Kainardgi and Jassy. By Mrs.* MARIA GUTHRIE, *formerly acting directress of the Imperial Convent for the Education of the Female Nobility of Russia; described in a Series of Letters to her Husband, the Editor,* MATHEW GUTHRIE, M.D. F.R.S. *and* F.S.A. *of London and Edinburgh, Member of the Philosophical Society of Manchester, &c. &c. Physician to the First and Second Imperial Corps of noble Cadets in St. Petersburgh, and Counsellor of State to his Imperial Majesty of all the Russias. The whole illustrated by a Map of the Tour along the Euxine Coast, from the Dniester to the Cuban; with Engravings of a great Number of ancient Coins, Medals, Monuments, Inscriptions, and other curious Objects,* 4to.

LETTER I. gives an account of the authoress's arrival at Nicolayef on the Bog, the present seat of the naval establishment of the Black Sea. Her reception by the commander in chief of the Russian fleet; with some account of the most interesting part of her journey from Petersburg. Some idea of the work may be formed from the following extract from the first letter.

"I must now begin my promised task, of making you acquainted with all my travels; and recording all my observations, just as they arise, good, bad, or indifferent: for, as they are intended only to amuse my own family and friends, you shall have them without reserve or deliberation, and coloured, most probably, by the complexion of my mind at the time; so that you may expect a sort of moral rainbow on paper, and may judge of my health's progressive re-establishment by the gradual disappearance of the darker shades. Were every traveller equally ingenuous, one might easily account for the bilious tints in several tours, which have so deservedly offended the natives of the countries visited, and made them equally dread the extremes of the barometer, in exalting the head of a Frenchman to wanton sarcasms, or depressing the spirits of an Englishman to caustic remarks. The Sirocco of Italy has produced many a philippic, or I am much mistaken. Smollet, and several more of your countrymen, must have written under its influence, or have revised their tours, on their return home, in the gloomy month of November." p. 2, 3.

The fertility of the country from the confines of Little Russia is thus described:

"What quantities of fine fruit, what

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charming woods, in all this tract, but more particularly in the Ukraine, where you find the climate and late abundance of France, before modern philosophy beat the plowshares into swords and pikes!—Here you have excellent apples, pears, and plumbs, at one copeck (little more than an English farthing) for 50; the finest melons and arbuses at one copeck each, and you pass whole fields of them on each side of the road; but what we found comparatively dear (to shew that every thing in this world is appreciated by comparison) were ten fine large bergamot pears at one copeck the whole ten, and as many, extremely large, apples of a fine sort, at two copecks, which would cost as many roubles at our table in Petersburg, just one hundred times the price." *p.* 4.

Letter II. contains a description of the new city Nicolayef, which was founded in 1789, in the angle formed by the rivers Bog and Ingal; public buildings, &c. and of the curious machine called a camel, on which a ship of the line is carried over a sand-bank into deep water.

"These camels are a kind of large flat-bottomed wooden cradles, in which vessels of great burthen, built at Petersburg and Cherson, are carried over banks or bars into deep water, although there is not sufficient depth for a ship of half the size without such aid. They form a hollow cradle when united, but separate longitudinally from stem to stern for the convenience of sinking one half under each side of the ship, merely by opening a plug and letting the water into them; and then, on pumping it out again, the huge machine (tied together under the vessels bottom at stem and stern) rises majestically to the surface, carrying on its hollow back a hundred gun ship like a boat. In this manner all our ships of the line are floated over every obstruction, in either the Neva or Dnieper, down to Cronstadt in the first instance, and to the Black Sea in the second, and are secured from oversetting by the breadth of the float, and the dwarf-like jury-masts set up for the short passage to the port where they are rigged, armed and victualled." *p.* 6.

Letter III. describes the situation of the country round Nicolayef, which is, says the authoress, 'lit-tenally in the wilds of Scythia (Tartary, if you like the mode better than the ancient name); it is surrounded on all sides by dre ry open deserts, which only dif from those of Arabia, in being c vered with *grass* instead of *san* while both are inhabited in all a by roving hordes of horsemen, whi resemble one another in disposit and mode of life; in a word, t shepherds of holy writ, ready at times, if able, to overrun and plu der men assembled in civil socie living peaceably and comfortably fixed habitations. The power, ho ever, of the Turkish and Russian e pires has kept them within boun for ages, and made it their inter to live in peace with their warli neighbours; as they are then su not to be molested in their gras deserts, while they can occasional even obtain luxuries from plund by accompanying the armies of t two empires in the frequent wars the western and northern countri Some spots, indeed, near Nicolay are beginning to put on the appea ance of cultivation, in consequen of the persevering efforts of the wo thy chief, who strains every nerve subdue the stubborn soil, and ove come natural difficulties; the grea est of which seem to be its sto hardness, never having been turn up from the beginning of the worl at least within the records of histor and always frequented by shepher who neither sow nor reap." *p.* 10.

In letter IV. is an account of t lady's arrival at the river Dnieste the Tyras of the ancients, and ne frontiers of the Turkish and Russia empires. The following account of t extent of the journey is inserted this letter.

"I certainly need not make ar apology for my silence on my wa from Nicolayef hither; as you w easily perceive, that I chose to beg my description of the new dominio of Russia at their western frontie and to treat of them regularly all t way along the coast of the Black S or Euxine, as I travel slowly eas ward, till I arrive at the river Cuba the Verdanus of the ancients, whe my tour will end, with the Russia empire in that direction; and con pleat my project of visiting all t late ceded countries, at least the m

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ritime side of them, infinitely the most valuable and interesting, from their being anciently almost covered with Greek colonies, wherever a river, or a good sea port, invited mercantile adventurers, and encouraged commerce.

"Previous to entering into particulars, however, either with regard to the ancient establishments of the Euxine, or the present state of the spots which they occupied, permit me to remark, that this last tract of country, ceded at the peace of Jassy, from the *Dniester to the Bog*, is by no means so insignificant an acquisition to Russia as some people pretend; since these deserts, as they are called, are far from being without their use to a sovereign having pastoral nations under her sceptre, who furnish most excellent irregular troops, always equipped for war without expence, and ever ready to march at a day's warning, as they find in those grassy plains all that they wish and want, for themselves and their flocks, in their flying camps." *p.* 14, 15.

As we are here introduced into the country intended to be described, we meet with the following information which indicates the vivacity of the mind of the fair authoress.

"In my next letter I shall begin to be more particular in my remarks; and pray remember, that I intend to put a great deal of method into my tour, just to punish you men for your sneer at *the charming disorder that must reign in the narrative of a female traveller*; piquing yourselves, no doubt, on the charming order and arrangement that ever reigns around the lords of the creation, who at the same time cannot, without our help, even arrange their own studies, wherein books, charts, and manuscripts dispute the floor and dust, and never know the comfort of a snug place, or clean cover, more than yourselves, except when we take compassion on both; at least, I can answer for the truth of my remark with regard to one of the species, the saucy husband of yours, &c. M. G." *p.* 15, 16.

Letters V. and VI. contain a description and drawing of an antique tomb, thought to be that of Ovid, lately discovered at the mouth of the Dniester, or Tyras, in digging the foundation of a new city, and a description, with an engraving, of a beautiful antique female bust, found among the ashes in the ancient tomb, with the disputes among antiquaries concerning it, and the reasons which the authoress assigns for supposing it to be the bust of Julia, daughter of Augustus: this is followed by a brief account of the ancient Greek cities, which once stood on the Tyras.

Letters VII. and VIII. give a description of Odessa, the new city and port constructing for the reception of the Russian flotilla of the Black Sea; and contain some remarks on a couple of rivulets, bearing the name of Ovid in antiquity, which suggest some discussion on the possibility of his having been buried in the Tyras. Our fair traveller looks for the ruins of the ancient city of Axiaca on her way to Ochakoff, which were seen by the French consul of the Taurida, in the beginning of the 18th century, and makes some remarks on the death of the famous Scythian philosopher Anacharsis, killed by his sovereign in a wood, which she passes through; and concludes with a few words on Ochakoff, the soil of the country, &c.

Letter IX. Arriving at the Russian city of Cherson, on the Dnieper, or Borysthenes, the authoress relates the unhappy fate of the engineer who fortified it, and who was killed by falling over a precipice on a dark night. She also introduces the following respectful remarks on the monument and conduct of the great Howard.

"This city, however, rendered still more memorable, as containing all that was mortal of the philanthropic Howard, who ended here his extraordinary progress, together with a long life passed in continued acts of humanity and beneficence, which did much honour to himself, while he threw a lustre on his native country, England. Many will envy the worthy Admiral Mordwinoff the honour of having erected a monument to the memory of this friend of mankind, and the satisfaction of engraving on his tomb, *Here lies the benevolent Howard.*—Here he fell a martyr to the same putrid fever which he had banished from so many prisons in Great Britain and Ireland, while on his way to Turkey, whither his exalted courage in the cause of suffering humanity was leading him, to combat prejudice and the plague, the two

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most formidable enemies of man. Happy would it be for the world, if British eccentricity often took so useful a turn!" *p.* 32.

The unhealthiness of this city, with its cause, is thus noticed.

"Till very lately, as was observed in my letter from Nicolayef, this city was the seat of naval architecture for the Euxine, and the residence of a great number of men belonging to the naval establishment; but it was found so very unhealthy in the months of July and August, during the prevalence of a pestiferous wind, which comes charged with *putrid miasma*, generated by the great heats in the low grounds to the left of the Dnieper, which are regularly overflowed every spring, when the river is swelled with melted snow and ice: I say, it was found so unhealthy at this season, that the loss in men became a national object, even independent of considerations of humanity; and it was abandoned for Nicolayef; yet not entirely, as the docks are still left for building ships, where two of 4 are still upon the stocks. The necessary garrison is likewise left: and, as the profits of trade are considerable, I scarcely need add, that the unhealthy Cherson is not abandoned by the merchants, who, we see, brave all climates, and all extremes of temperatures, where profit invites; but, indeed, those very gains enable them to evade the fatal blast, by quitting the city during its baneful influence, and leaving their seasoned clerks to transact the business. The heat is quite insupportable, in the day-time, for two or three months of the year, while the evenings and nights are remarkably cool: an extraordinary phenomenon, which certainly assists the putrid miasma in producing that fatal remittent of this country which laid the all-powerful Prince Potemkin in the dust, with so many thousands of the army that he commanded, and much more terrible to Russia than the Turkish cimeter, which her cannon and boigenetes keep at a distance." *p.* 32, 33.

This letter closes with the deplorable fate of a colony of French nobility settled on the banks of the Dnieper.

Letter X. contains a sketch of the history of the ancient Greek colonies settled on the Borysthenes, especially the famous city of Olbis; with some remarks on its position, ruins, &c. and the untimely fate of a Scythian king dethroned and murdered for sacrificing to the gods of the Greeks in that city. The following account of the method of burying the Scythian monarchs is also inserted in this letter.

"The father of history likewise mentions the tombs of the Scythian kings, at a place called Gerrhe, where the Dnieper begins to be navigable on the left bank of the river, and gives us a most curious account of the ceremonies practised at their funerals; such as that their corpses were embalmed, and after being carried about in great state among their mourning subjects, laid in a tomb made with spears, and covered with a canopy, when their favourite concubine, with a head cook, groom, footman, and messenger, were interred with the sovereign to keep him company; nor were his horse, golden cup, arms, and other necessary utensils, by any means forgotten: and lastly, fifty of his noble young warriors were killed, stuffed with straw, and placed all round the tomb like guards, on horses supported by iron spikes.

"It is remarkable, that in the ancient tombs discovered by Pallas in Siberia, likewise suspected to have belonged to a horde of Scythians, or Tartars, ornaments of gold were also found, with arms, &c. and horses bones around them; which shew that the Scythian funeral customs, described by Herodotus, were every where practised by them." *p.* 37, 38.

Letter XI. gives an account of the fleets of Russian boats, which issued from the Dnieper in the middle ages, to attack Constantinople, with the places they touched at in their way to the Roman capital, and the death of Sveteslave the 1st.

Letters XII. to XVI. describe the country from Cherson to the Nagay Desert. Singular passage of the Inguletz. Conic tombs of the Scythians and Tartars, with a floating-bridge over the narrowest part of the Borysthenes, the Trajectus Crassi of antiquity. Journey through the Nagay desert. Origin of the horde and name of these Tartars. Some account of their present chief Prince Bajaz-

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chin, his clay capital, with his hospitality and treatment of a Chersonese merchant. Arrival at Perecop, the golden gate of the Tartars, and the entry to the Taurida. Remarks on the famous fortified wall and deep trench of antiquity, which guarded the peninsula against hostile attacks from the Nomades of the desert. The hospitable reception of our traveller from the director of the salt lakes, with a rapid glance at the Tauric history. Sketch of the geography, soil, climate, and natural history of the Chersonesus Taurica of the ancients, and Taurida of the Russians. Journey through the saline plain of the Taurida, devoid of trees and shelter, yet highly valuable as pasture for camels, dromedaries, and the fine breed of fur-bearing sheep, the ovis Taurica of Pallas; as likewise for its salt lakes, where the sun effects the whole process of crystallization, and produces salt ready for market without the aid of man. Remarks are made in the rout on some ancient stone bridges, evidently the work of a polished people, though found in a desert, and on some ancient cities said by the Roman geographers to have stood in this tract.

Letter XVII. Arrival at Korloff, to which Catharine II. restored its ancient Greek name of Eupatoria; a few words on its ancient history, with a description of its modern state, and a primitive Scythian manufacture of carpets, the parents of the Gobelins.

"The fortune of war has much reduced this place, if it was as considerable as is pretended in the time of the Tartar government, which I rather doubt from its port being inferior to many others in the peninsula, although no doubt the exportation of the salt, already crystallized on its lakes, as in the saline plain of yesterday, must always have employed a certain quantity of shipping, being an article in great command on the opposite or south coast of the Euxine, for reasons which I shall give when I come to treat of the fisheries. Leather made here is likewise exported in considerable quantities, together with the produce of an old Tartar fabric of woollen carpets, well worth the inspection of travellers, as it seems to be a Scythian manufactory still in its first stage of invention: for I cannot suppose it introduced even by the first foreign settlers the Greeks, as they were certainly more advanced, even at that early period, than what this patriarchal art would indicate, if Homer did not weave in his brain the beautiful *webs* with which his poems are adorned; for the art of weaving has not yet reached the city of Eupatoria, as may be judged from the following account.

"These carpets are still made of two or three layers of combed wool, placed above one another, and made to adhere merely by pressure and moisture, without the aid of the loom; nay, the honest Tartars of Eupatoria are even so far from taking advantage of modern discoveries in mechanics, that, instead of effecting this adhesion by the pressure of cylinders, it is done, as in the time of the patriarchs, by treading them under foot for a few hours; nay, even when they are to be adorned with flowers, the texture is still the same, which gives an idea of the Tartar progress in the arts at the end of the eighteenth century.

"In short, these primitive carpets, parents of the famous *Gobelins*, offer an interesting scale of comparison between the art in its infancy, as still to be seen in Eupatoria, and in the celebrated manufactory of France. It is likewise worthy of remark, that they are still made here exactly in the same manner as the thick felt stuff called wylock, with which the round Scythian tents were covered in the time of Herodotus, and are to this day, under the name of Kabitkies." *p.* 63, 64.

Letter XVIII. contains the following account of a holy wheel of whirling fanatics, and a curious anecdote of a beautiful Greek lady.

"Our first visit this morning was to the Tartar mosque (called Metchet, in the language of the country), which has nothing about it remarkable, either for size or beauty; but what amply repaid our disappointment was a sort of holy wheel, composed of whirling fanatics, who kept flying round in a circle, more like the votaries of Bacchus than of Mahomet, who certainly forbade the juice of the grape, but forgot to interdict that of the poppy, the most destructive and intoxicating of the two; and I believe it was under the influence of this last juice, that this Tartar group were

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moving at such a rate. Mahomet likewise forgot to forbid ardent spirits; so that Turks, Tartars, &c. make no scruple of drinking brandy, as that is not wine they say.

"An aged dervise turned on his centre like a top, in the middle of this giddy circle, muttering all the while, in concert with the holy circumference, the following wise maxim from the Koran: This life is precarious; but it is here (pointing to the earth) that we must take up our abode:—a truth which certainly merits a less ridiculous mode of announcing it.

"The centre of this curious circle is always the place of honour, and even of danger, as the reverend father who occupies it in right of his years and wisdom, keeps spinning round till he turns his brain at least, if he be not so happy as to expire on the spot, as is sometimes the case, when he becomes a martyr and saint of the Mahometan church, and the envy of his surviving stronger-headed companions. After giving this instance of Tartar weakness and folly, it is but just to give another that does much honour to their humanity and feelings, although I suspect Mahomet to have been equally at the bottom of both. A beautiful Greek lady, originally from Constantinople, although now the Countess W———, wife of a Russian general, being lately at Eupatoria, on a tour like ours through the Taurida, so charmed the honest Tartars with the graces of her person, and conversation in the Turkish language, that they, ignorant of her rank and quality, conceived an idea of her being a fair daughter of Mahomet, held in Christian bondage by the right of war, and secretly opened a subscription among themselves to purchase her liberty; nay, they actually offered a large sum to the Russian commandant of the place for her ransom. I am assured that one Tartar gentleman subscribed 1000 ducats, for his own share, to open once more the door of paradise to his lovely hourie, possibly by way of recommending himself to her favour, at an after period, in the regions above; and I am really not much surprised that she was taken for a celestial being, she has so little earthly about her.' p. 64—66.

Letters XIX. to XXII. contain the journey from Eupatoria to Sympheropol, with a description of the country passed over, and of the new Tauric capital, and also of a charming little rural dairy in the Tartar stile. The journey to Balaklava, through a lovely valley, bounded by majestic mountains, and watered by the limpid Alma; with some remarks on an excavated mountain passed in the rout, and on the ancient Tauric Troglodytes, who formerly inhabited these caves. Arrival at Batcheserai, the ancient residence of the Crimean chans. A description of that romantic capital, formed in an amphitheatre, on a circle of mountains, which form the deep cool valley in which it stands. A curious oriental palace, and hanging gardens of the chan. The tombs of his ancestors in the court-yard of the palace, with a pretty mausoleum dedicated to the memory of a favourite Christian wife of one of these Tauric sovereigns.

Letter XXIII. relates the following history of Chagin Girrey, last chan of the Crimea.

"It would certainly be an unpardonable omission, and have the appearance of ingratitude, after all the amusement that we have derived from viewing the curious palace of Batcheserai, and even eating the fine fruit of its garden, planted by its late unfortunate master, if we were to depart from it without giving some account of the unhappy fate of the last Chan of the Crimea, who fell a martyr to Turkish vengeance for his partiality to Russia.

"Chagin Girrey, the last chan or sovereign of Crim Tartary, having, whilst a youth, accompanied an embassy from the reigning chan to the court of Catherine II. was engaged by that politic princess to remain in Petersburg as captain of her guards; happy, no doubt, to have one of the imperial Ottoman family in her service, who might be useful on some future occasion. An opportunity was not long wanting of making him eminently useful to Russia; as after the Turkish war, so ably conducted by the Field Marshal Romanzoff, and ended by the peace of Kainardgi in 1774, Crim Tartary was subdued by the empress's arms, and its *independence* stipulated in the treaty as one of the principal articles of peace agreed to by the grand sultan; which ena-

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bled Catharine to have her captain of the guards elected chan of the peninsula; the right of choosing a sovereign being left, of course, to the Tartars by the Ottoman court.

"This station he filled with dignity, till Prince Potemkin had the address to engage him, in 1783, to cede his sovereignty to the imperial crown of Russia, and retire into Woronetz on a yearly pension of 100,000 roubles; at which city, and at Katouga, he resided for about two years, till, grown tired of a retreat among men differing from himself in religion, customs, and manners, he petitioned Catherine for permission to visit his relations at Constantinople.

"The empress granted his request; and the chan was received like a sovereign, and a descendant of Mahomet, by the bashaw of Cotchim, who came out with a great retinue to meet him; and after kissing the skirt of his robe, presented a letter from his relation the grand sultan, inviting him in the kindest language to his capital, and assuring him that he was always ready to receive and succour the unfortunate.

"On this flattering invitation, Chagin Girrey proceeded to Constantinople, where he was at first well received, but soon after ordered to retire to the island of Rhodes, which he was so well convinced was a species of exile, the forerunner of death, that he sought the protection of the French consul, who, it is said, had actually prepared a small vessel to favour his escape; but, the wind being contrary, the fatal bashaw arrived, and, by the information of one of the unhappy chan's suite, whom he put to the torture, discovered his master hid under the consul's floor.

"The bashaw chid the devoted prince for flying from one sent by the sultan to wait upon him, and do him honour; but a dish of coffee, presented him soon after, put a period to a life full of misfortunes; and his head was sent to his kind relation, in the usual style of Turkish barbarity and despotism.

"The gentleman to whom I owe the above relation, so little known to Europe, lived in great intimacy with Chagin Girrey all the time that he dwelt in Woronetz, and occasionally visited him in Kalouga. He likewise favoured me with the following curious anecdotes of his manner of living in the first mentioned city, where he had an opportunity of seeing him almost every day.

"The chan, he said, was a man of good figure, with a most piercing eye, and possessed an excellent understanding, not a little cultivated, considering his country. His countenance was remarkably pale, with strong marks of inward grief preying on his mind: a suspicion confirmed by his dress, which was always black, after he abdicated; and he constantly wore a black-silk handkerchief on his head, which was carried up each side of his face from under his chin, and tied above his turban. His laundress likewise discovered, by the little circles which it left on his shirts, that he always wore a coat of mail under his clothes, probably to ward off a sudden blow from any fanatic Mahometan, as he had near two hundred about his person even in his retirement, who constituted his little court. However, in spite of this precaution against a hidden enemy, he was a man of great courage in the field, and upon all occasions of danger; a singular proof of which he once gave, when obliged to take shelter among the Russian troops, from an insurrection of his subjects during his short reign, instigated by the Turkish party. The insurgents having advanced against his defenders, to the amount of 30,000 men, the chan stole away in the night from the small Russian army (if possible, to prevent the effusion of blood next day), and rode directly into the midst of his revolted subjects, alone and unarmed, demanding the cause of their discontent, and of what they had to accuse him. This bold measure so completely surprised and discomposed the hostile army, that the soldiers declared they had no personal enmity to their chan, but had been led there by certain mursas, or chiefs, without well knowing why. On this, Chagin Girrey ordered the mursas to be brought before him to declare their grievances; but they, being as much confounded as their men, could alledge nothing in the slightest degree satisfactory: whereupon he commanded the soldiers to hang them up as traitors; which they instantly did. He then quickly rode back alone to

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he Russian quarters, which had been n much alarm on finding him gone.

" Nothing could be more simple than his way of life, as he never had more than one dish at his table, which was constantly boiled rice and mutton in the Tartar style, with water for his drink: after which, he took one small dish of coffee, and seldom ever smoked but when alone. His chamber of state was covered with blue cloth, without any other furniture than a low Turkish sopha, on which he sat; and at night a high silver candlestick stood in the middle of the room on the floor, with one wax candle in it. He commonly wore gloves, as he had a custom of throwing a six pound cannon ball from one hand to another, while he sat conversing with those about him.

" His principal amusement he derived from his hawks and horses; of which he brought a number with him from the Crimea: but as he could not enjoy the sport so well in the city, where he at first lived, the Archbishop of Woronetz gave up to him his country house, a civility which he nobly rewarded, by presenting him with a large rich cross, set with diamonds, such as the Russian archbishops wear on their breasts suspended from the neck with a blue ribbon. The chan erected several small Chinese buildings in the garden, where he gave the neighbouring gentry little entertainments, and was so very generous that few visited him without receiving some present.

" The gentleman, who related these anecdotes, shewed me a gold enamelled snuff-box, and a gold watch, which Chagin bade him wear for his sake, that every time he took snuff, or marked the hour, he might think of him.

" He once sent a diamond ring, of 20,000 roubles value, to a much respected minister at Petersburg; but the court prevented its delivery, and bade the messenger tell his master, that a present to a Russian minister was improper, although the chan had accompanied the gift with a handsome little note, wherein he told his excellency, that it was the oriental custom to present marks of esteem to those whom we love. On receiving back this ring, with the reprimand, he only replied, that the Russians did not hold those opinions while he had ministers. Catherine sent him the riband of St. Andrew, with a diamond crescent, instead of the cross and saint hanging to it as usual; on which he remarked, that, if the usual insignia had been appended to it, his religion would have forbidden him to wear it, and without them it was only a piece of riband with trinkets, which he declined accepting." p. 78—82.

Letter XXIV. Our traveller arrives at the Jews Citadel, on a high insulated mountain, where she suspects that she has discovered one of the lost tribes of Israel, of whom she gives the following account.

" At a little distance from Batcheserai, on a high mountain, or rather rock, stands an old fort called Tchifort Kalchsi, or the Jews Citadel, so named as having been from time immemorial inhabited by about 200 families of Jews, a people who, as we know, were very numerous in the Taurida as far back as the ninth century, and in all probability much earlier.

" This fortified town seems to have been the Phoulli of the ancients, and in the middle ages, is called Kyrk by the noble Arabian geographer, Abulfeda, Prince of Hama, in Syria. Here, to the surprise of those acquainted with the Polish or northern Jews, the children of Israel are found with an air of cleanliness and prosperity seldom seen among the former; nay, even the streets of their little city is clean and neat; but whether by the industry of the inhabitants, or the water of heaven, I will not take upon me to determine, as their high rock may break the clouds, and wash their streets, without the aid of the Hebrews.

" I could almost persuade myself that I have found on this Tauric mountain, so long shut out from European curiosity by Turkish policy, one of the lost tribes; and I beg that you will not make yourself too merry at the expence of my discovery, till you have heard my reasons for thinking it so.

" First, then, this tribe is here called Kavery Jasdi, or Black Jews, to distinguish them from the rest of their brethren, so numerous in Poland, and all the neighbouring countries, Turkey, &c. by whom they are most devoutly hated.

" Secondly, they differ from the others in taking the Tora, instead of

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the Talmund, for their religious guide, in keeping different fasts, and even in the cut of their hair: for, while the others reserve a circle, which they comb down on their foreheads, the Black Jews shave the whole head: in short, they seem to me to merit the attention of some of your rabbis in England, where you must have Israelites of great learning, since even Dr. Priestley found an able combatant there.

"Can this be a detachment of the ancient colony, settled for so many ages in the neighbouring country of Georgia, who, their rabbis say, were carried from Jerusalem to Media by the Musul Padishah, or king of Niniveh, and who are, I believe, the only tribe at present in the state of husbandmen and cultivaters? a curious fact which we learn from the memoir published with Mr. Ellis's map of Caucasus. As conjectures, when acknowledged as such, are admitted in much more serious works than female tours, I shall hazard one more:—Can this insulated tribe of Black Jews be a remnant of an ancient people called Melanchlœni, mentioned by all the classic authors as dwelling on the Palus Mæotis, or sea of Asoff, though now lost, and who were distinguished from all the other nations of these countries by wearing a black garb, even in the time of Herodotus, as uncommon now as then in this part of the world?

"On entering the Jews Citadel, we were received at the gate by the elders, and by them conducted through it with great attention, although no fair Susanna was of the company. Their synagogue is, of course, an object of curiosity to strangers. We found it a small, but snug hall, remarkably neat and clean, without any species of ornament, except what they regard as the greatest of all, viz. the holy tabernacle, containing their sacred writings in Hebrew, on an antique roll of parchment, according to the Mosaic law, which did not permit the use of the Egyptian papyrus for that sacred purpose, although in universal use for every other manuscript in the halcyon days of Jerusalem and the chosen sons of Israel. This valuable relict was shewn us by a venerable rabbi, who rolled up his precious charge in a mystic manner, the moment we had glanced our eyes over it, and in a solemn step conducted us back by the way we entered: or, in plain English, showed us the door with equal gravity and civility.

"It must appear to you a very singular instance of Tartar liberality and humanity, as it indeed did to us at first sight, that they have left the Jews for ages in possession of a fortified city in the heart of their country: however, on examining more attentively the situation of the rock upon which they live, I perceived that the children of Israel owed this privilege to their known industry: for their citadel, although surrounded by an old wall and turrets, is placed on a high rock, without a drop of water, except what they can obtain from the sky in rainy weather, or bring up from the plain, on asses, during a great part of the year: so that there is little wonder if so indolent a people as the Tartars should leave to a tribe, famous for industry (and who probably are useful to them in some way), a place of no military consequence, as the inhabitants are obliged to come down for every pitcher of water that they want, during the long dry season of a fine climate.

"It is, however, very probable that in ancient times, when the vanquished inhabitants of the vallies were obliged to take refuge in the mountains, and build such strong holds, there was then some contrivance, as at Balaklara, to retain a stock of rain-water for the use of the garrison, now fallen to decay since the Turkish conquest, when the mountain principalities were reduced, and the whole peninsula brought to acknowledge one master, like your very submissive spouse—only when she has all her own way must be understood." p. 83—85.

Letter XXV. describes the confinement of the deer in the park of the chans, which is situated on a flat mountain, by precipices from whence our traveller descends into a valley, and discovers the ruins of a city, she then climbs up another mountain to a chapel cut out of its side, and dedicated to the virgin; and gives a curious history of a female offering seen there.

"A little rough path conducted us from the bottom of the mountain to the foot of a flight of steps, hewn

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out of the rock, which leads up to the monastery, and which we mounted beneath the rays of a burning sun.

"First, we came to a few little wooden cells, stuck in a manner to the rocks, and suspended in a frightful style above the valley, probably intended to try the courage, and reduce the bodies, of pampered sinners, before entering the cool recesses of the excavated rock; and there was surely little danger of their carrying in much of their worldly plumpness with them, if they passed a summer in these sweet boxes by way of ordeal, and did not break their necks during the noviciate; an escape, however, which, in my opinion, would be no slight mark of their being in the number of the elect, and destined for the service of the virgin. One solitary monk now occupies them alone, who is certainly arrived at a state of body that might almost gain him admission into a rabbit-hole.

"A little farther up we met with two cells cut in the rock (probably the second stage of probation) furnished with some rude utensils; and, in mounting still higher, we came to a little vestibule, that opens into the chapel, situated in the very heart of the living rock, and only lighted by the feeble rays which pass through this anti-chamber, the less wanted, however, as wax tapers are burning day and night in honour of the saint, and add much, in my opinion, to the religious awe inspired by the sanctuary.

"This chapel offers very little curiosity, independent of its situation and construction, except a rude figure of the virgin, and some old coins hung about it, the offerings of her pious votaries; but what attracted much of our attention was, a small cradle hung on the wall, whose history makes it interesting. It is the grateful offering of a good woman, who, having been long condemned to barrenness, came to obtain the virgin's intercession in her favour, and remained a few days in the sacred place, to have the advantage of the prayers of the holy fathers; when lo, at the end of nine months (wonderful as it may appear), the pious Christian was delivered of a fine rosy boy, and on her recovery, came to offer the little cradle as a mark of her gratitude and satisfaction; and it is accordingly preserved with much care, as an encouragement to other sterile females to apply to the virgin in the same manner.

"The numbers, however, of these charitable fathers are sadly reduced in these ungodly times, as now only two remain out of seventy-two, the ancient complement; insomuch that the lower cells, to the scandal of religion, serve at the present moment to lodge the neighbouring flocks, instead of their own, as formerly." p. 88.

Letters XLVIII. and XLIX. shew the exports from Caffa, with accounts of the Nogay captives, and the traffic in Circassian women.

"There was formerly a very capital article of exportation, which no longer exists in any quantity, and that was butter, in high repute at Constantinople; being furnished by the numerous flocks of the Nogay Tartars.

"We must add to these articles some others furnished by the neighbouring nations, who found Caffa the nearest and best market for the exportation of their horses, horse-leather, hare and fox-skins, &c. of which Cuban supplied a great quantity, as Circassia did a great show of human beauty, which was sold at this port to the best bidder, like the other articles at market; a curious subject, which I shall treat more at large in a separate article.

"But the Nogay Tartars likewise supplied Caffa with a number of female slaves, captured in their marauding expeditions; and it is amazing to observe the care which they still take of their fair captives, that they may bring the higher price; strictly guarding them from the sun, and from all intercourse with their own ugly race, while they are so far from discouraging, that they even promote and solicit intrigues between their fine women and any handsome European that may chance to pass through their country, in the hopes that they may thus augment their stock of saleable beauty. p. 151."

There are fifty more letters, beside seven articles of appendix; but as we cannot go through the whole in the present Number, this work will probably be resumed in the next Volume.

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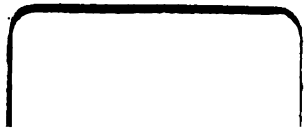

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